

L Davies ^{A N} L D

H E L P

For the more Easy and Clear Understanding

O F T H E

H O L Y S C R I P T U R E S :

B E I N G

The Two Gospels of S^t M A T T H E W
and S^t M A R K,

Explain'd after the following Method, viz.

- I. The Original or *Greek Text* amended according to the Best and most Ancient Readings.
- II. The Common *English Translation* render'd more Agreeable to the Original.
- III. A *Paraphrase*, wherein not only the *Difficult Expressions* and *Passages* are explain'd; but also Each Gospel is divided into Proper *Sections* and *Paragraphs*; and withall it is observ'd, What *Gaps* or *Omissions* are in each Gospel, and how *Supply'd* by some other Gospel; and what *Passages* are *not plac'd Aright* as to Order of *Time*. To the End of the *Paraphrase* is subjoin'd a *Synopsis* of the Contents of Each Gospel.
- IV. *Annotations* relating (as Occasion requires) to the Several Particulars afore-mention'd.

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O X F O R D,

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The G O S P E L

ACCORDING TO

St MATTHEW.

THE PREFACE.

IT is agreed both by Ancient and Modern Writers, that the *Four Gospels* were writ in the same Order, wherein they are plac'd in N. T. and consequently that *this Gospel of St Matthew* was writ *first of All*. As to the more exact Time or Year, when this Gospel was writ, there is not the like Agreement either among the Ancients or Moderns. However thus much seems (a) unquestionable, viz. that this Gospel was writ some time *before St Matthew left Judea or the Holy Land*, to go and preach in the Provinces or Countries of the Gentile World that fell to his Lot. And since it is the generally receiv'd Opinion, that the Apostles did disperse themselves into the several Provinces of the Gentile World *in or presently after the twelfth year from Christs Ascension*; hence it follows that this Gospel was writ some time *before A. D. 45 or 46*.

That this Gospel was writ Originally in *Hebrew*, (as being primarily design'd for the Use of the *Jewish Converts*;) is a thing so Universally and Uncontroulably asserted by All Antiquity, that it is *strange* (as Dr *Cave* (b) has observ'd) *that Any should question it*. By whom the *Hebrew* Original was translated into *Greek*, it matters not; since we are assur'd, that *St John*, if no other of the Apostles, *perus'd and approv'd of the Greek Version*, and so gave it an *Authority equal* to the Original. Concerning the *Greek Translation* see more in my Preface to *St Mark's Gospel*.

This Gospel being thus writ before *St Matthew* left *Jerusalem*, or at least the *Holy Land*, and in the *Hebrew* tongue; it is not to be doubted, but it was writ somewhere in *Palestine* or the *Holy Land*, if not more particularly at *Jerusalem* it self; agreeably to the Account given thereof at the End of this Gospel in several MSS. Copies.

(a) This is not, I think, at all contradicted by what *Irenæus* says, lib. 3. cap. 1. Ο μὲν δὲ Ματθαῖος ἐν τοῖς Εβραίοις τῇ ἰδίᾳ διέταξε αὐτῶν, καὶ μεταφράσας ἐκείνην Εὐαγγέλιον, τὸ Πέτρος & τὸ Παῦλος ἐν Ῥώμῃ ἐκπύργαζον &c. For the *Indefinite ἐκείνην* (according to the use of the said *Tense*) may be render'd not only *edidit*, as it is by the Old Translator, but also *ediderat*; and so may be easily taken away All the Difficulty of this Passage; *Irenæus* thereby only and Rightly asserting in general, that *St Matthew* *had writ* his Gospel, *when Peter and Paul* preach'd at *Rome* &c.

(b) In his Life of *St Matthew* §. 7.

TO KATA
MATΘAION
 EYANGELION. The GOSPEL
 ACCORDING TO
 S^t MATTHEW.

T E X T.

T R A N S L A T I O N.

Chap. I.

Κεφ. α'. **Β**ΙΒΛΟΣ γενέσεως
 Ἰησοῦ Χριστοῦ, υἱοῦ

A N^{*} Account of the Ge-
 neration of JESUS
 CHRIST, the son
 Δαβὶδ,

A N N O T A T I O N S.

(*) See *Luke* 3. 23.

(a) It being the general Tradition of the Ancients, that St *Matthew* writ his Gospel in *Hebrew*, (concerning which see more in the Preface) it is not to be doubted, but the two first Words, wherewith his Gospel began in Hebrew, were ספר הולדת agreeably to what we read in the Hebrew Bible *Gen.* 5. 1. And therefore as the Seventy Interpreters render'd the said Hebrew words in the fore-cited *Gen.* 5. 1. by the Greek βίβλος γενέσεως, so the Greek Interpreter of St *Matthew*'s Gospel render'd the same Hebrew words by the same Greek words, in conformity to the Septuagint Translation. Hence it follows, that the True meaning of βίβλος γενέσεως is to be discover'd, by considering the True meaning of ספר הולדת. Now ספר do's primarily or literally signify a *Reckoning up*, or an *Account*, or *Catalogue*; and thence came to signify secondarily, *That wherein* is written any *Reckoning*, *Catalogue*, or *Account*, whether it be a *single Paper* or *Roll*, or a *Book*. Hence βίβλος signifying a *Book* in Greek, it was us'd by the LXX Interpreters, according to the Hellenistical method, in as Large a Sense as the Hebrew ספר; and consequently it was us'd by them to signify not only a *Book* consisting of many single Papers or *Rolls*, but also a *single Paper* or a *single* and *lesser Roll*, particularly (as in the instance before us) such a Paper or Roll as contain'd no more than the Genealogy or Pedigree of a single Person. Now for want of taking Notice of this *Hellenistical* use of the word βίβλος, Many learned Persons here understand the word βίβλος to signify, according to the more usual signification of it among the Greek Authors, a *Book*, and so to be a general Title to the *Whole Gospel* of St *Matthew*; to which end they observe, that the other Hebrew word הולדת signifies, not only *Generations*, but also *Events* of what nature soever. But it is well to be observ'd on the other hand, that altho' הולדת may in some places of O.T. signify any *Events*, yet in *Gen.* 5. 1. (which is the only Place where it is join'd with ספר) it evidently signifies no other than *Generations*; and neither ספר in Hebrew, nor βίβλος consequently in Greek, can there signify a *Book*, but only a *Roll* or *Catalogue* or *Account*, viz. of the Genealogy of the Patriarchs before the Flood. For by ספר or βίβλος there can by no means be denoted the *Whole Book* of Genesis, since four Chapters thereof go afore this Title of ספר הולדת βίβλος γενέσεως. and Chap. 6. 9. there begin

The G O S P E L,
*That is, the Good Tidings (namely, of our Redem-
 ption by our Saviour JESUS CHRIST)*
 According to the Account given thereof by
 S^t M A T T H E W,
One of the twelve Apostles.

P A R A P H R A S E.

Joh 4 12 SECTION I.

Containing such Particulars as are taken Notice of by St MATTHEW, from the Birth of CHRIST to his Baptism, when he () began to be about thirty years of Age. Which Particulars take up the two first Chapters of this Gospel.*

Chap. I. **T**HE History of the Conception and Birth of John the Baptist (which is largely related Luke 1.) is omitted by St Matthew, who begins his Gospel with an (a) Account of the Generation or Pedigree of JESUS, whom we most justly believe to be the MESSIAS or CHRIST. Now such an Account of the Pedigree of Jesus is Necessary or Requisite, forasmuch as He can't be Christ, notwithstanding All the Wonderfull things related of him in this History, unless He be the Person in whom be verify'd those more Remarkable and more Commonly known Prophecies concerning the Messias

I.
 The Genealogy or Pedigree of our Blessed Saviour, according to the Natural Descent of Joseph the reputed Father of our Saviour.

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begin Other תולדות or Generations, viz. of Noah. And consequently the ספר תולדות of Adam, as it begins Chap. 5. 1. so it ends Chap. 6. 8. at furthest; and therefore can't be but very improperly render'd, *The Book of the Generations of Adam*; but may very properly be render'd, *The Roll, Catalogue, Reckoning up or Account of the Generations of Adam*. In short therefore, as βίβλος γενεάς Gen. 5. 1. can't be understood of the Whole Book of Genesis, but only of a few Verses thereof, which contain the Catalogue or Account of the Genealogy of the Patriarchs before the Flood; so here βίβλος γενεάς (being in all probability taken from Gen. 5. 1.) is not to be understood of the Whole Book of St Matthew's Gospel, but only of the Account of our Saviour's Genealogy contain'd in the first seventeen Verses of the said Gospel. To what has been already said, may be further added, that βίβλος even among pure Greek Writers do's not always signify what is properly call'd a Book; but sometimes a single Paper or the like, containing a single Petition, or Table &c.

TEXT.

TRANSLATION.

Δαβίδ, υἱοῦ Ἀβραάμ. 2 Ἀβραάμ
ἐγέννησε † Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησε
† Ἰακώβ· Ἰακώβ δὲ ἐγέννησε † Ἰούδαν,
καὶ τὰς ἀδελφὰς αὐτοῦ. 3 Ἰούδας δὲ
ἐγέννησε † Φαρές καὶ † Ζαρά ἐκ τῆς Θά-
μαρ· Φαρές δὲ ἐγέννησε † Εσρώμ· Εσρώμ
δὲ ἐγέννησε † Ἀράμ· 4 Ἀράμ δὲ ἐγέν-
νησε † Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέν-
νησε † Ναασών· Ναασών δὲ ἐγέν-
νησε † Σαλμών· 5 Σαλμών δὲ ἐγέν-
νησε † Βοόζ ἐκ τῆς Ραχάβ· Βοόζ δὲ
ἐγέννησε † Ὡβὲδ ἐκ τῆς Ρούθ· Ὡβὲδ δὲ
ἐγέννησε † Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησε
† Δαβίδ † βασιλέα· Δαβίδ δὲ ἐγέν-
νησε † Σολομῶνα ἐκ τῆς τῆς Οὐρίας·
7 Σολομὼν δὲ ἐγέννησε † Ροβοάμ· Ρο-
βοάμ δὲ ἐγέννησε † Ἀβιά· Ἀβιά δὲ
ἐγέννησε † Ἀσά· 8 Ἀσά δὲ ἐγέννησε
† Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησε †
Ἰωράμ· Ἰωράμ δὲ ἐγέννησε † Ὀζίας·
9 Ὀζίας δὲ ἐγέννησε † Ἰωάθαμ· Ἰωάθαμ
δὲ ἐγέννησε † Ἀχαζ· Ἀχαζ δὲ ἐγέννησε

of David, the son of Abra-
ham.

2 Abraham begat Isaac, and
Isaac begat Jacob, and Ja-
cob begat Judas and his bre-
thren:

3 And Judas begat Phares
and Zara of Thamar, and Pha-
res begat Esrom, and Esrom
begat Aram:

4 And Aram begat Amina-
dab, and Aminadab begat Na-
asson, and Naasson begat Sal-
mon:

5 And Salmon begat Booz
of Rachab, and Booz begat
Obed of Ruth, and Obed be-
gat Jesse:

6 And Jesse begat David the
king, and David * begat Solo-
mon of her *that had been the*
wife of Urias:

7 And Solomon begat Ro-
boam, and Roboam begat Abia,
and Abia begat Afa:

8 And Afa begat Josaphat,
and Josaphat begat Joram, and
Joram begat Ozias:

9 And Ozias begat Joatham,
and Joatham begat Achaz, and
Achaz begat Ezekias:

τον

ANNOTATIONS.

V. 6. † ο βασιλεὺς is not here read in Syriack, Arabick, Perfick, or Coptick
Versions, nor yet in the Old Latin or Italick Versions, nor in a Greek MS. of
some Bishop of *Ephesus*. The famous Alexandrian MS. wants All the Chapters
of this Gospel to Chap. 25. 6.

(b) See 2 Sam. 7. 12—16. Psal. 89. 4, 29. Isai. 9. 7. Ezek. 37. 24, 25.

(c) See Gen. 12. 3. and 22. 18. compar'd with Acts 3. 25, 26. and Gal. 3. 8, 16.

(d) Who are here omitted between *Joram* and *Ozias*, see in the Paraph. of v. 17.

(dd) Compare 2 Kings 15. 30, 32. with 1 Chron. 3. 12.

(e) See

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or Christ, viz. that He should be the Son or Descendent of David, whose Throne should be establish'd for (b) Ever &c. and the Son or Descendent of Abraham, in whom (c) All the Nations of the Earth should be blessed. In order therefore to remove, in the first place, such as are likely to be the most Common Prejudices or Objections against the Belief of Jesus to be the Messias or Christ, it seems very Proper to begin this History with the Genealogy or Pedigree of Jesus; which may be reckon'd up, in reference to the Natural Descent of his supposed Father Joseph, after the following manner.

Part I. of the Genealogy of Jesus Christ, viz. Before the Regal Government of the Jews.

- V. 2. (1) Abraham begat Isaac; and
 (2) Isaac begat Jacob; and
 (3) Jacob begat Judas and his eleven Brethren, who together were the twelve Patriarchs or Heads of the twelve Tribes of Israel: and.
- V. 3. (4) Judas begat Phares and Zara (who were Twins) of Thamar his Daughter in law; and
 (5) Phares begat Esrom; and
 (6) Esrom begat Aram; and
- V. 4. (7) Aram begat Aminadab; and
 (8) Aminadab begat Naasson; and
 (9) Naasson begat Salmon; and
- V. 5. (10) Salmon begat Booz of Rahab, who had been formerly an Harlot in Jericho; and
 (11) Booz begat Obed of Ruth the Moabitess; and
 (12) Obed begat Jesse; and
- V. 6. (13) Jesse begat David the King; and
 (14) David begat Solomon of Her, i.e. Bathsheba, that had been the Wife of Urias. And to proceed now to

Part II. viz. Under the Regal Government.

- V. 7. (1) Solomon begat Roboam; and
 (2) Roboam begat Abia; and
 (3) Abia begat Afa; and
- V. 8. (4) Afa begat Josaphat; and
 (5) Josaphat begat Joram; and
 (6) Joram (according to the language of the Jews, wherein a Man is said to beget, not only his immediate Children, but (d) Any of his Posterity) begat Ozias, (dd) otherwise call'd Azarias, his great great Grandson or Descendent four Removes; and
- V. 9. (7) Ozias begat Joatham; and
 (8) Joatham begat Ahaz; and
 (9) Ahaz begat Hezekias; and

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TRANSLATION.

Ἦ Εζεκίας· 10 Εζεκίας δὲ ἐγέννησε Ἦ Μανασσῆ· Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών· Ἀμών δὲ ἐγέννησε τὸν Ἰωσία· 11 Ἰωσίας δὲ ἐγέννησε Ἦ Ἰεχοία· καὶ τὰς ἀδελφὰς αὐτοῦ, ὅτε Ἦ μετοικεσίας Βαβυλῶνος· 12 Μετὰ δὲ Ἦ μετοικεσίας Βαβυλῶνος, Ἰεχοίας ἐγέννησε Ἦ Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησε Ἦ Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἐγέννησε τὸν Ἀβιάδ· Ἀβιάδ δὲ ἐγέννησε τὸν Ἐλιακίμ· Ἐλιακίμ δὲ ἐγέννησε Ἦ Ἀζὼρ· 14 Ἀζὼρ δὲ ἐγέννησε Ἦ Σαδώκ· Σαδώκ δὲ ἐγέννησε Ἦ Ἀχείμ· Ἀχείμ δὲ ἐγέννησε Ἦ Ἐλιῦδ· 15 Ἐλιῦδ δὲ ἐγέννησε Ἦ Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησε Ἦ Ματθάν· Ματθάν δὲ ἐγέννησε Ἦ Ἰακώβ· 16 Ἰακώβ δὲ ἐγέννησε Ἦ Ἰωσήφ Ἦ ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς

10 And Hezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias:

11 And Josias begat Jechonias and his brethren, about the time* of the carrying away to Babylon.

12 And after* the carrying away to Babylon, Jechonias begat Salathiel, and Salathiel begat Zorobabel:

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor:

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud:

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob:

16 And Jacob begat Joseph the husband of Mary, of whom was born JESUS, who is call'd CHRIST.

ὁ λεγόμενος

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(e) See 1 Chron. 3. 15. with 2 Kings 23. 30.

(f) See 1 Chron. 3. 16.

(g) See 2 Kings 24. 8, &c. compar'd with the forecited Texts of the Chronicles. Whereas it is objected against this Jechonias (or Jehoiachin) begetting Salathiel, that it is said of him Jer. 22. 28—30. *Write this Man Childless*; it is to be observ'd, that it is evident from the said forecited passage of Scripture, that this Jechonias had Children, it being expressly said v. 28. *Wherefore are they cast out, He and his SEED?* and again v. 30. *No Man of his SEED shall prosper*, namely so as to sit upon the Throne of David, and to rule any more in Judah with Kingly Authority. Now it being evident from these Expressions, that this Jechonias had Seed or Children, it follows that the Hebrew word render'd (v. 30.) *Childless*, ought to have been render'd otherwise, according to the Literal Import of it, which denotes only in general *Naked, Desolate*, or the like; and accordingly it is render'd by the LXX. *ἀπαρνηκὴν*, a Person publicly expell'd or banish'd his Country, or the like.

(h) To this it is objected, that according to 1 Chron. 3. 19. Zorobabel is reckon'd among the Sons of Pedaiab the Brother of Salathiel. But the Answer is easy: Either 1st, that tho' Pedaiab had a Son Zorobabel, yet this do's by no means hinder,

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- v. 10. (10) Hezekias begat Manaffes; and
 (11) Manaffes begat Amon; and
 (12) Amon begat Josias; and
 v. 11. (13) Josias begat Jechonias *otherwise call'd Jeboiakim*, and his Brethren, viz. (e) *Johanan or Jehoabaz, Zedekias and Shalum*, about, i. e. *not long before the time of the Carrying away some of the Jews in Captivity to Babylon. And here*
 (14) *it is to be noted, that Jechonias aforemention'd, who makes the Fourteenth or Last in this Second Part of Christ's Genealogy, was the Father (f) of, and so a Different Person from that Jechonias who is the First in the remaining Part of this Genealogy. For to come to*

Part III. and Last, viz. After the Regal Government.

- v. 12. And after the Carrying away of the Jews to Babylon
 (1) Jechonias, (g) *otherwise call'd Jeboiachin*, begat Salathiel; and
 (2) Salathiel begat (h) Zorobabel; and
 v. 13. (3) Zorobabel begat Abiud; and
 (4) Abiud begat Eliakim; and
 (5) Eliakim begat Azor; and
 v. 14. (6) Azor begat Sadoc; and
 (7) Sadoc begat Achim; and
 (8) Achim begat Eliud; and
 v. 15. (9) Eliud begat Eleazar; and
 (10) Eleazar begat Matthan; and
 (11) Matthan begat Jacob; and
 v. 16. (12) Jacob begat Joseph; *and this*
 (13) *Joseph was the Husband of Mary, of whom was born*
 (14) JESUS, who (as is above hinted v. 1.) is justly believ'd to be, and is therefore (i) call'd by his Disciples the MESSIAS or CHRIST. 17 So it is observable, that, according to the foregoing manner

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der, but that *Salathiel* might also have a Son of the same name; much as in v. 15, 16. of the same Chapter we find two distinct Persons call'd *Zedekiah*. And therefore All that can be rightly inferr'd from v. 19. is only this, that *Zorobabel the Son of Pedaiah* there mention'd was not the same with *Zorobabel the Son of Salathiel* here mention'd by St Matthew. Or else 2ly, *Pedaiah* in the forecited Text of the Chronicles may be a False Reading for *Salathiel*; which is not a bare Conjecture, but confirm'd by the Authority of that most Ancient MS. the *Alexandrian* in our King's Library. 3ly and lastly, *Zorobabel* is expressly said by *Ezra* (Chap. 5. 2.) and by *Haggai* (Chap. 1. 1.) to be the Son of *Shealtiel* or *Salathiel*.

(i) St Matthew may not improbably hereby refer also to Jesus being expressly call'd by the Angels that appear'd to the Shepherds, *Christ the Lord* (Luke 2. 11.)

TEXT. ΑΡΗΘΑ TRANSLATION.

ὁ λεγόμενος Χεϊτός. 17 Πᾶσαι ὅτι αἱ
γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γα-
νεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως
τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκα-
τέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶ-
νος ἕως ὧς Χριστοῦ, γενεαὶ δεκατέσσαρες.

17 So all the generations
from Abraham to David, are
fourteen generations; and from
David until the carrying away
to Babylon, are fourteen gene-
rations; and from the carrying
away to Babylon unto Christ,
are fourteen generations.

18 Τῷ

ANNOTATIONS.

(k) It is here observ'd by Commentators, that St Matthew says, *ALL the Generations from Abraham to David were fourteen*, as denoting there were in Reality no More; whereas speaking of the Generations from David to the Captivity, He omits the word *ALL*, as knowing three Generations in that Interval were omitted by him; and consequently that there were More Generations in Reality. Whereto may be added, that in like manner the word *ALL* is omitted with reference to the Generations from the Captivity to Christ, and that (as it is but reasonable to suppose) on the like account. For whereas from Zorobabel to Jesus are reckon'd inclusively but *Twelve* Generations by St Matthew, there are reckon'd by St Luke (Ch. 3. 23—27.) *Twenty one* Generations; which great Disparity of Number in the two Genealogies can't be more reasonably accounted for, than by supposing that *some Generations* in the *third* Interval or Part of Christ's Genealogy are omitted by St Matthew, as well as in the *second*. Of which see more in the following Note (m).

(l) If it be ask'd, Why *These* three Kings are omitted, rather than any *Other* three? a Better Answer can't I think be return'd, than by asking this Question on the other hand, viz. since *Three* Kings were to be omitted to reduce the Number to *Fourteen*, Why should not *These* three be omitted, as well as any *Other* three?

(m) One great Proof of the *true Messiah* being this, that he was to be of the *Family of DAVID*, the Divine Wisdom therefore thought fit, to render *this Proof* of the said Messiah as *Unexceptionable* and *Evident* in it self, as were the *Rest*. And because *Spiritual* Concerns might not be of Influence enough to induce several of the Jews to be Carefull in keeping an Unexceptionable Account of *what Tribe* and *Family* they were; therefore the Divine Wisdom made use of *Temporal* Considerations (as may be seen *Levit. 25. 10. Numb. 27. 8—11. and 36. 8. Deut. 25. 5, 6.*) to induce such as *Spiritual* Considerations would not, to be Carefull in keeping *Exact Accounts*, not only of the *Tribe* they belong'd to, but also of the *Particular House* or *Family* in each *Tribe* to which they appertain'd. Hence in every *City* of the Jews there were *Authentick Registers*, or *Publick Genealogical Tables* kept, of the several Families belonging to that *City* or its Jurisdiction. Accordingly in *Bethlehem*, as being the *City of DAVID*, was kept a Publick Genealogical Table of *All the Descendants of DAVID*, that were *Males*. For the *Females* there needed no Account to be taken, other Provision being made to prevent the Confusion of Tribes by them. And hence appears (I think) the Reason why *All* (the Jews) *went to be taxed, Every one to his Own City*, as we are inform'd *Luke 2. 3*. Namely because these Publick Genealogical Tables serv'd as so many Catalogues or Lists, whereby it might be the more Easily known, whether *All* came to be taxed, or not. Now in these Publick Genea-

PARAPHRASE.

ner of Reckoning, the Genealogy of Christ from Abraham is distinguishable (perhaps for Better Remembrance sake) into three Equal Parts, namely Each consisting of Fourteen Generations. For in the foregoing Genealogy (k) All the Generations from Abraham to David are Fourteen Generations; and from David until the Carrying away to Babylon are likewise reckon'd no more than Fourteen Generations; the three succeeding Generations to Joram, viz. (l) Abaziah his Son, Joash his Grandson, and Amaziah his great Grandson, being omitted, in order to reduce the Generations in this Interval to the Equal Number of Fourteen with the Generations in the former Interval: and from the Carrying away to Babylon unto Christ are (m) likewise reckon'd no more than Fourteen Generations. And this Genealogy is sufficient to prove what it was brought for to prove, viz. that Jesus is (as was above v. 1. asserted) the Son of Abraham and David. For He was begot, either after the Ordinary way, or after an Extraordinary one: If after the ordinary way, viz. of his Mother Mary by her Husband Joseph, then Joseph expressly appearing by the foregoing Genealogy to be the Son or Descendent of Abraham and David, it follows, that Jesus being his Natural Son must likewise be the Son

or

ANNOTATIONS.

Genealogical Tables or Registers at Bethlehem were exactly set down ALL the Male Descendents of David, and consequently the three Kings, Abaziah, Joash and Amaziah, which succeeded immediately one the other between Joram and Ozias. But because in the first Part of this Genealogy there were in reality no more than fourteen Generations; therefore in Common use, and probably for Better Remembrance sake, it was usual to reduce the second Part of this Genealogy but to fourteen Generations also, leaving out the three Kings between Joram and Ozias. And This being the way Commonly made use of in reckoning up the Genealogies from David to the Captivity, therefore St Matthew seems to have thought it Advisable, in Conformity thereto and on the like Account, to insert likewise into this Genealogy from the Captivity to Christ no more than fourteen Generations; Omitting so many as were Requisite, and such as he thought fit, in order to reduce the Generations in the said last Interval to the Number of fourteen. And as this Method did tend to help the Memory; so it did only shorten, not at all falsify the Genealogy, as to the End and Design of it. For since, for instance, Joseph was the Descendent of Ozias; therefore that Joseph, (and consequently our Saviour) was the Descendent of DAVID, is altogether Equally true, whether Ozias was the immediate or mediate Descendent of Joram. And consequently St Matthew's omitting the three Kings between Joram and Ozias do's not at all alter the Truth of the Genealogy he gives us, as to the Design thereof. Indeed it can't be reasonably imagin'd, that St Matthew (or St Luke) would go about to put upon the World a False Account of Christ's Genealogy; since it was so Easy for to have found out the Falseness thereof, by the Publick Genealogical Tables or Registers then preserv'd among the Jews. And accordingly it is an Undeniable Argument of the Truth of the Genealogies given us both by St Matthew and St Luke, that the Jews of old never objected any thing against either of the said Genealogies, as knowing them to be agreeable to their Publick Genealogical Tables.

TEXT.

TRANSLATION.

18 Τῷ δὲ † Χριστῷ ἡ γέννησις οὕτως ἔγεννησεν. Μνηστευθείσης δὲ τῆς μητρὸς αὐτοῦ Μαρίας πρὸς Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὑρέθη ἐν αὐτῇ ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν ὡς ἀδελφματίαν, ἐβουλήθη λάτρεαι ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτῷ ἐδημιουργήσας, ἰδὼς ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσήφ υἱὸς Δαβὶδ, μὴ φοβηθῇς ὡς λαβεῖν Μαριάμ τὴν γυναῖκα σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ὁστί ἐστι ἁγίου. 21 Τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ· αὐτὸς γὰρ σώσει τὸν λαόν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 (Τῷτο δὲ ὅλον γέγονεν,

18 Now the birth of *Christ was on this wise: When as his mother Mary was espous'd to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appear'd unto him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for that which is conceiv'd in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 (Now all this was done, ἵνα

ANNOTATIONS.

V. 18. † *Χριστῷ* is not read in Vulgar Latin, nor Beza's MS. at Cambridge, nor Pêrsick Version; nor in Irenæus, who argues against some of the Hereticks in his Age from *Χριστῷ* being not read here, but only *Χριστῷ* which shews that *Χριστῷ* was not only the Reading in his particular Copy, but the Common Reading in other Greek Copies.

(n) This is the way whereby the *Ancients* infer, that the Virgin *Mary* was of the Family of David. See particularly *Eusebius Eccles. Hist. lib. 1. cap. 7.* And the *Jews* of old never objecting any thing to the contrary, is an Undeniable Proof of the Truth both of the Inference and Thing; whatsoever some *Moderns* may object.

(o) It is rightly observ'd by Criticks, that *δικαιῶ* may signify not only just, but also (according to the Hellenistical use of it) mercifull; and perhaps it (or which comes to the same, the Hebrew word *צַדִּיק*, to which it answers) was made choice of by the inspir'd Pen-man, as having both these Significations, which are Both very Proper here. For *Joseph's* not being willing to make *Mary* a Publick example, was indeed an Instance of his Good and Mercifull Temper; but yet such as conclude hence, that *δικαιῶ* is to be here understood to signify only Good or Mercifull, conclude too hastily. They seem not duly to consider, that hereby they take away one considerable Argument for our Saviour's being born of a Virgin; which is founded on the other and more common Sense of *δικαιῶ*,

δικαιῶ,

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or Descendent of Abraham and David. And the same holds Good, or may be truly Inferred, tho' Jesus was begot after an Extraordinary way, viz. of his Mother Mary, not by her Husband Joseph, but by the Supernatural Operation of the Holy Ghost. For (n) Mary, having no Brother, was oblig'd by the Law (Numb. 36. 6 — 9) to marry an Husband, that was not only of the same Tribe, but also of the same Family in the said Tribe, as her Father was of, and consequently that She her self was of. Wherefore She marrying Joseph, who expressly appears, by the foregoing Genealogy, to have been of the Family of David, it follows that She her self must be also of the Family of David.

18 Now what relates to the Miraculous Conception and Birth of Jesus, whom we believe to be Christ, so far forth as is taken Notice of by St Matthew, was on this wise. When as his Mother Mary was espous'd to Joseph, before they came together, i. e. before they were married and liv'd together, she was found with Child by the Supernatural Operation of the Holy Ghost. 19 Then Joseph her yet only espous'd Husband, who was hitherto altogether Ignorant that she was with Child of the Holy Ghost, being a (o) just Man, and so not willing to do what was inconsistent with the Law, as was the Retaining or Taking of such a Wife; and withall being a merciful Man, and so not willing to make her a Publick example, was minded to use this method, as an expedient whereby he might shew both his Justice or Regard to the Law, and also his Mercifulness or Regard to Mary, namely, to put her away privily, by giving her a Bill of Divorce, not before any Publick Magistrate, but before two Private Witnesses and Friends. 20 But while he thought on these things, behold, the Angel of the Lord appear'd unto him in a Dream, saying; Joseph, thou Son of David, fear not to take unto thee Mary thy yet espous'd Wife, and to compleat the Espousals by Marriage: for That, i. e. the Child, which is conceiv'd in her, is conceiv'd by the Supernatural Operation of the Holy Ghost. 21 And she shall bring forth a Son, and thou shalt call his name JESUS; for he shall save his People, i. e. such as truly Believe and Obey his Gospel, from their Sins; namely, from the Power as well as Guilt of Sin here, and so from the Punishment of it hereafter; it being altogether in Vain, and against the whole Tenour of the Gospel, for any one to expect to be sav'd by Christ from the Eternal Punishment of Sin in Hell hereafter, that is not first sav'd by Christ from the Power of Sin here, i. e. that do's not live a Godly, Righteous and Sober Life on Earth. (22 Now all this was

II.
Of the Miraculous Conception of Christ, and his Birth.

A N N O T A T I O N S.

δικαιος, as it denotes one just. For the H. Ghost seems to give this Character of Joseph, to denote that if the Virgin Mary had been Unfaithful to him, and our Saviour had been begotten of Her by any other Man, He would by no means have conceal'd it, at least so far as to go about to cheat his Countrymen with a pretended miraculous Conception of the Child, as being the so long expected Messiah or Christ. (p) Whereas

TEXT.

TRANSLATION.

ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ ὧ Κυρίῳ
 ἀπὸ τῆς παρθένου, λέγοντος, 23 Ἰδὺ
 ἡ παρθένος οἱ γαρή ἔξει, καὶ τέξεται
 υἱόν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Εμ-
 μανουήλ. ὃ ἐστὶ μεθερμηνεύμενον, μεθ'
 ἡμῶν ὁ Θεός.) 24 Διεγερθεὶς δὲ ὁ
 Ἰωσήφ ἀπὸ τῆς ὑπνου, ἐποίησεν ὡς
 προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου, καὶ
 παρέλαβε τὴν γυναῖκα αὐτοῦ. 25 Καὶ
 οὐκ ἐγίνωσκεν αὐτὴν, ἕως ὅτε ἔτεκε τὸν
 υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε
 τὸ ὄνομα αὐτοῦ ἸΗΣΟΥΝ.

Κεφ. β'. Τῷ δὲ Ἰησοῦ γεννηθέντι ἐν
 Βηθλεὲμ τῇ Ἰουδαίας, ἐν ἡμέραις Ἡρώ-
 δος τοῦ βασιλέως, ἰδὺ μάγοι ἀπὸ ἀνατο-
 λῶν προσεγίνοντο εἰς Ἱερουσόλυμα, λέγον-
 τες. 2 Πῶς ἐστὶ ὁ τεχθεὶς βασιλεὺς
 τῇ Ἰουδαίῳ; εἰδομεν γὰρ αὐτοῦ τὸ ἀστὲρ ἐν

that it might be fulfill'd which
 was spoken of the Lord by the
 Prophet, saying,

23 Behold, a Virgin shall
 be with child, and shall bring
 forth a son, and they shall call
 his name Emmanuel, which
 being interpreted is, God with
 us.)

24 Then Joseph being rais'd
 from sleep, did as the angel of
 the Lord had bidden him, and
 took unto him his wife:

25 And knew her not till
 she had brought forth her first-
 born son; and he call'd his
 name JESUS.

Chap. II.

Now when Jesus was born
 in Bethlehem of Judea, in the
 days of Herod the king, behold,
 there came wise-men from the
 east to Jerusalem, saying,

2 Where * is the king of
 the Jews that is born? for
 we have seen his star in the

τῇ

ANNOTATIONS.

(p) Whereas it is ask'd by some, Whether Joseph knew his Wife Mary *after*
 she had brought forth her first-born Son? The Best Answer thereto I think is this,
 that it is an imprudent and useless Enquiry, and consequently such as *deserves*
no Answer: but as the Divine Wisdom has seen it Best, to leave it Undeter-
 min'd in the sacred History; so we ought not to be vainly Curious in going about
 to *determine* what can *never* be *determin'd*, there being plausible Arguments
 on Both Sides.

(q) See the Geographical Account of this Place in my Historical Geography.
 of New Test. Part 1. chap. 2. §. or numb. 3. as also my Hist. Geogr. of O. Test.
 Vol. 3. chap. 1. sect. 2. §. 12.

(r) Of the various Acceptations of the word *Judea*, see my Hist. Geogr. of
 N. T. Part 1. chap. 1. §. 4. and so an Account of all Countries, Cities, Towns,
 &c. mention'd in this Gospel, or any of the rest, may be seen in my Hist. Geogr.
 of New Test. by the help of the Index thereunto belonging.

(s) *How long after* our Saviour's Birth it was, that the Wise Men came to Je-
 rusalem, is not Easy to be determin'd. What is said v. 16. of this Chapter,
 would induce one at first to think, that it was *Above a year after* at least. But
 then as this is not reconcilable to other Points in Chronology; so what is said
 v. 16.

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was done, that it might be fulfill'd, which was spoken of the Lord by the Prophet *Isaiab*, (*chap. 7. 14.*) saying: 23 Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name, and consequently He shall be Emmanuel, which name being interpreted is as much as to say, that the said Child shall be no other than GOD with us.) 24 Then Joseph being rais'd from sleep, did as the Angel of the Lord had bidden him, and took unto him Mary for his married Wife; 25 and knew her not by Carnal Copulation, (p) till she had brought forth her first-born Son; and he call'd his name JESUS, according to the Directions of the Angel abovemention'd. Several other Particulars belonging to the Conception of Christ, and omitted here by St Matthew, are related Luke 1. 26—38. And several Particulars, which belong to the Birth of Christ, and are pass'd over by St Matthew, are related Luke 2. 1—20. particularly what Circumstances the Divine Providence made use of to bring things about so, as that Jesus should be born at Bethlehem, according to what had been prophes'y'd of him in O. Test.

Chap. II. Now when Jesus was born in (q) Bethlehem a City of (r) Judea, in the days of Herod the King of Judea, behold, some (s) time after his Birth there came Wise-men, i. e. certain Persons skill'd, as in other Parts of Learning, so particularly in Astronomy, from the (t) East, i. e. from some Country or Countries lying East of Judea, to Jerusalem; saying, 2 Where is the King of the Jews that is born not long since? for we have seen a (u) new Star, from the Appearance of which, we have certainly

III.
The Wise-men
come from the
East to worship
the Child Jesus.

A N N O T A T I O N S.

v. 16. do's not make it necessary to suppose, that the Star did not appear till Christ was born. And therefore since the Star might appear before the Birth of Christ, it follows that nothing can be inferr'd from v. 16. as to the Time when the Wise Men came to Jerusalem.

(t) By the East is here, I think, to be understood, not only Arabia, but also Mesopotamia, or more particularly Chaldea. For as the Prophecy concerning the Star that was to come out of Jacob, was deliver'd in the Country of Moab, a Part of Arabia; so it was deliver'd by Balaam, who was of Mesopotamia, and which Country is denoted by the East, Numb. 23. 7. And it is not to be doubted, but this Prophecy was preserv'd down to Posterity by Tradition in the Country of Balaam as well as that of Moab. And upon the Appearing of this Star, it seems probable to me to suppose, that there were several Messages and Meetings of the Magi or Wise Men in the several Parts of the East aforementioned, to consult about the Importance of the said Star, or what it did portend or denote; and that Much, if not Most of the Time between the Star's first appearing, and the Wise Men's coming to Jerusalem, was taken up in such Consultations. Whereby when at length it pleas'd God to let them discover the Design of the Star, in agreement to the foremention'd Prophecy of Balaam, they resolv'd to send some of their Number to Worship the new-born King.

(u) The Reason, why the Divine Wisdom made choice of a Star, whereby to manifest the Birth of Christ to the Gentiles, may be very well judg'd to be in reference to that remarkable Prophecy vouchsaf'd to the Gentile Balaam, viz. There

TEXT.

TRANSLATION.

τῇ ἀνατολῇ, καὶ ἦλθομεν προσκυνοῦσαι αὐτόν. 3 Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱερουσαλὺμα μετ' αὐτοῦ. 4 Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπωφάνετο πρὸ αὐτῶν πῶς ὁ Χριστὸς γεννᾶται. 5 Οἱ δὲ εἶπον αὐτόν. Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου· 6 Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἔξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραὴλ. 7 Τότε Ἡρώδης λάτρεα καλέσας τοὺς μαγούς, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀπέρχου. 8 Καὶ πέμψας αὐτούς εἰς Βηθλεὲμ, εἶπε· Προσθύνετε, ἀκριβῶς ἔξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητῆ, ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτόν. 9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδὼς ὁ ἀστήρ, οἱ εἶδον ἐν τῇ ἀνατολῇ, προῆγον αὐτούς,

east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gather'd all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the Prophet;

6 And thou Bethlehem *in* the land of Judah, art not the least among the Princes of Judah: for out of thee shall come a Governour, that shall rule my people Israel.

7 Then Herod, when he had privily call'd the wise-men, enquir'd of them *exactly* what time the star appear'd.

8 And he sent them to Bethlehem, and said, Go, and search diligently for the young Child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the King, they departed; and lo, the star, which they saw in the east, went before them,

εὐας

ANNOTATIONS.

There shall come a Star out of Jacob &c. Numb. 24. 17. Which Prophecy, as it was at first deliver'd by a *Gentile* to the other *Gentiles*, viz. the *Moabites* &c. so no doubt but it was preserv'd by Tradition down to Future Ages among the *Gentiles*; especially among the *Chaldeans* and Inhabitants in *Mesopotamia*, where not only *Balaam* dwelt, but where also dwelt Multitudes of Jews after their being carried away Captive to *Babylon* in *Chaldea*.

(ω) This

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certainly gather'd, that *The Messias* or *Great Prince* of the *Jews*, who both from *Tradition* and *Prophecy* is expected about this time by (w) the *Gentiles* as well as *Jews*, is accordingly lately born in *Judea*. This *Star*, which from the *Design* of it thus to make known unto the *Gentiles* the *Birth* of this *King* of the *Jews*, may be fitly call'd *His Star*, We have seen in the *East*, and are come to worship him. 3 When *Herod* the *King* had heard these things, he was troubled, as fearing this new *King* might in time get the *Kingdom* of *Judea* from *Him* or his *Heirs*; and all *Jerusalem* was troubled with him, as fearing what *Cruel* measures this might put *Herod* upon, in order to secure the *Kingdom* of *Judea* to himself and his *Heirs*. 4 And when he had gather'd all the *Chief Priests* and *Scribes* or *Instructors* of the *People* together, he demanded of them, Where the *Messias* or *Christ* should be born according to the *Prophecies* concerning him. 5 And they said unto him, that *Christ* should be born according to a *Prophecy* of *O. Test.* in *Bethlehem* of *Judea*; for thus it is written by the *Prophet Micah* (ch. 5. 2.) 6 And thou, *Bethlehem* in the *Land* of *Judah*, tho' thou art *One* of the *Least Cities* of *Judah* as to *Bulk* or *Extent* of *Territory*, yet art by no means *One* of the *Least* as to *Honour* or *Renown* among the *Princes*, i. e. *Principalities* of *Judah*: for out of thee shall come a *Governour* of the most *Eminent* note, that shall for ever rule my *People*, viz. not only the *Believing pious Jews*, but also the *Believing pious Gentiles*, who together make up the *True* (x) *Israel* of *God*. 7 Then *Herod* being more confirm'd by this *Answer* and *Prophecy* in his *Suspicion*, that the *Child* (viz. *Jesus*) enquir'd after by the *Wise-men* was *Certainly* to be *King* of the *Jews*, if not prevented by proper *Means*, resolv'd (if possible) to prevent it by murdering the *Child*; and the *Better* to bring about this his wicked *Purpose*, he conceals it under a *Shew* of *Piety*. Wherefore when he had privily call'd the *Wise-men*, he enquir'd of them *Exactly*, What time the *Star* appear'd *First* to them in their own *Country* or *Countries*. 8 And then he sent them to *Bethlehem*, and said, Go and search diligently for the young *Child*; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard what *Herod* the *King* had thus said unto them, they departed; and lo, the *Star* which they saw in the *East*, appearing to them again when they were going to *Bethlehem*,

A N N O T A T I O N S.

(w) This appears, among other Instances, from the Fourth Eclogue in *Virgil*, in the Beginning whereof are these Verses:

Ultima Cumæi venit jam carminis ætas.

Magnus ab integro Seclorum nascitur ordo.

Jam redit & Virgo, redeunt Saturnia regna:

Jam nova Progenies cælo demittitur alto. &c.

The same is likewise taken notice of by *Tacitus* and *Suetonius*.

(x) See *Rom.* 9. 6. and *Galat.* 6. 15, 16.

TEXT.

TRANSLATION.

ἕως ἔλθων ἔστη ἐπάνω ὃ ἰὼ τὸ παιδίον.

10 ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν
χαρὰν μεγάλην σφόδρα. 11 Καὶ
ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον
μετὰ Μαρίας τῆς μητρὸς αὐτοῦ. καὶ πε-
σόντες προσεκύνησαν αὐτῷ. καὶ ἀνοί-
ξαντες τὰς θησαυροὺς αὐτῶν, προσέ-
νεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λί-
βαιον, καὶ σμύρναν. 12 Καὶ χρημα-
τιοῦντες κατ' ὄναρ μὴ ἀναγαμφαί
πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώ-
ρησαν εἰς τὴν χώραν αὐτῶν.

13 Αναχωροῦντων δὲ αὐτῶν, ἰδὼς
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ
Ἰωσήφ, λέγων· Εγερθεὶς ὠρύλας
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ
φύγε εἰς Αἴγυπτον· καὶ ἵσθι ἐκεῖ ἕως
ὅτι εἴπω σοί· μέλλει γὰρ Ἡρώδης ζητεῖν
τὸ παιδίον, τὴν ἀπολέσαι αὐτό. 14 Ὁ
δὲ ἐγερθεὶς ὠρύλας τὸ παιδίον καὶ τὴν
μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς
Αἴγυπτον. 15 Καὶ ἰὼ ἐκεῖ ἕως τῆς τε-
λευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν
ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·
Εξ Αἰγύπτου ἐκάλεσα τὸ υἱόν μου.

16 Τότε Ἡρώδης ἰδὼν ὅτι ἐπε-
παύθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν·
καὶ ἀποστείλας ἀνέλε πάντας τὰς παῖδας
τὰς ἐν Βηθλεὲμ καὶ ἐν παντί τοῖς ὁρίοις

till it came and stood over
where the young child was.

10 When they saw the star,
they rejoiced with exceeding
great joy.

11 And when they were
come into the house, they saw
the young child with Mary his
mother, and fell down, and wor-
shipp'd him: and when they
had open'd their treasures, they
presented unto him gifts; gold,
and frankincense, and myrrh.

12 And being warn'd of
God in a dream, that they
should not return to Herod,
they departed into their own
country another way.

13 And when they were de-
parted, behold, the Angel of
the Lord appeareth to Joseph
in a dream, saying, Arise, and
take the young child and his
mother, and flee into Egypt,
and be thou there until I bring
thee word: for Herod will seek
the young child to destroy him.

14 * And when he arose, he
took the young child and his
mother by night, and departed
into Egypt:

15 And was there until the
death of Herod: that it might
be fulfill'd which was spoken
of the Lord by the Prophet,
saying, Out of Egypt have I
call'd my son.

16 Then Herod, when he
saw that he was mock'd of
the wise-men, was exceeding
wroth, and sent forth, and slew
all the children that were in
Bethlehem, and in all the coasts

PARAPHRASE.

lehem, went before them, till it came and stood over where the young Child was. 10 When they saw the Star again, *being assur'd thereby of the Continuance of the Divine Direction*, they rejoyc'd with exceeding great Joy. 11 And when they were come into the House, *to which the Star had guided them*, they saw the young Child Jesus with Mary his Mother, and fell down and worshipp'd him: and when they had open'd their Treasures, they presented unto him Gifts, *viz. (y) Gold, Frankincense and Myrrhe; it being one Mark of Respect in those Eastern Countries, (and that to this day) to make Presents to Great Persons.* 12 And being warn'd of God in a dream, that they should not return to Herod, they departed into their own Country another way.

13 And when they were departed, *the Child Jesus having been afore Circumcis'd, namely, when he was Eight days old; and the days of the Purification (z) of his Mother, according to the Law, being now accomplish'd, i. e. it being now Forty days from the Birth of Christ inclusively,* they brought the Child to Jerusalem to present him to the Lord in the Temple, and to offer a Sacrifice, as is related *Luke 2. 21 — 38.* And while they were at Jerusalem, as seems most probable, as soon as they had perform'd All things there according to the Law of the Lord; behold, an Angel of the Lord appears to Joseph in a dream, saying: Arise, and take the young Child and his Mother, and flee into Egypt; and be thou there until I bring thee word, *when thou mayst return with safety to the Child;* for Herod will seek the young Child to destroy him. 14 And when he arose, he took the young Child and his Mother by night, and departed into Egypt; 15 and was there until the Death of Herod. Now this was so order'd by Divine Providence, that it might be fulfill'd, which was spoken of the Lord by the Prophet *Hosea (cb. 11. 1.)* saying, Out of Egypt have I call'd my Son: which words, as they were spoken formerly of the Children of Israel, so under the Type of Them had their Principal respect to Christ.

16 Then, *i. e. after that Joseph was fled with the Child Jesus and his Mother into Egypt,* Herod, when he saw that he was mock'd of the Wise-men, by their not returning to him as he had directed them, and bringing him word where the Child Jesus was, at Bethlehem, was exceeding wroth, and sent forth and slew all the Children that were in Bethlehem and in all the Coasts thereof, *i. e. in all the neighbouring Towns* and

IV.
Joseph flees into Egypt with the Child Jesus and his Mother.

V.
Herod commands the Children in and about Bethlehem to be slain.

ANNOTATIONS.

(y) Some infer hence, that the Wise Men were only *Arabians*, because Gold, Frankincense and Myrrhe are the Products of *Arabia*. But this is a very weak Argument, since Gold, &c. are not the Products of *Arabia* only; or if they were, might be however procur'd by the Wise Men, tho' they liv'd in another Country.

(z) See my Treatise of the *Harmony of the Four Gospels* conc. this Point § 9.

TEXT.

TRANSLATION.

αὐτῆς, ἀπὸ διεβῶς καὶ κατωτέρω, κατὰ
τὸν χρόνον ὃν ἐκείβωσε ὡς τῷ
μάγων. 17 Τότε ἐπληρώθη τὸ ῥη-
θὲν ὑπὸ Ἰερεμίου τῷ προφῆτῃ, λέ-
γοντι· 18 Φωνὴ ἐν Ραμᾷ ἠκού-
σθαι, † κλαυθμὸς καὶ ὀδυρμὸς πο-
λὺς, Ραχὴλ κλαίῃσα τὰ τέκνα αὐ-
τῆς· καὶ οὐκ ἦτολε ὡδωκληθῆναι,
ὅτι οὐκ εἰσὶ.

19 Τελωτήσαντος δὲ τοῦ Ἡρώδου,
ἰδὼς ἄγγελος Κυρίου καὶ ὄναρ φανέλαι
τῷ Ἰωσήφ ἐν Αἰγύπτῳ, 20 λέγων,
Ἐγερθεὶς ὡδύλαβε τὸ παιδίον καὶ τὴν
μητέρα αὐτοῦ, καὶ πορεύε· εἰς γῆν Ἰσ-
ραὴλ· πενήτηται γὰρ οἱ ζητῶντες τὸ
ψυχὴν τοῦ παιδὸς. 21 Ο δὲ ἐγερθεὶς
πῆλαβε τὸ παιδίον καὶ τὴν μητέρα
αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραὴλ.
22 Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει
ἐν τῇ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τῷ πα-
τρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν.
Ἀνεχόμενος δὲ καὶ ὄναρ, ἀνεχώ-
ρησεν εἰς τὰ μέρη τῆς Γαλιλαίας.
23 Καὶ ἐλθὼν κατώκησεν εἰς πόλιν
λεγομένην Ναζαρέτ· ὅπως πληρωθῇ
τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Να-
ζωραῖος κληθήσεται.

thereof, from two years old and
under, according to the time
which he had enquir'd * exact-
ly of the wise-men.

17 Then was fulfill'd that
which was spoken by Jeremy
the prophet, saying,

18 In Rama was there a
voice heard, * weeping and
great mourning; Rachel weep-
ing for her children, & would
not be comforted, because they
are not.

19 But when Herod was
dead, behold, an angel of the
Lord appeareth in a dream to
Joseph in Egypt,

20 Saying, Arise and take
the young child and his mo-
ther, and go into the Land of
Israel: for they are dead who
sought the young child's life.

21 And he arose, and took
the young child and his mo-
ther, and came into the land
of Israel.

22 But when he heard that
Archelaus did reign in Judea,
in the room of his father He-
rod, he was afraid to go thi-
ther: * but, being warn'd of
God in a dream, he turn'd aside
into the parts of Galilee:

23 And he came and dwelt
in a city call'd Nazareth, that
it might be fulfill'd which was
spoken by the prophets, He
shall be call'd a Nazarene.

Κεφ.

ANNOTATIONS.

V. 18. † Θεῶς καὶ is not read in Syr. Arab. Coptick, Ethiopick, or Persick,
or Vulg. Lat. Version, nor in some MSS. nor in Justin Martyr, or Jerom. And
it is observable, that this Reading is agreeable to the Hebrew; and that θεῶς
καὶ

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and Villages, from Two years old and under; forasmuch as according to the Time of the Star's first appearing, which he had enquir'd exactly of the Wise-men, *Jesus could not be yet above Two years old.* 17 Then was fulfill'd that which was spoken by Jeremy the Prophet (*ch. 31. 15.*) saying: 18 In Ramah was there a Voice heard, *namely of Weeping and great Mourning; Rachel weeping for her Children, and would not be comforted, because they are not, i. e. are kill'd. Which words, tho' spoken at first of the Babylonish Captivity, and the great Number of the Jews that were then slain, yet were intended by the Holy Spirit to have a principal or ultimate Respect to the Slaughter of the Innocents.*

19 But when Herod was dead, behold, an Angel of the Lord appears in a dream to Joseph in Egypt, 20 saying, Arise, and take the young Child and his Mother, and go into the Land of Israel: for they, *i. e. Herod and his Son Antipater (a) are dead, who sought the young Child's Life.* 21 And he arose, and took the young Child and his Mother, and came into the Land of Israel. 22 But when he heard that Archelaus did reign in the Province of Judea properly so call'd, in the Room of his Father Herod, he was afraid to go thither to dwell, *lest this new King should imitate his Father's Cruelty, in going on to kill more Children out of the same Suspicion his Father had; especially he having already made sufficient Discovery of his Tyrannical and Cruel Temper.* But, being warn'd of God in a dream what to do in this Case, He, *viz. Joseph together with the Child Jesus and his Mother turn'd aside from Judea properly so call'd and taken to denote only the Southern Province of the Holy Land, and return'd again into the Parts of (b) Galilee, which is the Northern Province of the Holy Land, and where he and Mary dwelt afore they went up to Bethlehem to be tax'd.* 23 And he came and dwelt in a City of Galilee call'd (b) Nazareth, *being the very same City wherein He and his Wife Mary dwelt afore they went to Bethlehem. And Jesus, from his living with his Mother and reputed Father here at Nazareth, was call'd a Nazarene, that it might be fulfill'd, which was spoken by the Prophets, viz. He, i. e. Christ shall be call'd a Nazarene,*

VI.

Joseph returns to the Land of Israel with the Child Jesus and his Mother, and dwells at Nazareth.

A N N O T A T I O N S.

an has been added out of the Septuagint Version: which, by the way, is an Evidence of this Gospel being writ by St Matthew in Hebrew.

(a) It is, I think, well observ'd by Mr *Whiston* (p. 166. of his *Harmony of the Gospels*) that if we consider the false, cruel and ambitious Temper of *Antipater*, and his Endeavours to supplant All that hinder'd his way to the Kingdom, (as is related in *Josephus*) we shall not wonder that He sought the Life of the young King of the *Jews*, as well as his Father *Herod*. And since his Father and He were both Dead in the compass of Five days time, and after the Departure of *Joseph* for *Egypt*, we shall not need to wonder, that his Father and He are join'd together by the Angel; and so *They*, in the Plural number, are said to be Dead, *that sought the young Child's Life.*

(b) See my *Hist. Geogr. of N. T. Part 1. chap. 1. §. 6, 7. and ch. 4. §. 7.*

(c) Hereby

Κεφ. γ'. Εν ταῖς ἡμέραις ἐκεί-
ναις ὁ ἔρχινεται Ἰωάννης ὁ βαπτιστής,
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,

Chap. III.

In those days came John the
Baptist, preaching in the wil-
derness of Judea,

2 καὶ

ANNOTATIONS.

(c) Hereby the Objection made by Dr *Whitby* in his Notes on this Text, against the Interpretations which refer this to Christ's being call'd *Netzer*, i. e. *the Branch*, is taken away. For whereas the Dr says, *this Interpretation fails in this, that it gives no Account, how this was fulfill'd by Christ's being at Nazareth, He being as much the Branch, when he was born at Bethlehem, and before he went to Nazareth*: It is answer'd, that tho' it be true, that Christ *was as much the Branch, before he went to Nazareth*, yet it is as true, that had not Christ dwelt at Nazareth, He would never have been call'd a Nazarene, and so would never have been call'd by any Name that imply'd the name *Branch*; which yet it was requisite should be done, in order to fulfill the Prophecy of Zachary (ch. 6. 12.) *Behold, the Man whose NAME is THE BRANCH*. To which Prophecy, St Matthew seems to have a special regard, by expressing himself thus, *He shall be CALL'D a NAZARENE*. For altho' *to be Call'd*, (viz. by God's appointment) do's denote or imply in Scripture as much as *to Be*, forasmuch as it is inconsistent with the Veracity of God, to give things false Names, or to call them otherwise than they be; yet it do's not therefore follow, that *to be Call'd* do's never signify any more than *to Be*. The Angel tells Joseph, ch. 1. 21. *Thou shalt call his Name JESUS*; which Joseph did understand, not only of the Child's Being truly Jesus or the Saviour of the World, but of the Name JESUS being to be actually impos'd upon him. So here, *He shall be Call'd a Nazarene*, is to be understood not only of Jesus being the Branch; but of a Name, which should imply the signification of the Branch (such as is *Nazarene*) being actually impos'd upon him. And accordingly it was so, as we learn from the History of N. T. as well as from Ecclesiastical History. For as it is *Matt. 2. ult.* *He shall be call'd Ναζωραῖος a Nazarene*; so we find this Name expressly given him in several places of N. T. Thus *Matt. 26. 71.* the Maid said of Peter, *This Fellow was also with Jesus τὸ Ναζωραῖον*. (And so *Mark 14. 67.* *And thou also wast with Jesus τὸ Ναζωραῖον*; whence it appears that *Ναζωραῖος* and *Ναζωραῖος* are Synonymous words.) And *Luke 18. 37.* *And they told him, that Jesus ὁ Ναζωραῖος passes by*. So *John 18. 5.* *They answer'd him, Jesus τὸ Ναζωραῖον*. And *John 19. 19.* the Title set over our Saviour's head, when he was crucified, is set down thus, *Jesus ὁ Ναζωραῖος the King of the Jews*. And so in several other Places, whence it appears, that tho' the Synonymous word *Ναζωραῖος* is sometimes us'd, yet *Ναζωραῖος* is us'd more often. And it is observable, that in like manner in Conformity and Reference to this *Matt. 2. ult.* where the Prophecy of Christ is thus render'd by our Translators, *He shall be call'd a Nazarene*; All the other Texts here mention'd or refer'd to should have been render'd more exactly, *Jesus the Nazarene*, not *Jesus of Nazareth*. I shall observe further, that the Disciples of Christ were likewise from this Name of their Master call'd *Ναζωραῖοι*, as *Acts 24. 5.* *A Ring-leader of the Sect τὸν Ναζωραῖον of the Nazarenes*. And the same appears from Ecclesiastical History.

I shall make but one Observation more in reference to this Name or Prophecy, and that is this: That some Learned Persons are of Opinion, that *Judg. 13. 5.* is more immediately respect'd by St Matthew in this chap. 2. ult. Forasmuch as it

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in several Senses of that Word. Namely as Christ is styl'd Isai. 11. 1. Jer. 23. 5. Neizer or Nezer, and Zach. 6. 12. is said to be the Man, whose Name is (which is the same as to say, Who shall be call'd) Nezer, i. e. the Branch, viz. of the Root of Jesse; so the name Nazarene may be taken to denote That Person, who is the Nezer or Branch so oft spoken of by the Prophets. Again, as the word Nazarene may be deriv'd from the Hebrew Nazir, which denotes one separated from the Comforts of Life, and consequently in a mean and abject and contemptible Condition, (and in this sense is apply'd to Joseph, who was a Type of Christ, Gen. 49. 26.) so the name Nazarene may here denote also That Person who was to be Despis'd and Rejected of Men, according to several Prophecies, as Psal. 22. 6, &c. Psal. 69. 7, &c. Psal. 118. 22. Isai. 53. 3, &c. Now Joseph's coming with the Child Jesus and his Mother to dwell at Nazareth, (a Place so call'd in reference to one of the foremention'd Hebrew words, as is probable, viz. either in reference to Nezer, as abounding with Trees and so with Branches; or else in reference to Nazir, as being a Mean despicable place,) as it was the more immediate Reason of Christ's being call'd a Nazarene, in that sense of the Word which denotes an Inhabitant of Nazareth; so likewise by the over-ruling Providence of God, it was thereby made the (c) Occasional Means of fulfilling those many Prophecies, wherein Christ is spoken of, either as the Branch, or as a Despis'd Person; forasmuch as the word Nazarene may denote That Person which is prophesy'd of under the name of the Branch, or under the character of a Despis'd Person, as well as a Person that is an Inhabitant of Nazareth.

S E C T I O N II.

Containing such Particulars as are taken Notice of by S. MATTHEW in reference to the Baptism of CHRIST, (cc) when he began to be about thirty years of Age, and from thence to CHRIST's entring on the more Publick part of his Ministry after the Imprisonment of John the Baptist, when CHRIST was in the (d) thirty second year of his Age. These Particulars take up Chap. III—IV. 11. of this Gospel.

Chap. III. S. Matthew (e) passes by the History of Christ's Life, from his coming to dwell at Nazareth (after his Return out of Egypt) to his Baptism: and in order to introduce what he relates concerning Christ's Baptism, He first gives a short account of John Baptist and his Ministry in the following manner. In those days, i. e. during the time that Jesus dwelt at Nazareth, and when the Time drew near that He was to enter on his Ministry, came John the Baptist, (which Surname was given him from his being commission'd by God to Baptize with Water unto Repentance, as v. 11.) preaching in (f) the Wilderness, i. e. in That less inhabited Part of Judea; which lay along and on each side of the River Jordan;

1.
A short Account
of John Baptist and
his Ministry.

TEXT.

TRANSLATION.

2 καὶ λέγων, Μετανοεῖτε· ἤλθε γὰρ
ἡ βασιλεία τῶν ὀρατῶν· 3 Οὐτὶς
γὰρ ἐστὶν ὁ ρηθεὶς ὑπὸ Ησαΐα ὁ προφή-
της, λέγων· Φωνὴ βοῶντος ἐν τῇ ἐρή-
μῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου, ἐν-
θάς ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐ-
τὸς δὲ ὁ Ἰωάννης ἔχει τὸ ἔνδυμα αὐτοῦ
ἐκ τριχῶν καμήλων, καὶ ζώνην δερ-
ματίνην περὶ τὴν ὀσφύα αὐτοῦ. ἡ δὲ
προφήτεια αὐτοῦ ἦν ἀκριβὲς καὶ μέλι ἄγριον.

2 And saying, Repent ye:
for the kingdom of heaven is
at hand.

3 For this is he that was
spoken of by the prophet E-
saïas, saying, The voice of one
crying in the wilderness, Pre-
pare ye the way of the Lord,
make his paths straight.

4 And the same John had
his raiment of camels hair, and
a leathern girdle about his
loyns; and his meat was lo-
custs and wild hony.

5 Τότε

ANNOTATIONS.

it is said in the said place of the Book of Judges concerning *Sampson* as a *Type of Christ*, *He shall be a Nazarite from the Womb*. Now supposing *Sampson* to have been a *Type of Christ*, yet it is certain that our Saviour was *not a Nazarite* in the sense wherein the word is apply'd to *Sampson*, namely, as thereby is meant One oblig'd to *separate himself from Wine and strong Drink*, and to let *no Razor come on his Head*, and to come at *no Dead Body*, &c. as *Numb. 6. 1—21*. For it is certain that our Saviour drank Wine, came near to a Dead Body, &c. And therefore He can be said to be thus a *Nazarite* only in an Allegorical or Moral sense, viz. as being separated from all Moral Impurity or Sin from his Mother's Womb. Wherefore since our Saviour can be a *Nazarite* like *Sampson* only in an Allegorical sense; but was really the Person whose Name was *Netzer the Branch*, viz. that should grow out of the Roots of *Jesse*; hence I am induc'd to think, that *Zach. 6. 12.* and *Isai. 11. 1.* were rather the Prophecies that were more immediately respect'd by St Matthew; and chiefly that of Zachary, forasmuch as St Matthew's expression, *He shall be call'd a Nazarene*, is exactly synonymous or equivalent to Zachary's expression, *The Man whose Name is Netzer*.

(cc) See *Luke 3. 23.*

(d) Concerning the Difference between the *true years of Christ's Life*, and the *years of the Common Era of Christ*, or Common way of Reckoning by the years of Christ, see the latter Part of my Treatise concerning the *Harmony of the four Gospels*. I shall only observe in short here, that the 32d year of Christ's Life answers most probably, I think, to the 30th year of the Common Era of Christ, or to *A. D. 30.*

(e) And so likewise do All the other Evangelists; only St Luke takes Notice of One Passage during the said long Interval, namely, of our Saviour's going up to *Jerusalem*, when he was Twelve years Old. *Luke 2. 42* to the end.

(f) Concerning this *Wilderness of Judea* see my *Hiit. Geogr. of N.T. Part 1. chap. 3. §. 1.*

(g) See *2 Kings 1. 8.*

(b) See *Lev. 11. 22.* Some indeed understand here rather some Sort of *Herb* or *Tree* or *Shrub*, because *ἀγρίδος* the word here us'd in the Greek may as to its Etymology signify the *Tops of Herbs* or *Trees*, or the like. But since the said word

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Jordan; 2 and saying, Repent ye: for the Kingdom of the Messias, prophes'd of by Daniel, (chap. 2. 44.) as which should be set up by the God of Heaven in the days of the four Kingdoms of the Gentiles, is at hand or now about to be set up accordingly: Namely by the preaching of the Gospel, which is to be look'd upon as a Body of the Laws of this Kingdom of Heaven, to which Obedience is to be pay'd by All such as will be True Subjects of this Kingdom, and share in the Blessings thereof. Now according to the Tenour of these Laws of the Kingdom of Heaven, (i. e. in one word of the Gospel,) No one is to rest in the bare Outward Observance of the Legal Rites and Ceremonies, or in the Observance of This or That Law of God, as if such an Outward and Partial Obedience was sufficient to entitle him to God's Favour and Everlasting Life, tho' He be never so Wicked in other Respects; but He must Renounce all such wrong Notions or Doctrines, which are taught now a-days by the Scribes and Pharisees; and must be sincerely and entirely Chang'd, both Inwardly as to his Mind and Affections, and Outwardly as to his Life and Actions; so as to Detest and abhor from his Heart whatever is Sinfull, and not to Allow himself in the Willfull Breach of any One of the Laws of God, but to endeavour sincerely and to the utmost of his Power to keep All God's Commandments. Such is the Repentance preach'd and requir'd by John the Baptist, according to the Prophecies that were of Him in the Old Testament. 3 For this John Baptist is He that was spoken of by the Prophet Isaiah, (chap. 40. 3.) saying, As great Princes are wont to have Officers sent before them, whose Business it is to have the Ways prepar'd or made Convenient for their Princes more easily travelling; so before the greatest of Princes, the Messias, shall enter upon his Prophetical Office, or Teaching the People, there shall be heard The Voice of One crying, i. e. preaching Openly in the Wilderness of Judea, Prepare ye the Way of the Lord, make his Paths straight, i. e. by Repentance, or forsaking the crooked Paths of Sin, and returning into the straight Path of Piety, prepare your Hearts so, that when Christ comes, He may find a ready Way for Admittance into your Hearts, as his true and faithful Disciples. 4 And the same John resembled (g) Elias the Prophet, in Habit as well as in Spirit: for he had his Raiment of the Coursest sort of Camel's hair, and a leathern Girdle about his Loyns; and his Meat was a sort of (h) Locusts, not unusually eat by the meaner Sort in that Country, and wild Hony, i. e. such Hony as he found in the Woods

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word is never us'd, as I know of, in this sense any where else in the N. T. or LXX Version of O. T. and since it is us'd in N. T. and most frequently in O. T. for Locusts; and since it appears from Lev. 21. 21, 22. that some sort of Locusts were eaten, I can see no Reason to reject the Common Translation, but to prefer it before any other.

T E X T.

TRANSLATION.

5 Τότε ἔξεπορεύετο πρὸς αὐτὸν Ἱερο-
 σόλυμα, καὶ πάντα ἡ Ἰουδαία, καὶ πάντα
 ἡ περὶ τὴν Ἰορδάνου· 6 καὶ
 ἐβαπτίζοντο αὐτῷ ἐν τῇ Ἰορδάνῃ ἡσυχῶν,
 ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.
 7 Ἰδὼν δὲ πολλὰς τῶν Φαρισαίων καὶ Σαδ-
 δουχαίων ἐρχομένων ἐπὶ τὸ βάπτισμα
 αὐτοῦ, εἶπεν αὐτοῖς· Γεννήματα ἐχ-
 θρῶν, τίς ὑμᾶς ἐδείξεν ὑμῖν φυγεῖν
 ὑπὸ τῆς μελλούσης ὀργῆς; 8 Ποιή-
 σατε οὖν καρπὸν ἄξιον τῆς μετανοίας.
 9 Καὶ μὴ δοξάζετε λέγειν ἑαυτοῖς·
 Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω
 γὰρ ὑμῖν ὅτι διώεται ὁ Θεὸς ἐκ
 τῶν λίθων οὗτοι ἐγείραν τέκνα ἐκ
 τοῦ Ἀβραάμ. 10 Ἦδη δὲ καὶ ἡ ἄξίνη
 πρὸς τὸ ρίζαι τὰ δένδρα κεῖται. πᾶν
 οὖν δένδρον μὴ ποιῶν καρπὸν καλόν,
 ἐκκόπεται, καὶ εἰς πῦρ βάλλεται.

5 Then went out to him
 Jerusalem and all Judea, and
 all the region round about Jor-
 dan;

6 And were baptiz'd of him
 in Jordan, confessing their
 sins.

7 But when he saw many
 of the Pharisees and Sadducees
 come to his Baptism, he said
 unto them, O generation of
 vipers, who hath warn'd you
 to flee from the wrath to come?

8 Bring forth therefore
 *fruit meet for repentance.

9 And think not to say
 within your selves, We have
 Abraham to our father: for I
 say unto you, that God is able
 of these stones to raise up
 children unto Abraham.

10 And now also the ax is
 laid unto the root of the trees:
 therefore every tree which
 bringeth not forth good fruit,
 is hewn down, and cast into
 the fire.

II Εὐα

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Woods or Fields without any Art us'd thereto. 5 Then went out to
 Him from Jerusalem and all Judea, and especially from all the Region
 round about (i) Jordan, (where he was preaching) much People, being
 mightily taken with his outward Appearance of Humility and Austerity;
 6 and they were baptiz'd of him in Jordan, attesting the Sincerity of
 their Repentance and Resolutions to live Holy for the Future, by the most
 Convincing if not only Means that could be us'd at the very Present,
 namely by Confessing their Sins past. 7 But when he saw many of the
 Pharisees and Sadducees come to his Baptism, He knowing them to be
 Such, as not only plac'd Themselves the much greatest part of their Re-
 ligion in the bare Observance of the Outward and Ceremonial Rites of the
 Law, and, agreeably to such loose Notions of Religion, plac'd also their
 chief Hope of Salvation in their being descended of Abraham; (the Baptiz'd,
 I say,

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I say, knowing the Pharisees and Sadducees to be Such, as not only did thus Themselves;) but also were the great Instruments of misguiding Others in these Points, laid unto them by way of most severe and open Reproof; O ye most wicked Men, who, on account of your Poisoning the People with your false and loose Doctrines and Interpretations of Scripture, may be fitly styl'd a Generation of Vipers, who has warn'd you, i. e. I can't but much wonder that even you should be so far wrought on by my Preaching, as to be warn'd to flee from the Wrath of God, which is most certainly to come upon all Wicked and Impenitent Persons, if not Afore, yet at farthest at the Day of Judgment. 8 Bring forth therefore that Fruit of Holiness of Life, which is meet for, i. e. agreeable to and a Proof of True Repentance, if you would actually flee or be deliver'd from the said Wrath to come. 9 And first in Opposition to your ill-grounded Hopes of escaping the Wrath to come, because ye are descended of Abraham, I particularly warn you, that you think not to escape the Wrath to come, because you can say within your selves, We have Abraham to our Forefather: for I say unto you, that God, rejecting you for your not following the pious Example of Abraham, is able of these stones that ly before you to raise up Men, who following the Steps of Abraham shall thereupon be accounted by God as Children unto Abraham, and shall be rewarded as such. 10 And then in Opposition to your false Notions in placing the main of Religion in the bare Observance of the Outward Rites and Ceremonies of the Law, I likewise particularly warn you, that now also will be offer'd the Last Dispensation of Repentance and Mercy, namely by the preaching of the Gospel; so that whoever is not to be brought to Repentance by the Gospel, God will use no other means with him to bring him to Salvation, but will adjudge him to the everlasting Fire of Hell. Which just Dealing of God may be fitly illustrated by the familiar Instance of a Man's Dealing with his Trees. When a Man has long try'd and us'd all proper means to make his Trees bear good Fruit, and finds all means prove Ineffectual, then it is accounted but a piece of Prudence in him to cut down the Trees without any more ado, and accordingly the Ax is laid unto the Root of the Trees. And the Resolution of cutting down the said Trees being thus once taken, therefore every Tree, which brings not forth Good Fruit, is hewn down and cast into the Fire.

11 Further

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V. 8. † So it is read in the Singular, and not in the Plural, in very many and some of the Best MSS. and in Vulg. Latin, Ethiop. Copt. Arab. and Persick Versions; as also in Irenæus and Origen: So that it is not to be doubted, but it is the True Reading.

(i) Concerning the River Jordan &c. see my Hist. Geogr. of N. T. Part 1. chap. 3. §. 2.

TEXT.

TRANSLATION.

11 Εγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἔρχόμενος, ἰσχυρότερός μου ἔστιν, ἢ ἔγωγε· ἐγὼ εἰμὶ ἱκανὸς ταῖς ὑποδήματάς βαπτίσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί.

12 Οὐ τὸ πύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαίρει τὸ ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον εἰς τὸ ἀποθήκην αὐτοῦ, τὸ δὲ ἄχρον κατακαύσει πυρὶ ἀσβέσῳ.

13 Τότε ἔρχινε ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἔτι τῇ Ἰορδάνῃ πρὸς τὸν Ἰωάννην, ἵνα βαπτισθῇ ὑπὸ αὐτοῦ. 14 Ὁ δὲ

11 I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to *carry: he shall baptize you with the holy Ghost, and with fire.

12 Whose fan is in his hand, and he will thoroughly *cleanse his floor, and gather the wheat into his garner: but he will burn up the chaff with unquenchable fire.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptiz'd of him.

14 But John *refus'd him,

Ἰωάννης

PARAPHRASE.

11 Further yet, and particularly in Reference to this Baptism of Mine, I warn and instruct you, that you do neither rely on the bare Outward Performance thereof, as if this Alone would conduce to your Salvation; nor think too Highly of Me who administer this Baptism to you. For to set you Right in both these Points, you are to know that I indeed baptize you with Water, but then I do this, not as if the bare Outward Baptism or Washing you with Water is of any Efficacy to your Salvation, but because Outward Baptism is a proper Sign of your Obligation unto Repentance, which is as it were an Inward and Spiritual Baptism or Washing away the Filth of Sin. And then as to this Spiritual Baptism or Washing away of Sin by Repentance, you are not to Conceive of me, as if I by my Outwardly Baptizing you did of my self or from my self convey or confer upon you any Grace or Spiritual Strength, whereby ye may be enabled to bring forth Fruit meet for Repentance; but you are to know that He that cometh after me very shortly on the like Account of Preaching Repentance, &c. and for whose Coming I prepare you, i. e. Christ, is Mightier than I, yea of such Transcendent and Divine might, that He is a Person whose shoes I, being a meer frail Man, am not Worthy to carry: He it is thro' whom All holy Persons receive Grace or Spiritual Strength to live Religiously, and who accordingly shall institute another Baptism, wherewith He shall appoint his Apostles and Ministers to baptize you Jews, and all others who will be his Disciples; which Baptism instituted by Christ shall, in respect of all such as duly receive it, be inseparably

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separably accompany'd thro' the Divine might or Power of Christ with the gracious Influence and Assistance of the Holy Ghost, and especially with the Fire of a true Zeal for God's Honour and Service. By which Zeal and Assistance of the Holy Ghost, the Disciples of Christ shall be excited and enabled, not only to Live holy Lives, but even to Dy the most painful Deaths, such as by Fire and Faggot, &c. And as an evident Proof of Christ's Divine Might or Power thus to confer the Holy Ghost on such as he sees fit, He shall cause, when the proper Season is come, the Holy Ghost to descend upon his Disciples in the Visible Appearance of Fiery Tongues. 12 Now such being the Nature of the Baptism, and (which comes to the same) of the most Holy Religion to be instituted by Christ, His different Dealing with such as believe and obey his Gospel, and with such as do not, may very fitly be illustrated by the instance of an Husband-man, whose winnowing Fan is in his hand; and as he, viz. the Husband-man, when the threshing Season is come, with the said Fan will thoroughly cleanse the Wheat that after threshing lies upon his Floor, from the Chaff, and gather the Wheat thus cleans'd or separated from the Chaff, into his Garner; but he will burn up the Chaff: so Christ at the Day of Judgment shall cleanse and separate the Good from the Bad, and shall receive the Good into the Kingdom of Heaven, but shall punish the Bad or impenitently Wicked with unquenchable or everlasting Fire.

13 Then, i. e. while John was thus baptizing, comes Jesus from Galilee (where was his Dwelling, as was observ'd Chap. 2. ult.) to Jordan unto John to be baptiz'd of him. 14 But John knowing (k) by the Suggestion of the Holy Spirit, that Jesus was the Messias or Christ, refus'd him.

11.
Jesus is baptiz'd
by John the Bap-
tist, and the Holy
Ghost descends up-
on him.

A N N O T A T I O N S.

V. 12. † *Abū* is not read after *ām* in several MSS. nor in Syr. and Perf. Versions; nor in Iren. or Justin M. and it is read after *ἀνθρῶπου* in several MSS. and in Syr. Æthiop. and Perf. Versions, and in Irenæus.

(k) Considering that *Mary* the Mother of our Bl. Saviour, and *Elizabeth* the Mother of the Baptist, were *Cousins* one to the other (as we learn from *Luke* 1. 36.) it might have been easily suppos'd, that our Saviour was before now *Personally known* to the Baptist; had we not been assur'd of the Contrary by St John the Evangelist, who informs us that the Baptist declar'd *Twice* to them about him, that He *knew him not*, till he came now to be Baptiz'd of him. The words of the Baptist as related by St John the Evangelist (chap. 1. 31—34) are these: *And I knew him not; but that He should be made manifest to Israel, therefore am I come baptizing with Water: — I saw the Spirit descending from Heaven like a Dove, and it abode upon him. And I knew him not: but He that sent me to baptize with water, the same said unto me; Upon whom thou shalt see the Spirit descending and abiding on him, the same is He which baptizes with the Holy Ghost. And I saw, and bare record that this is the Son of God.* Now since the Descending of the Holy Ghost upon Jesus was the *Signal* appointed by God, whereby the Baptist was to be certify'd, what Person was truly the Messias or Christ; and since this *Signal* was not given till after Jesus was baptiz'd and come up out of the Water, as we are expressly inform'd v. 16. of this Chapter

of.

TEXT.

TRANSLATION.

Ἰωάννης διεκώλυεν αὐτον, λέγων· Εγὼ
 ἄρειαν ἔχω ὑπο σὺ βαπτισθῆναι, καὶ σὺ
 ἔρχῃ πρὸς με; 15 Αποκριθεὶς δὲ ὁ
 Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρπι·
 οὔτω γὰρ ὀρέσθαι ἐστὶν ἡμῖν πληρῶσαι
 πάντα δικαιοσύνην. Τότε ἀφίησιν
 αὐτόν. 16 Καὶ βαπτισθεὶς ὁ Ἰη-
 σοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος·
 καὶ ἰδὲ ἀνεώχθησαν αὐτῷ οἱ ὕψανοί,

saying, I have need to be bap-
 tiz'd of thee, and comest thou
 to me?

15 And Jesus answering
 said unto him, Suffer *it to be*
so now: for thus it becometh
 us to fulfil all righteousness.
 Then he suffer'd him.

16 And Jesus when he was
 baptiz'd, went up straightway
 out of the water: and lo, the
 heavens were open'd unto him,

καὶ

ANNOTATIONS.

of St Matthew; it is enquir'd, *How* the Baptist here knew Jesus to be the Christ, before the H. Ghost was thus descended upon him, and at his First coming to be baptiz'd. For these words of the Baptist upon Jesus coming to be baptiz'd of Him, *I have need to be baptiz'd of Thee* &c. plainly import, that the Baptist did then know that Jesus was Christ, tho' the H. Ghost had not yet visibly descended upon Jesus in the sight of the Baptist according to v. 16. of this Chapter. In Answer to this Enquiry, some suppose a *double* Descent of the H. Ghost, viz. *One* before Jesus was baptiz'd, and at his First coming to the Baptist, whereby the Baptist knew him to be Christ, and accordingly spoke thus to him, *I have need to be baptiz'd of Thee* &c. and this they will have to be the Descent of the H. Ghost mention'd by St John the Evangelist in Chap. 1. of his Gospel: the *Other* Descent was that *after* Jesus was baptiz'd, and which is mention'd by St Matthew in this Chapter. But there being no good Reason thus to suppose a *double* Descent of the H. Ghost (of which more in the Note next following) I think the other Answer given to the foremention'd Enquiry is the most Probable, viz. that the Baptist knew Jesus to be Christ at his first Coming to him, by the particular *Afflatus* or *Suggestion* of the H. Ghost revealing to him, that This was He on whom he should presently see the Signal appointed by God actually given. And no wonder that the Baptist should thus, when He was a *Man*, have Jesus made known to him by the *Suggestion of the H. Ghost*; since when he was a *Babe* and yet in the *Womb*, he leap'd for Joy, by the supernatural Operation of the same H. Ghost, as soon as the *Voice of the Salutation* of Mary the Mother of Jesus sounded in the ears of his own Mother Elizabeth, as we are inform'd Luke 1. 44. To which may be added, that we learn 1 Sam. 9. 15-17. that Samuel knew Saul by a like *Suggestion* of the H. Spirit. For thus v. 17. *When Samuel saw Saul, the Lord said unto him, Behold the Man whom I spake to thee of* &c.

(1) We learn Exod. 29. 4, 7. that among other Rites appointed by the Law to initiate or consecrate the High-priest, these were two, viz. that He should be *wash'd with Water*, and then the *Anointing Oyl* should be *pour'd on his Head*, and so He should be *anointed* therewith. Now it is not to be doubted, but that, in Allusion and Conformity thereto, the Divine Wisdom saw fit, that Jesus our High-priest should be likewise initiated or consecrated to his said Office by being *Baptiz'd*, and by the *Descent of the H. Ghost upon Him*. For as the *Baptism* of Jesus

PARAPHRASE.

him, saying, I have need to be baptiz'd of Thee, and comest Thou to Me to be baptiz'd? 15 And Jesus answering said unto him, *However, thou must suffer it to be so now: for thus it becomes us to fulfil all Righteousness, i. e. to comply with every Institution of God, if we will be truly Righteous: since therefore your Baptism is not only of Divine Institution, but is appointed by God to be one Rite (l) of Initiating Me into my Ministry, (as well as of Preparing Others for my Ministry) I am therefore to be baptiz'd by thee, that thereby I may acknowledge thy Baptism to be of Divine Institution, and may be initiated into my Ministry by the Method appointed by God.* Then, upon being inform'd of the weighty Reasons for so doing, He, i. e. John suffer'd him, i. e. Christ to be baptiz'd by him. 16 And Jesus, when he was baptiz'd, went up straightway out of the Water, and lo, i. e. (m) straightway (upon his coming out of the Water) the Heavens were open'd unto him, and (n) He, (as

ANNOTATIONS.

Jesus do's plainly answer to the *Washing* of the High-priest under the Law in Water; so do's the *Descent* of the H. Ghost answer to the *Anointing* of the High-priest by pouring Oyl on his Head, as we are taught by the same H. Spirit in the N. T. particularly Acts 10. 38. *God anointed Jesus — with the H. Ghost: Who as he descended upon Jesus after his Baptism, so He abode or rested upon him for some time; as we learn John 1. 32, 33. And doubtless it was the Head of Jesus, on which the H. Spirit thus rested; as it was the Head of the High-priest under the Law, on which the Anointing Oyl was to be pour'd.*

And hence by the way is a good Argument against the Supposition of a double Descent of the H. Ghost. For since it is not reasonably to be question'd, but that the Descent of the H. Ghost on Jesus did answer to the pouring the Anointing Oyl on the head of the High-priest; and since the said Anointing Oyl was so pour'd but *Once*, viz. after the High-priest had been wash'd with Water; therefore it is but reasonable to suppose, that the Descent of the H. Ghost on Jesus was likewise but *Once*, viz. after Jesus had been Baptiz'd. And this I have taken notice of also in my Treatise concerning the *Harmony of the Four Gospels*, whither I refer the Reader; forasmuch as those Papers being now not by me, but sent to the Press, I can't tell but therein may be contain'd some other Considerations to this purpose.

(m) Tho' ὡς stands between ὡς and ὡς τὸ ὕδωρ in the foregoing Clause, yet not only common Reason will tell one, that it refers not to that Clause, (for to what purpose should Christ stay in the Water, and not come out of it immediately as soon as he was baptiz'd?) so properly as to the following Clause; but also there are not wanting Instances of the like Nature in the Best Common Greek Writers, as may be seen in the Criticks: and so Mark 1. 9. may be pointed and constru'd.

(n) Some by He here understand only the *Baptist*. But it seems better to understand Christ himself, (not exclusively of the Baptist) since the plainest Syntax requires it, which ought not to be departed from, without necessity. Whereas there is no such necessity here; there being not only *no Incongruity* in supposing Christ himself to see the Spirit descending, but also there being a *good Reason* for it, viz. in order to support him the more under his ensuing Temptations.

(o) As

TEXT.

TRANSLATION.

καὶ εἶδε τὸ πνεῦμα τῷ Θεοῦ κατα-
βαῖνον ὡσεὶ φεγγεῖαν, καὶ ἐρχόμενον ἐπὶ
αὐτόν. 17 Καὶ ἰδοὺ φωνὴ ἐκ τοῦ οὐρα-
νῶν, λέγουσα. Οὗτός ἐστιν ὁ υἱός μου
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Κεφ. Δ'. Τότε ὁ Ἰησοῦς ἀνέχθη εἰς
τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρα-
σθῆναι ὑπὸ τοῦ διαβόλου. 2 Καὶ νη-
τεύσας ἡμέρας πενήκοντα καὶ νύκτας
πενήκοντα, ὑπερονέπεινασε. 3 Καὶ
προσελθὼν αὐτῷ ὁ πειράζων εἶπεν. Εἰ
υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι ῥθῶσι
ἄρτοι γίνωσιναι. 4 Ο δὲ ἀποκριθεὶς,
εἶπε. γέγραπται. Οὐκ ἐπ' ἄρτον μόν-
ον ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
ῥήματι ἐκπορεύμενον διὰ στόματος
Θεοῦ. 5 Τότε ὁ διαβόλος ἀνάγει αὐ-
τὸν ὁ διαβόλος εἰς τιὴν ἁγίαν πόλιν, καὶ
ἵστησιν αὐτὸν ἐπὶ τῷ πτερύγι τοῦ ἱεροῦ.

and he saw the Spirit of God
descending like a dove, and
lighting upon him.

17 And lo, a voice from
heaven, saying, This is my be-
loved Son, in whom I am well
pleas'd.

Chap. IV.

Then was Jesus led up of
the Spirit into the wilderness,
to be tempted of the devil.

2 And when he had fasted
forty days and forty nights, he
was afterward hungry.

3 And when the tempter
came to him, he said, If thou
be the Son of God, command
that these stones be made bread.

4 But he answer'd and said,
It is written, Man shall not live
by bread alone, but by every
word that proceedeth out of
the mouth of God.

5 Then the devil taketh
him up into the holy city, and
setteth him on a pinnacle of
the temple.

6 καὶ

ANNOTATIONS.

(o) As is recorded *John* 1. 33.

(p) This Expression, *Like a Dove*, is capable of two Senses. Either that the H. Ghost descended on Christ only *in the same manner as a Dove* is wont to descend or pitch, viz. Hovering for some time over the thing or place which it descends or pitches upon: or else that the H. Ghost did descend *in a Bodily Shape resembling that of a Dove*. Now since St Luke expressly asserts, that the H. Ghost did descend *in a Bodily Shape* (*Luke* 3. 22.) and since we are assur'd *Acts* 2. 3. that the H. Ghost did at Pentecost descend on the Apostles *in the Appearance of Cloven Tongues*; I can see no Reason why that Opinion should not be prefer'd, which supposes that the *Bodily Shape*, wherein the H. Ghost descended on Jesus after his Baptism, did resemble the *Shape or Likeness of a Dove*. It is however absurd, I think, to suppose that the H. Ghost did assume the *real Body of a Dove*: no, as the H. Ghost did descend upon the Apostles *in the Appearance of Cloven Tongues*, which Tongues were not *real Fire*, but only *like as of Fire*; so the H. Ghost descended on our Saviour at this time *in the Appearance or Shape of a Dove*, which was not a *real Dove*, but only *like a Dove*.

(q) Concerning the *Wilderness* wherein our Saviour was tempted; and also concerning

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(as likewise the Baptist, according to the Sign afore (o) appointed by God for the Baptist to know Christ by,) saw the Spirit of God descending (p) like a Dove, and lighting upon him, i. e. Christ. 17 And lo, a Voice came from Heaven, saying, This, on whom the Spirit descends, is my beloved Son, the Messias or Christ that was to come into the World, in whom I am well pleas'd, and who consequently is to be hearken'd to and obey'd, as to what he shall command or teach.

Chap. IV. Then was Jesus led up by the Impulse of the Spirit from the River Jordan into (q) some more retir'd Part of the Wildernels adjoining; and he was led up thither by the Spirit to be tempted of the Devil, that thereby it might appear that He was made like unto Us in All things, Sin only excepted, and consequently was liable to the Temptations of the Devil as well as We; and therefore that by his Example We might learn how to resist and overcome the Temptations of the Devil. 2 And when he had fasted forty days and forty nights by a supernatural Assistance, (as Moses and Elias, the two great Prophets under the Law, had done) that supernatural Assistance being withdrawn, He was afterwards Hungry. 3 And when the Chief of the Falm or Evil Angels, call'd emphatically the Devil, and from his first Tempting All others whether Angels or Men, to Sin, call'd also emphatically the Tempter, came to him, as looking upon his present Hunger to offer a fair Opportunity to discover in what Sense He was lately call'd by the Voice from Heaven, the Son of God; viz. whether He was only a meer Man, belov'd by God in an extraordinary manner, by reason of his extraordinary Piety; or whether He was in reality more than a Man, and the Son of God by nature, and as such was invested within Himself with an Almighty Power. Whereupon the Tempter being come to Christ, He said: If thou be the Son of God, command that these Stones here by us be made Bread for to satisfy thy Hunger with. 4 But He, i. e. Christ well knowing the Aim of the Devil in setting him upon so Miraculous a Work, answer'd him in such a manner, as that the Devil could not thence discover, whether he was any thing more than a meer Man, or not. For he answer'd and said, It is written, (Deut. 8. 3.) Man shall not live by Bread alone, but by every word that proceeds out of the mouth of God, i. e. by any other Means which God shall appoint for the sustaining of Life. 5 Then the Devil, not being able to discover by the foregoing Answer what he aim'd at, thinks of another way to try his Divinity; and forthwith takes him up from the Wildernels into the (r) Holy City or Jerusalem, and sets him on a Pinnacle of the Temple. 6 And having observ'd that

III.
Jesus overcomes
the Temptations
of the Devil in
the Wildernels.

A N N O T A T I O N S.

concerning the exceeding high Mountain, whereon the Devil shew'd him All the Kingdoms of the World &c. see my Hist. Geogr. of N. T. Part 1. chap. 3. §. 3.

(r) Concerning Jerusalem see my Hist. Geogr. of N. T. Part 1. chap. 2. §. 4. as also Hist. Geogr. of O. T. Vol. 3. chap. 2. §. 2, &c.

T E X T.

TRANSLATION.

6 καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ,
βάλε σεαυτὸν κάτω· γέγραπται γάρ·
Οτι τοῖς ἀγγέλοις αὐτοῦ ἐπιτελεῖται
τοῦ σοῦ, καὶ ἐπὶ χειρῶν ἀρῶσί σε,
μήποτε προσκόψῃς ποῦς λίθον τὸν
πόδα σοῦ. 7 Εφη αὐτῷ ὁ Ἰησοῦς·
πάλιν γέγραπται· Οὐκ ἐκπειράσεις
Κύριον τὸν Θεόν σου. 8 Πάλιν πῦρα-
λαμβάνει αὐτὸν ὁ Ἀβύσσος εἰς ὅρας
ὑψηλὸν λόφον, καὶ δείκνυσιν αὐτῷ πά-
σας τὰς βασιλείας τοῦ κόσμου καὶ τὴν
δόξαν αὐτῶν. 9 Καὶ λέγει αὐτῷ·
Ταῦτα πάντα σοι δώσω, εἰὰν πεσῶν
προσκυῇς μοι. 10 Τότε λέγει
αὐτῷ ὁ Ἰησοῦς· Ὑπάγε σατανᾶ· γέ-
γραπται γάρ· Κύριον τὸν Θεόν σου
προσκυῇς, καὶ αὐτῷ μόνῳ λα-
τρεύσεις. 11 Τότε ἀφίησιν αὐτὸν ὁ
Ἀβύσσος· καὶ ἰδὲ ἄγγελοι προσήλ-
θον, καὶ διηκόνουν αὐτῷ.

6 And saith unto him, If thou be the Son of God, cast thy self down: for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them:

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.

12 Ἀκούσας

A N N O T A T I O N S.

(f) Concerning *several Particulars* relating to these *Temptations* of our Saviour by the Devil, I have had occasion to discourse largely in the latter Part of my Treatise concerning the *Harmony of the Gospels*, pag. 72. or §. 37. to which therefore I refer the Reader for what more might be here added in relation to this matter.

(r) It may be reasonably suppos'd, that the Devil ended his Temptations sometime in *November*, or the beginning of *December*, in the 30th year of Christ's Age. Whence to the next Passover in the 31st year of his Age was about a quarter of a Year; for the Passover was always on the 14th day of *Nisan*, which answer'd always to some day in our *March* or *April*. This Passover in the 31st year of Christ's Life was that mention'd *John* 2. 13. from which to the next Passover in the 32d year of Christ's Life, and which is refer'd to *John* 5. 1. was a whole Year. After which, Christ returning from Jerusalem into Galilee, the Baptist, being now cast into Prison, began the more Publick part of his Ministry, which St *Matthew* gives us Account of. *How long* it was before Christ return'd

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Christ baffled his former Temptation by citing a Text of Scripture against him, He uses the same Means to enforce his next Temptation, and therefore says unto him, *i. e.* Christ; If thou be the Son of God, cast thy self down: for it is written (Ps. 91. 11.) He shall give his Angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Now this Assurance plainly supposes or refers to such a Case as thou art in at present, and therefore since there is no other likely Way for thee to get down safe, thou mayst reasonably depend on God's making good this Promise to thee, if thou be his Son. 7 Jesus said unto him, In expounding or applying Scripture this Rule is always to be observ'd, That One Text be not so expounded or apply'd as to be Contrary to Another. Whence it follows that the Text cited out of the 91st Psalm is wrongly apply'd; forasmuch as it is written again on the other hand (Deut. 6. 16.) Thou shalt not tempt the Lord thy God, as in other Cases, so by Wilfully throwing thy self into apparent Danger, on purpose to tempt or try God's Power and Goodness toward thee, whether it will work a Miracle to preserve thee. Wherefore I will not cast my self down hence; but rather stay here relying on God's good Providence, that it will open some Way for my getting down safely, without the expence of a Miracle. 8 Again the Devil being thus disappointed of the Discovery he thought to make of Christ's Divinity, begins now to infer from Christ's Refusing to exert or give any Instance of his Divinity, that He was really Not a Divine Person, but only a Meer Man, tho' of extraordinary Piety. Whereupon he resolves to attack Christ once more, and that with the most powerful Motives to induce a meer Man to comply with what he tempted him to. Accordingly the Devil takes him up into an exceeding high (9) Mountain, in the same Wilderness where he was afore, according to Tradition; and shews or makes a Representation to him of all the Kingdoms of the World, and the Glory of them: 9 And says unto him, All these things, *i. e.* All the Riches and Honour and Pleasure that the whole World can afford, will I give thee, if thou wilt fall down and worship me. 10 Then says Jesus unto him with indignation, Get thee hence, Satan, *i. e.* thou Hater of Mankind: for it is written (Deut. 6. 13) Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the Devil, despairing to succeed in any other Temptation, leaves him; and behold, good Angels came and minister'd unto him, *i. e.* supply'd him with whatever he wanted, or his present Circumstances requir'd. (s)

From the Time that our Bl. Saviour thus Triumph'd over the Devil in Our Nature by Vanquishing All his Temptations, to the Time that he enter'd upon the more Publick part of his Ministry after the Imprisonment of the Baptist, (which took up the (1) Interval or Space of a whole Year and a Quarter and somewhat more,) no Account is given us of our Saviour's Life or Actions by any of the Evangelists, but only St John.

IV. The Defect of St Matthew's Gospel, as to the former and more private Part of Christ's Ministry, is here briefly supply'd out of the Gospel of S. John.

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For it seems (u) Evident from comparing together the several Gospels, that some time after Christ had vanquish'd the Temptations of the Devil, he return'd to the Baptist at Bethabara; and that after this his Return it was, that the Baptist bore that Witness of him recorded by St John the Evangelist, Chap. 1. 15, &c. and that looking on Jesus as he walk'd, the Baptist said to two of his Disciples that were standing by him, Behold the Lamb of God, &c. (John 1. 35, 36.) Whereupon the said two Disciples of the Baptist following Jesus to the house where he lodg'd, and being instructed by him, and convinc'd by his Instructions, that He was the Messias or Christ, presently became the Disciples of Jesus. One of these two Disciples we are expressly told was Andrew, who forthwith brings his Brother Simon or Peter to Jesus, who likewise became his Disciple. The other of the two first Disciples was doubtless John the Evangelist himself, it being his usual Method all along his Gospel to conceal his own Name. Now the Beginning of Christ's Ministry may be justly dated from his thus instructing Andrew and John and Peter, and receiving them as his Disciples. The next day Christ attended with these his three Disciples went into Galilee, and there made two Converts and Disciples more, viz. Philip and Nathaniel. All which Particulars are contain'd or imply'd in John 1. 37 — ult. In John 2. we have an Account of the Marriage at Cana in Galilee, where Jesus wrought his first Miracle by turning Water into Wine. After that, v. 13. of Chap. 2. we are inform'd of Jesus going up to Jerusalem to keep there the Passover which then was, being the First Passover after Christ's Baptism and entering upon his Ministry, and consequently in the 31st year of Christ's Life. In the remaining part of John 2. and all John 3. we have an Account of what Christ did

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return'd this time from Jerusalem after the Passover into Galilee, can't be exactly known; but there are Reasons to believe, that it was *not long*; and therefore this uncertain Time above the *whole Year and quarter*, I have express'd by *somewhat more*.

(u) It has above in the Notes (k) and (l) on *Matth. 3.* been observ'd, that it is most reasonable to suppose, that there was no visible Descent of the H. Ghost in the likeness of a Dove on Christ *before* his Baptism, but only *after* his Baptism; and consequently that the Descent of the H. Ghost mention'd *John 1. 32, 33* was no other than that mention'd *Matth. 3. 16*. Wherefore, since what is related *John 1. 15 — ult.* must be *after* Christ's Baptism and the Descent of the H. Ghost upon him, (forasmuch as the Baptist there tells us v. 32, 33. how he had seen the Spirit descending on Christ;) it thence follows, that what is related *John 1. 15 — ult.* must be also *after* Christ had been tempted by the Devil: For we are inform'd *Mark 1. 12.* that *IMMEDIATELY* (viz. after Christ's Baptism and the Descent of the H. Ghost upon him) *the Spirit led him into the Wilderness*; and consequently there was *no Space between* the Descent of the H. Ghost on Christ, and Christ's going into the Wilderness to be tempted, for to transact what is related *John 1. 15 — ult.* And therefore it must be transacted *after* Christ had vanquish'd the Temptations of the Devil, and was return'd again to the Baptist at Bethabara.

(w) See

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did at Jerusalem this time; and Ch. 3. 24. it is particularly observ'd, that John (the Baptist) was not yet cast into Prison. John 4. begins with informing us v. 3. that Jesus now left Judea, and departed again into Galilee, going the nearest way, and so thro' the Province of Samaria, where he discours'd with the Woman of Sychar or Sichem, &c. The Account whereof takes up Chap. 3. to v. 43. Whence to the end of that Chapter we have an Account of Christ's Coming into Galilee, and there Curing a Nobleman's Son, who was sick at Capernaum. John 5. begins with informing us, that after this was the Feast of the Jews, i. e. the Passover emphatically so call'd as being the Principal Feast of the Jews; and that Jesus went up to Jerusalem to keep it. And all the rest of the Chapter is taken up with giving an Account of what Christ then did at Jerusalem. And v. 35. of the said Chapter Christ speaking of the Baptist says, He WAS a Burning and a Shining Light, &c. Which Expression implies that the Baptist was now Cast into PRISON, and thereby was hinder'd from being a Light any longer to the Jews. Lastly, it appears from v. 1. of John 6. that Jesus (after he had kept the Passover or Feast mention'd John 5. 1. and which was in the 32d year of his Life, and the second Passover after his Baptism and Entrance into his Ministry) departed again into Galilee; and Now it was that he began there in Galilee the more Publick part of his Ministry, after the IMPRISONMENT of the Baptist. Whence St Matthew (as well as St Mark and Luke) begin their Account of Christ's Ministry, passing over in Silence the former and more private Part of his Ministry, which is recorded only by St John in the five first Chapters of his Gospel: out of which I have made the Abstract here inserted to supply and fill up the Gap or Defect of St Matthew's Gospel in this respect. To proceed then now to the Account of the Latter and more Publick part of Christ's Ministry, as it is given us by St Matthew.

S E C T I O N III.

Containing such Particulars as are taken Notice of by S. MATTHEW, From CHRIST's entring on the more Publick Part of his Ministry, which was some time (w) after the Passover that was in the thirty second year of Christ's Life (but A. D. 30, that is, in the thirtieth year of the Common Era or Account, from Christ's Nativity,) To some little time afore the (x) Passover that was in the thirty fourth year of his Life (or A. D.

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(w) See the last Note (t), and my Table of the Harmony of the Gospels.

(x) For as it is observ'd and shewn in the last Note (t), that our Saviour enter'd on the more Publick part of his Ministry some time After the Passover that was in the 32d year of his Life; so the Time of the next Passover, which was in.

TEXT.

TRANSLATION.

12 Ακούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάν-
νης πρεδδῆ, ἀνεχώρησεν εἰς τὴν Γα-
λιλαίαν. 13 Καὶ χαλιπὸν τῆ Να-
ζαρέτ, ἐλθὼν κατώκησεν εἰς Καπερ-
ναοὺμ τὴν παρὰ τὴν θάλασσαν, ὅ ἐπί οὖς
Ζαβουλὸν καὶ Νεφθαλείμ. 14 ἵνα
πληρωθῇ τὸ ρηθὲν διὰ Ἠσαίου τοῦ
προφήτου, λέγοντος· 15 Γῆ Ζα-
βουλὸν καὶ γῆ Νεφθαλείμ, ὁδὸν θά-
λασσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία
τῶν ἐθνῶν. 16 Ὁ λαὸς δὲ καθήμενος

12 Now when Jesus had heard that John was cast into prison, he departed into Galilee.

* 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephtholim:

14 That it might be fulfill'd which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephtholim, * in the way of the sea beyond Jordan, Galilee of the Gentiles:

16 The people which sat in

PARAPHRASE.

A. D. 32.) Which Particulars take up Chap. IV. 12 — XIV. 12. in which large Part of this Gospel S. MATTHEW do's generally Not observe Order of Time, as to his Relation of the Particulars therein contain'd.

As I have judg'd it Expedient to comprehend under One Section All that large Part of this Gospel, wherein the Evangelist has not plac'd his Relation of things according to order of Time, that the Reader by the Help of the foregoing general Title of this Section might the (y) Better see, In what part or years of Christ's Life the Particulars of this Section were transacted: So on account of the Largeness of this Section, I have judg'd it also Expedient to Subdivide it into several Branches, with their respective Numbers affixt thereto, as follows.

S E C T. III. N^o 1.

Containing an Account of Christ's coming into Galilee after the Imprisonment of the Baptist; of his leaving Nazareth; and his coming to dwell at Capernaum; of his Entering on the more Publick part of his Ministry; and of his calling Peter and Andrew, James and John to be his constant Attendants.

I.
Of Christ's com-
ing into Galilee
after the Imprison-
ment of the Bapti'st;

12 Now when Jesus had heard that John the Baptist was cast into Prison, He departed from Jerusalem, (where he had kept the (z) Passover, that was next after the Imprisonment of the Baptist, and in the 32^d year of

PARAPHRASE.

our Saviour's Own Life) into Galilee. 13 And he came to (a) Nazareth, where he had hitherto generally dwelt from his Return out of Egypt in his Childhood; but by reason of the Disrespect and Infidelity of the Inhabitants, and their going about even to Kill him, leaving Nazareth, He came and for the future dwelt, or made his chief Abode as at his Dwelling place, in (b) Capernaum, which is a City upon the Sea-coast of the Sea of Galilee, and lying in the Borders of the two Tribes of (c) Zabulon and Nephthalim: 14 that it might be fulfill'd which was spoken by Esaias the Prophet, Ch. 9. 1, 2. saying thus, (namely so much of the Passage being omitted, as is Not necessary to be here mention'd:) 15 Happy shall be the Land of Zabulon and the Land of Nephthalim, especially the City Capernaum, which shall be situated in the Borders of the said two Tribes, and more particularly (d) in or along the Common or most frequented Way or Passage of Travellers over the Sea of Galilee to the Countries lying on the other or Eastern side of the said Sea, and so beyond Jordan: Most happy shall these two Tribes or Lands be, tho' situated in the most Northern and remote Part of the Holy Land from Jerusalem, and so lying next to the Gentile Nations, and inhabited by many Gentiles as well as Israelites, whence it is peculiarly call'd Galilee of the Gentiles, to distinguish it from the more Southern parts of Galilee; Most Happy, I say, shall the People of these Parts be. 16 For as the People thereof were the First of the Israelites, (e) which sat in the Darkness of Affliction and Captivity brought upon them by the King of Assyria; so by way of Recompence of this heavy Calamity above the rest of their Brethren, it may be said of them by way of Prophecy, which by reason of the Certainty of the Events foretold frequently speaks of things to Come

and his leaving Nazareth & coming to dwell at Capernaum; and his entering on the more Publick part of his Ministry.

ANNOTATIONS:

in the 33d year of his Life is refer'd to Matt. 12. 1. compar'd with Luke 6. 1. And then the Passover in the 34th year of our Saviour's Life was nigh at hand, when He fed about 5000 with five loaves and two fishes; as we are inform'd John 6. 4, &c. Which Miraculous feeding of the said Multitude is begun to be related in the very next verse of St Matthew's Gospel, after that where this long Section III. ends, viz. Matt. 14. 15, &c. This may also be plainly seen in my Table of the Harmony &c.

(y) This may most clearly be seen in the Table last mention'd.

(z) See John 9. 1. compar'd with John 3. 24 and 5. 35.

(a) See Luke 4. 16, &c.

(b) See my Hist. Geogr. of N. T. Part 1. chap. 4. §. 7.

(c) See my Hist. Geogr. of O. T. Vol. 2. chap. 5. §. 14 and 16.

(d) The Greek Acculative *ἐν* plainly refers to the Preposition *ἐν* understood; and is consequently to be render'd, *in or along the way*, rather than *by the way*; this last Expression properly denoting that Capernaum was not *exactly* in the way spoken of, whereas it was in reality the most usual Port (if I may so speak) or Place for shipping, from the West-side to the East side of the Sea of Galilee; and so the said Way was not *by*, but rather *in or thro'* it.

(e) See 2 Kings 15. 29.

(f) The.

TEXT.

TRANSLATION.

ὅς σκότι εἶδε φῶς μέγα, καὶ τοῖς καθε-
μένοις ἐν ᾑρώ καὶ σκιά θανάτου, φῶς
ἀνέτειλεν αὐτοῖς. 17 Ἀπὸ τοῦ ἤρξατο
ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν· Μετανοεῖτε·
ἤγγικε γὰρ ἡ βασιλεία τῶν ὀυρανῶν.

18 Περιπατῶν δὲ ὁ Ἰησοῦς παρά τῃ
θάλασσῃ τῆς Γαλιλαίας εἶδε δύο ἀδελ-
φούς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ
Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντες
ἀμφίβληντρον εἰς τὴν θάλασσαν· (ἦσαν γὰρ
ἀλιεῖς.) 19 Καὶ λέγει αὐτοῖς· Δεῦτε
ὀπίσω με, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀν-
θρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ
δικτυα, ἠκολούθησαν αὐτῷ. 21 Καὶ
πορεύσας ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελ-
φούς, Ἰάκωβον τὸν υἱὸν Ζεβεδαίου, καὶ Ἰωάν-
νην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ
Ζεβεδαίου τοῦ πατρὸς αὐτῶν, χαλαρπύζον-
τες τὰ δίκτυα αὐτῶν· καὶ ἐκάλεισεν αὐτούς.

darkness saw great light: and
to them which sat in the re-
gion & shadow of death, light
is sprung up.

17 From that time Jesus be-
gan to preach, and to say, Re-
pent, for the kingdom of hea-
ven is at hand.

18 And Jesus walking by
the sea of Galilee, saw two
brethren, Simon, call'd Peter,
and Andrew his brother, cast-
ing a net into the sea; (for
they were fishers:)

19 And he saith unto them,
Follow me, and I will make
you fishers of men.

20 And they straightway
left *their* nets, and follow'd
him.

21 And going on from
thence, he saw other two bre-
thren, James *the son* of Zebe-
dee, and John his brother, in
a ship with Zebedee their fa-
ther, mending their nets: and
he call'd them.

22 Οἱ

ANNOTATIONS.

(f) The full Import of what our Saviour thus preach'd, see explain'd in the
Paraphrase of *Matt.* 3. 2.

(g) That Jesus had long afore this made and receiv'd some as *his Disciples*, is
evident from *John* 1. 35—ult. where we have an Account of *Andrew* and *John*
first, and afterwards *Peter*, and then *Philip*, and last of all *Nathaniel* becoming
the Disciples of Christ. And it is not to be doubted, but these inform'd All their
Relations and Acquaintance with the great Truth they had discover'd and were
convinc'd of Themselves, and thereby brought many others to be likewise
Christ's Disciples. Particularly it is not to be doubted, but by the means of *John*
aforemention'd as One of the Two first Disciples of Christ, his father *Zebedee*,
and his brother *James*, and all the rest of that Family were made the Disciples
of Christ.

(h) For tho' *Peter* and *Andrew* and *John* were become the Disciples of Christ
at *Bethabara*, and did thence attend him into *Galilee*; yet it appears from the
Gospel-History, particularly from this place, that they were not afore his *Con-*
stant Attendants, but follow'd their own Trade.

(i) As is related *John* 1. 35—ult.

(k) Namely

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as already Past, that they likewise are, i. e. shall be the First of their Brethren, the Israelites or Jews, that saw, i. e. shall see the great Light of the Gospel; forasmuch as Christ shall not only begin the more Publick part of his Ministry, or the publick Preaching of the Gospel among them; but shall make choice of his Dwelling or the Place of his most constant and general Residence among them: and therefore on the same Account it may be said of the same People, to the same Purpose tho' in different words, that to them which first sat in the Region and Shadow of Death, the Light of the Gospel is also first sprung up. 17 For accordingly from that time, viz. of his Coming to dwell at Capernaum, Jesus began to preach or teach Publickly, and to say, as John the Baptist had afore, Repent, for the Kingdom of Heaven is at hand. (f)

18 And Jesus, beginning now his Preaching or Publick Teaching, thought fit to choose to himself certain (g) of his Disciples, who should for the future be his constant (h) Attendants, and so Eye-witnesses of his Miracles, as well as Ear-witnesses of his Discourses while he liv'd, and thereby should be the better qualify'd to publish both his Miracles and Doctrine thro' the World after his Death. Wherefore, as he was walking by the Sea of Galilee, he saw those two Brethren, whom he had instructed and made his Disciples (i) at Bethabara, (where and when he thereby first enter'd upon his Ministry) viz. Simon, whom Christ upon first coming to him at Bethabara call'd Peter, and Andrew his Brother, casting a Net into the Sea, (for they were Fishers :) 19 and he said unto them, Take your leave now of your Common Trade, and come, and for the future follow me as my constant Attendants; and I will make you Fishers of Men, i. e. ye shall gain and convert Men from Sin and Misery to Righteousness and Happiness. 20 And being prepar'd to obey Christ's Call by being Afore his Disciples, they straightway left their Nets, and follow'd him as his constant Attendants for the future, being very willing to be rather employ'd in so much better a Work as the Salvation of Men. 21 And going on from thence, he saw other two Brethren, James the Son of Zebedee, and John his Brother, in a ship with Zebedee their Father, mending their Nets; and he call'd them likewise to come and follow him as his (h) constant Attendants for the future. For John (i) was that other of the Two Disciples of the Baptist, who, upon the Baptist's seeing Jesus as he walk'd, and telling them that He was the Lamb of God or Christ, went to Jesus at Bethabara, and were instructed by him, and became there his Disciples. And John being thus from the very first Beginning of Christ's Ministry one of his Disciples, and so for considerably above a year, it is not to be doubted but He had inform'd his Brother James (as also his Father Zebedee) that Jesus was the Christ, and had long since brought him to Jesus, so that James also was long since a Disciple of Jesus, (and the Father Zebedee) as well as John.

II.
Christ calls Peter & Andrew, James and John, to be his constant Attendants.

T E X T.

TRANSLATION.

22 Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸ πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.

23 Καὶ ᾤειπεν ὅλῳ τῇ Γαλιλαίᾳ ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

24 Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλῳ τῷ Συρίᾳ· καὶ προσήνεγκαν αὐτῷ πάντας τὰς κακὰς ἔχοντας, ποικίλας νόσοις καὶ βασάνοις συνεχρόνους, καὶ δαμονιζομένους, καὶ σεληνιαζομένους, καὶ παρὰλυτικούς· καὶ ἐθεράπευσεν αὐτούς. 25 Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς

22 And they immediately left the ship and their father, and follow'd him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possess'd with devils, and those which were lunatick, and those that had the palfie; and he heal'd them.

25 And there follow'd him great multitudes of people,

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22 And they therefore being (as well as Peter and Andrew) thus afore prepar'd to obey Christ's Call, immediately left the Ship and their Father (as readily consenting thereto, 'knowing full well the Divine Authority of Jesus that call'd his Sons) and follow'd him henceforward as his constant Attendants. And it is to be observ'd, that hitherto St Matthew has related the Particulars he takes notice of, according to the due order of Time, wherein they succeeded one the other.

III. Other Particulars taken notice of by St Matthew out of due order of Time, and in order to make way for placing our Saviour's Sermon on the Mount in the Beginning of his Account of our Saviour's Ministry.

23 But he do's not observe order of Time in what he relates next. For (as will clearly appear from my Table of the Harmony of the Gospels) He not only takes no notice at all of some (k) Particulars, which should have been inserted here according to order of Time; but such Particulars as he do's take notice of and belong to this Place in due order of Time, he mentions not till Chap. 8. 14—17. Namely it was not till the day after Jesus had cur'd Peter's Wife's Mother of a Fever, that this was set about which St Matthew relates in this v. 23. viz. And Jesus went about all Galilee, teaching in their Synagogues, and preaching the Gospel or glad Tidings of the (l) Kingdom of the Messias or Christ foretold by Daniel, and now to be set up; and in order to prove his Divine Authority and Power, and so the Truth of what he taught, He went about not only teaching,

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teaching, but also miraculously healing all manner of Sicknefs, and all manner of Difeafe among the People. 24 And his Fame hereupon quickly went throughout not only the feveral Provinces of the Holy Land, but alfo all (m) Syria, of which the Holy Land was only a fmall Part: and they brought unto him all lick People, that were taken with divers Difeafes and Torments, and thofe who were poffefs'd with Devils, and thofe who were Lunatick, and thofe that had the Palfy; and he heal'd them. And here again St Matthew makes a Skip, as may be feen in my Table of the Harmony of the Gospels; which he do's, that he might haften to that moft Divine Sermon of our Saviour on the Mount. For St Matthew's chief Care in penning his Gospel being (as it feems) to deliver down to Pofterity an Account of our Saviour's (n) Difcourfes or Doctrines; He therefore judg'd it expedient, after as fhort an Introduction as might be, to place in the Beginning of his Account of our Saviour's Ministry the Sermon on the Mount, as being the moft compleat System of Chriftianity, that our Saviour ever deliver'd in one Difcourfe. Wherefore, tho' it be certain that great Multitudes did follow our Saviour at feveral other times Afore as well as After the Delivery of the faid Sermon; and confequently St Matthew might poffibly have a general Refpect to all thofe times: yet it is evident from Ch. 5. 1. that he has in this laft verfe of Ch. 4. more immediate and particular Refpect to the Multitudes that were prefent at the Delivery of the faid Sermon. And the fame further appears (o) from the Gospels of St Mark and Luke, as may be feen in my Table of the Harmony of the Gospels. For which Reafons it is, that I have plac'd in the faid Table feveral Particulars between v. 24 and 25. of this Chapter, placing there immediately before the Sermon on the Mount what St Matthew fays here in v. 25. And there follow'd him on a certain time (oo) great Multitudes of People from

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(k) Namely Chrift's going back into Capernaum, after that he had thus call'd Peter and Andrew &c. and there on the Sabbath-day in the Synagogue coming a Man that had an unclean Spirit; as alfo Chrift's departing (the Morning after that Sabbath-day, and his having cur'd Peter's Wife's Mother in the Evening thereof) into a Solitary Place, and there praying &c. afore he went to preach about all Galilee &c.

(l) See the Paraphrafe on Matt. 3. 2.

(m) See my Hift. Geogr. of N. T. Part 1. chap. 1. §. 13. and of O. T. Vol. 1. chap. 3. feft. 3. §. 4.

(n) Accordingly St Matthew gives us the fullft Account of our Saviour's Difcourfes, during the Time of our Saviour's Ministry, which he takes notice of, and during (at leaft) his Stay in Galilee after his beginning the more Publick Part of his Ministry.

(o) Namely by comparing the Parallel places of St Mark and Luke fet over againft this v. 25. of Matt. 4. in my faid Table.

(oo) The Learned Bifhop of Warcefter refers the Fulfilling of that famous Prophecy of Jacob Gen. 49. 10. to the Gathering of the People after Jefus here taken notice of by St Matthew. For the Scepter was then departed from Judah, i. e. the

T E X T.

TRANSLATION.

τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ
Ιερουσολύμων καὶ Ιουδαίας, καὶ πέραν
τῆς Ιορδάνου.

Κεφ. ε'. Ἰδὼν δὲ τὰς ὄχλους ἀνέβη
εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσήλ-
θον αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ ἀνοί-
ξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς,
λέγων·

3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι·
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν ὕψανων.

4 Μακάριοι οἱ πενθοῦντες· ὅτι αὐ-
τοῖς ὁ Θεὸς κληθήσονται. 5 Μακάριοι οἱ
τραφεῖς· ὅτι αὐτοῖς κληρονομήσουσι τὴν γῆν.

6 Μακάριοι οἱ πεινῶντες καὶ διψῶντες·
ὅτι αὐτοῖς χορτασθήσονται. 7 Μακάριοι οἱ
ἐλεηθῆσονται.

8 Μακάριοι οἱ καθαροὶ
τῇ καρδίᾳ· ὅτι αὐτοῖς τὸν Θεὸν ὄψονται.

from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

Chap. V.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.

2 And he open'd his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4 Blessed are they that mourn: for they shall be comforted.

5 Blessed are the meek: for they shall inherit the earth.

6 Blessed are they which do hunger and thirst after righteousness: for they shall be fill'd.

7 Blessed are the merciful: for they shall obtain mercy.

8 Blessed are the pure in heart: for they shall see God.

9 Μακά-

P A R A P H R A S E.

from (p) Galilee, and from (p) Decapolis, and from Jerusalem, and from other Cities and Places of the Province of the Holy Land properly call'd (p) Judea, and from (p) beyond Jordan.

July 13 S E C T. III. N^o 2.

Containing our Saviour's most Divine Sermon on the Mount, which takes up Chap. V, VI and VII.

I.
The Introdu-
ction.

Chap. V. And seeing the Multitudes mention'd in the Verse immediately foregoing, viz. the last verse of Chap. 4. He, i. e. Christ went up into a Mountain: and when He was set so as to be best heard, his Disciples came nearest unto him, the Rest of the Multitudes standing behind them, and so as that they might hear also, as many as were desirous so to do. 2 And he open'd his Mouth, i. e. spoke with the louder voice, that he might be heard the better, and taught them All, but more particularly directing his Discourse to his Disciples, and saying:

3 Blessed

P A R A P H R A S E.

3 Blessed are the Poor in Spirit, *i. e.* such as have a true sense of their *Spiritual Wants* or *Inability* of themselves to *All that is Good*; and who consequently out of such a sense are truly *Humble and Lowly in Mind*: for theirs is the Kingdom of Heaven, *i. e.* they are duly qualify'd to become *Members of the Church of God or Kingdom of Grace here, and of the Kingdom of Glory hereafter.* 4 Blessed are they that Mourn, *i. e.* are affected with a true Godly sorrow, as for their own Sins, so also for the Sins of others, and the distressed State of the Church arising from the Wickedness of Men: for they shall be comforted with such a Measure of the inward Comfort of the *H. Spirit* here in this Life, as God sees fit for them, and with fulness of Comfort for ever in the Life to come. 5 Blessed are the Meek, *i. e.* such as are of a gentle and quiet Temper, not apt to give Themselves any Offence to Others, and patiently bearing with any Offence given Themselves by Others: for they shall inherit the Earth, *i. e.* shall reap this Advantage by such their meek Temper, viz. as thereby generally to live in the Quiet and Comfortable Enjoyment of their *Estates* in this World by the peculiar Providence of God; or at least shall have an Inheritance in that New Earth, wherein Righteousness shall dwell, 2 Pet. 3. 13. and which is more largely describ'd Revel. 21 and 22. 6 Blessed are they which do hunger and thirst after Righteousness, *i. e.* do as eagerly desire to be truly and perfectly Righteous or Pious, as Men, when they are hungry and thirsty, do desire Meat and Drink: for they shall have such a Measure of God's Grace here, as to make them truly or sincerely Righteous in this Life; and whereas this Life is at the best but a State of Imperfection, so as we can never arrive to a perfect State of Righteousness therein, This by the just Judgment of God being reserv'd (since the Fall of Adam) for one Part of our Reward and Happiness in the Life to come; They shall accordingly then be Fill'd, *i. e.* made perfectly Righteous for ever. 7 Blessed are the Merciful: for they shall obtain Mercy at God's hand, as others have obtain'd Mercy at Their hands. 8 Blessed are the Pure in Heart, *i. e.* such as are free from all Hypocrisy, and all such Sins as are more peculiarly Styl'd in Scripture Sins of Uncleanness or Filthiness, whether of Flesh or Spirit: for, as a peculiar Reward of this their Purity in Heart, they shall see God, *i. e.* shall be blest'd

II.
The eight Beatitudes or Blessings more particularly belonging to many special Qualifications of the true Disciples of Christ.

A N N O T A T I O N S.

the Judgment of Life and Death was then wholly taken from them, there being now no such Judge among them; and consequently no *קריב*, *i. e.* no Clerk that with his *stylus* us'd to write the Judge's Sentence between his feet. Wherefore according to that Prophecy, now the *Shilo*, *i. e.* Messiah was come. The Power of Life and Death was in the *Sanhedrin* in Herod's time, when he would not put his own Sons to death but by their Sentence. And this Power was continu'd in the *Sanhedrin* by the Romans, till within forty years before the Destruction of Jerusalem, as the Jews may see in both their *Talmuds* abundantly prov'd. That before Christ's death it was taken away, we see in *John* 18. 31.

(P) Concerning all these Provinces see my Hist. Geogr. of N.T. Part 1. ch. 1. § 4, 7, 11 and 12.

(Q) *Ephef.*

TEXT.

9 Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. 10 Μακάριοι οἱ διωγόμενοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἰπῶσι πᾶν πονηρὸν ῥῆμα κατ' ὑμᾶς, ψευδόμενοι, ἕνεκεν ἐμοῦ. 12 Χαίrete καὶ ἀγαλλιᾶσθε· ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐστὶ τοῖς ἔσχατοις· ὅτι ὁ ἰδὼς τὰς θεωρήτας τὰς περὶ ὑμῶν.

13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανῇ, ὅτι πῶς ἀλιθίσει; εἰς ὅθεν ἰσχύει ἐπ' αὐτὴν μὴ βληθῆναι ἔξω, καὶ καταπαλεῖσθαι ὑπὸ τῶν ἀνθρώπων.

14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους καὶ μύου. 15 Οὐδὲ κάψαι λύχνον, ἢ πθεῖν αὐτὸν ὑπὸ τὸ μῶδιον, ἀλλ' ὅτι ἢ

TRANSLATION.

9 Blessed are the peace-makers: for they shall be call'd the children of God.

10 Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

11 Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.

12 Rejoyce, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 Ye are the salt of the earth: but if the salt have lost his favour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men.

14 Ye are the light of the world. A city that is set on on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel: but on a candlestick, and

λυχνίαι,

PARAPHRASE.

bles'd with greater and clearer Manifestations of God and his Truth in this Life; and with a nearer Access to and clearer Intuition of his Glory in the Life to come. 9 Blessed are the Peace-makers, such as being of a Peaceable and Religious Temper Themselves, do all they can to promote Peace among others: for they shall be call'd or esteem'd in a peculiar manner the Sons of God, as imitating herein the Divine Perfections of the God of Peace, and so resembling also in a peculiar manner the Only begotten Son of the Father, call'd in the most proper sense the Son of God, who was (9) our Peace, and came and preach'd Peace both to them that were Afar off, and to them that were Nigh. 10 Blessed are they which are persecuted for Righteousness sake, i. e. for professing and adhering

P A R A P H R A S E.

to the true Religion of God: for (r) theirs is the Kingdom of Heaven.

11 Wherefore to apply this last Blessing to you who are my Disciples, and who are to expect Persecutions as your Lot; you may rest most Assur'd, that blessed are ye, when Men shall revile you, and persecute you, and shall say all manner of Evil against you, if so be they do this (s) Falsly or without any just Occasion given them by you on your own Account, and only for my sake, or because you are my Disciples or Ministers, and profess and adhere to and endeavour to propagate the true Religion, which I teach you from God. 12 Rejoyce, and be exceeding glad at such Ill usage: for more than ordinarily great is that your Reward which is reserv'd for you in Heaven. And you have the less Reason to be discourag'd at such Persecutions, for as much as you well know that so persecuted they, i. e. Wicked Men the Prophets who were before you, and whom you now believe to be most amply rewarded by God for such their Sufferings.

13 Having thus in the first place, by setting before you the foremention'd Blessings, set before you the great Encouragements there are for to be so Qualify'd as I require of my Disciples to be; I proceed next to set before you more particularly the several Parts of your Duty as my Disciples. Ye are then to know, that ye are design'd by me to be as it were the Salt of the Earth. Namely as it is the Property and Use of Salt to preserve things from Corruption, and to give them a Savoury taste; so you are by your good Lives and Doctrine to preserve and reclaim Men from corruption of Manners, and to teach them how to live Acceptably unto God. But as if the Salt has lost its Savour, it may be well ask'd, Where-with shall it be salted? as implying that there is Nothing which can recover it to its former Savour and Usefulness; but it is thenceforth good for nothing, but to be cast out of doors, and to be troden under foot of Men: So in like manner, if ye my Disciples are not so influenc'd by what I do and teach, as to Act agreeably thereto by living Holy Lives yourselves, and promoting Holiness in others as much as in you lies; there is No other Means left, which can have a Greater Influence on you in order to make you discharge your Duty; but ye will become the most Useless and Worst of Men in the sight of God, and will be dealt with by Him as such.

14 Again, your Duty may be illustrated by other familiar Instances or Similitudes. Ye are design'd by me to be as it were the Light of the World, shewing Men by your Doctrine and Example the True Way wherein they should walk so as to be accepted by God. And as a City that is set on an Hill cannot be hid, so as not to be seen or taken Notice of by Passers by; so the Christian Church is design'd by me to be a Society of Men, which shall be render'd most Conspicuous, and on many Accounts shall be taken most diligent Notice of by the Rest of Mankind. 15 Neither do Men light a Candle, and put it under a Bushel, but on a Can-

III.
The Duty of
Christians to be-
nefit others both
by their Instru-
ctions and Exam-
ples.

IV.
The same farther
illustrated.

(q) Ephef. 2. 14—17. (r) See the Paraph. on v. 3. (s) Compare 1 Pet. 4. 14, &c.

T E X T.

TRANSLATION.

λυχνίας, ἡ λάμψῃ πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, ἡ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσκετε, ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

18 Ἀμὲν λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ ὕμνος καὶ ἡ γῆ, ἵωτα ἐν ἡμῖν κεράμα καὶ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

19 Ὅς ἐάν τις λύσῃ μίαν τὴν ἐντολῶν τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ· ὅς δ' ἂν ποιήσῃ καὶ διδάξῃ, ὅτις μέγας κληθήσεται ἐν τῇ βασιλείᾳ τοῦ οὐρανοῦ.

20 Λέγω ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τοῦ οὐρανοῦ.

it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill.

18 Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfill'd.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be call'd the least in the kingdom of heaven: but whosoever shall do, and teach *them*, the same shall be call'd great in the kingdom of heaven.

20 For I say unto you, Except your righteousness shall exceed *the righteousness* of the Scribes and Pharisees, ye shall in no ^{*}wise enter into the kingdom of heaven.

21 Ηκεῖνα,

P A R A P H R A S E.

dilectick; and it gives Light unto all that are in the House: *Agreeably whereto, since ye are design'd by Me as so many Candles to them among whom ye live; ye ought not to go about to hide your Light from others, supposing the Divine Providence puts it in your Power so to do.* 16 *Wherefore since in many Cases the Divine Providence shall put it out of your Power to hide your selves; and when it is in your Power to hide your selves, yet ye ought not to hide your Light from others; What remains to be done by you, but that you be Carefull in all Circumstances to let your Light so shine before Men, that they may see your good Works whether of Teaching or Living, and, being thereby converted to Christianity, may glorify*

glorify God, who thro' Me is in a special manner your Father which is in Heaven, namely for making you the happy Instruments of their Conversion.

17 And as Christianity thus obliges you to promote the Salvation of all others, as much as in you lies; so think not that I am come to destroy, or free you from the Obligation of performing your selves any moral Duty contain'd and enforc'd in the Law or the Prophets: I am not come to destroy thus, but to fulfill the Law and the Prophets; namely, by Fully performing whatever was Typify'd of Me by the Rites and Ceremonies of the Law, and whatever was Foretold of Me either in the Law or Prophets; and also by Fully giving you the true Sense and Spiritual Import of the Moral Precepts contain'd and obscurely deliver'd in the Law and the Prophets; and lastly by Fully compleating what was Imperfect, or Raising your Duty to the highest Degree that human Nature is capable of, in such Circumstances where a lower Degree of Obedience was indulg'd you under the Law, by reason of the Hardness of your Hearts. 18 Verily I say unto you, Till Heaven and Earth pass away, i. e. as long as the World endures, one Jot or one Tittle shall in no wise pass away from the Law or Prophets, till All therein contain'd be fulfill'd in one of the Senses aforementioned, according as the Nature of the thing requires it should be fulfill'd. 19 Whosoever therefore shall break One of these least, viz. moral Commandments in the Law and Prophets, Wilfully and out of a settled wrong Principle, and, agreeably to such his wrong Principle, shall teach other Men to do so likewise, He shall be call'd the Least in the Kingdom of Heaven, i. e. He shall by me be esteem'd no true Disciple of Mine; no true Subject of my Kingdom of Grace here, and consequently shall have no Share in my Kingdom of Glory hereafter. But whosoever shall do or practise all the moral Precepts in the Law and Prophets, and teach others also that it is their Duty to do them All likewise, the same shall be call'd Great in the Kingdom of Heaven, i. e. He shall be esteem'd by me a true Christian, or a true Subject of my Kingdom of Grace here, and shall accordingly be amply rewarded in my Kingdom of Glory hereafter. 20 For I say unto you, that ye are altogether mistaken, if by becoming my Disciples ye think to have your Duty made easier to you, by my Freeing you from the Observance of any of the Moral (as well as Ceremonial) Precepts: On the contrary know, that except your Righteousness, by being sincere and inward in the Heart as well as in outward Actions, and also by being Universal or having Respect unto All God's Commands, shall exceed the Righteousness of the Scribes and Pharisees, which generally consists only or chiefly in the outward Performance, and in the Observance of Rites and Ceremonies, and of some few moral Precepts which they like best; and who not only content themselves with such a partial and unsincere Righteousness, but teach others to do the like: ye shall in no wise enter into the Kingdom of Heaven,

V.
Christ came not
to destroy, but to
fulfill the Law &
the Prophets.

V. 18. † *For* is not read in most MSS, nor in the Ethiop. and Arab. Versions.

G

i. e. nei-

TEXT. TRANSLATION.

21 Ηκούσατε, ὅτι ἐρρέθη τοῖς ἀρ-
χάοις· Οὐ φονεύσεις· ὃς δὲ ἀν φονεύ-
σῃ, ἔνοχος ἔσται τῇ κείσῃ. 22 Εγὼ
δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζό-
μενος πρὸ ἀδελφῷ αὐτοῦ εὐχῇ, ἔνο-
χος ἔσται τῇ κείσῃ· ὃς δ' ἀν εἴπῃ
πρὸ ἀδελφῷ αὐτοῦ ῥαχά, ἔνοχος ἔσται πρὸ
συμβουλίου· ὃς δ' ἀν εἴπῃ μωρὲ, ἔνο-
χος ἔσται εἰς τὴν γέενναν τῷ πυ-
ρὶ. 23 Εὰν οὖν ὁ προσφέρῃς τὸ δῶ-
ρόν σου ὅτι τὸ θυσιαστήριον, καὶ χεῖ

21 Ye have heard, that it
was said * to them of old time,
Thou shalt not kill: and who-
soever shall kill, shall be in dan-
ger of the Judgment.

22 But I say unto you, that
whosoever is angry with his
brother without a cause, shall
be in danger of the Judgment:
and whosoever shall say to his
brother, Raca, shall be in dan-
ger of the council: but who-
soever shall say, Thou fool,
shall be in danger of hell-fire.

23 Therefore, if thou bring
thy gift to the altar, and there

μνησθῇς

PARAPHRASE.

i. e. neither be true Members of my Church or Kingdom of Grace here,
nor of the Kingdom of Glory hereafter.

VI.
The First In-
stance of Christ's
coming to fulfill
the Law and the
Prophecy.

21 I proceed now to exemplify by some Instances, that I am not come
to Destroy, but to Fulfill the Law, viz. by teaching you the full Import
of some of its Moral Precepts, and so raising your Duty to the highest
Degree of Observing the said Precepts that human Nature is here capable
of; and thereby, lastly, shewing, How in such respects your Righteousness
must exceed That of the Scribes and Pharisees. Whereas then ye have
heard, that it was said or commanded in the Law to them of Old time, i. e.
to those your Ancestors who liv'd and were present at the Delivery of the
Law, Thou shalt not Kill, Exod. 20. 13. and in other places, viz. Exod.
21. 12. Lev. 24. 17. there is further the Penalty of Death denounc'd against
such as Kill, tho' not in these very words, yet to this effect, viz. whosoever
shall Kill another, shall be in danger of, or liable to the Punishment of
Death, to which he shall be adjudg'd by the Judgment or Sentence of the
Lesser Sanhedrim or Court of Justice; to whose Cognizance Cases of Life
and Death did belong, except in some few greater Instances: Whereas, I
say, in the foremention'd Texts, Killing or Actual Murder is only express'd;
thence the Scribes and Pharisees falsely think and teach, that as long as
any one do's not Kill, or actually commit Murder, so long he is not guilty
of Breaking the sixth Commandment of the Decalogue, nor liable to the
Cognizance or Judgment of the Lesser Sanhedrim or Court, nor consequent-
ly to Death. 22 But I say unto you, That by the sixth Commandment
was intended by God to be forbidden, not only Killing or actual Murder,
but also all Tendency thereto, viz. Vehement Anger, especially without a just

PARAPHRASE.

just Cause, Despising or Deriding, Slandering and Reviling others, and the like. And therefore know ye and remember, that Whosoever is Angry (as the word is more properly taken to denote some Great Degree or Vehemence of Displeasure or Anger largely so call'd) with his Brother, i. e. Any other, (forasmuch as I require you to look on, and deal with All others, as your Brethren at large) and especially if he be thus Angry (t) without a Cause, He, without Repentance, shall be in danger of, or liable to such a Punishment in the other World by God, as shall be proportionable to the Severity of the (u) Judgment or Punishment of Death, which is by the Law to be inflicted on actual Murderers: And whosoever shall out of such vehement Anger, and consequently out of meer hateful Contempt and Derision, say to his Brother, i. e. to Any other, Raca, i. e. Empty Scull, or any other Expression of Contempt and Derision, He, without Repentance, shall be in danger of, or liable to a severer Punishment in the other World, viz. to such a Punishment as shall be proportionable to the severer Punishments that were wont to be inflicted by the Greater Sanhedrim, i. e. Council or Court of the Jews on the greatest Offenders: And lastly, whosoever out of such vehement Anger aforesaid, and consequently out of meer Malice and Hatred, and only with spiteful Intention of Slandring and Reviling, shall say to another, Thou (w) Fool, or any other Slandering and Reviling Expression, He shall be in danger of, or liable, without Repentance, to some severest Punishment in the other World, answering to the burning Persons alive in the Fire, (such as was the burning of Children to the Idol Moloch in the Valley of (x) Hinnom) i. e. in short such an One, without special Repentance for the said Crime, shall be liable to some greatest Degree of Torment in Hell-fire. 23 Therefore if thou bring thy Gift to the Altar, and there remembrest

ANNOTATIONS.

(t) It is observable, that *αἰς* is not read in the Vatican MS, and that St Augustin long since remark'd, that it was wanting in the Greek Copies in general; as it is also in Ethiop. Arab. and Vulg. Latin Versions. Howsoever I have retain'd it, because it was read by Justin Martyr, and also is read in the very Ancient Cambridge MS. of Beza, and in the Syr. and Coptick Versions.

(u) The word *κρίσις*, here render'd by our Translators Judgment, may denote likewise a Court of Justice. And there being mention made in the next Clause of the *συνεδριον*, i. e. Sanhedrim, which is render'd by our Translators the Council, and was certainly a Court of Justice among the Jews; hence it is very probable, that by *κρίσις* and *συνεδριον* here mention'd, our Saviour did intend to denote the Greater and Lesser, or Higher and Lower Sanhedrim or Courts of Justice in the Jewish State. And forasmuch as our Saviour here evidently uses an Ascending Climax, as to the Punishment refer'd to; hence it will follow, that by *κρίσις* is reasonably to be understood the lesser or lower Sanhedrim, by *συνεδριον*, the greater or higher Sanhedrim.

(w) That the Expression of Fool or Raca may be Lawfully us'd by way of just and charitable Rebuke, is abundantly evident from Scripture, or the Practice of our Saviour himself and his Apostles.

(x) The word *χίμα* is not improperly thought to be made up of two Hebrew or Oriental words, which denote the Valley of Hinnom. See 2 Kings 23. 10.

TEXT.

TRANSLATION.

μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει π
 χτή σου. 24 Ἀφες ἐκεῖ τὸ δῶρόν σου
 ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε,
 πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου,
 καὶ τότε ἐλθὼν προσέφερε τὸ δῶρόν σου.
 25 Ἰαθι ὡνοῶν τῷ ἀντιδίκῳ σου ταχὺ,
 ἕως ὅτε εἴς τῃ ὁδῷ μετ' αὐτοῦ. μή-
 ποτε σε πῤαδῶ ὁ ἀντίδικος τῷ κριτῇ,
 καὶ ὁ κριτὴς σε πῤαδῶ τῷ ὑπηρέτῃ, καὶ
 εἰς φυλακὴν βληθῇς. 26 Ἀμὲν,
 λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως
 ἀνὴρ ὑποδώσῃ τὸ ἔλαττον κοδράντιον.

27 Ἠκούσατε ὅτι ἐρρέθη ἡ τοῖς ἀρ-
 χαίοις. Οὐ μοιχεύσεις. 28 Εγὼ δὲ
 λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖ-
 κα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη
 ἑμώχουσεν αὐτῇ ἐν τῇ καρδίᾳ αὐτοῦ.

remembrest that thy brother
 hath *any thing against thee;

24 Leave there thy gift be-
 fore the altar, and go thy way,
 first be reconcil'd to thy bro-
 ther, and then come and offer
 thy gift.

25 Agree with thine adver-
 sary quickly, whilst thou art
 in the way with him: lest at
 any time the adversary deliver
 thee to the judge, and the judge
 deliver thee to the officer, and
 thou be cast into prison.

26 Verily, I say unto thee,
 Thou shalt by no means come
 out thence, till thou hast paid
 the uttermost farthing.

27 Ye have heard that it was
 said* to them of old time, Thou
 shalt not commit adultery.

28 But I say unto you, That
 whosoever looketh on a wo-
 man to lust after her, hath com-
 mitted adultery with her al-
 ready in his heart.

29 Εἰ

PARAPHRASE.

remembrest that thy Brother, i. e. Any other has any thing against thee,
 i. e. has receiv'd any Injury or Offence from Thee, for which he may be
 justly displeas'd with thee; 24. Leave there thy Gift before the Altar,
 and go thy way, and first do what in thee lies in Reason or Duty in order
 to be reconcil'd to thy said Brother, and then come and offer thy Gift,
 with a well-grounded Hope (at least in this respect) that thou shalt be
 accepted by God: Otherwise it is in vain to hope for Acceptance at God's
 hands, whatever the Scribes and Pharisees shall do and teach to the con-
 trary. And as you are carefully to observe this Rule of mine concerning Re-
 conciliation, in the manner here literally express'd, for the time that the
 Legal Dispensation or Service of the Temple shall continue, and ye shall
 attend it: So from hence you may easily infer, what will be your Duty
 to do in the like Case, when the Christian Dispensation and Service shall
 wholly take place; Namely that you ought to use your sincere Endeavours
 to be Reconcil'd to Any one that you have given just Offence to, before
 you

P A R A P H R A S E.

you presume to come to the Holy Sacrament of the Lord's Supper; and even before you so much as Pray to God either Privately or Publickly, if you have Time and Opportunity to use such Endeavours of Reconciliation; or if you have not, sincerely to purpose to lay hold of the first Opportunity you shall have to endeavour a Reconciliation; and to act accordingly. 25 And to enforce this Duty of Reconciliation the stronger upon you, and to make you more clearly see the Reasonableness of it, I shall farther illustrate it with a familiar Instance. Whosoever thou art then (supposing that One, whom thou hast made thine Adversary by some Injury done unto him, be about to have thee before the Judge or Magistrate,) Thou wilt readily acknowledge This to be the best Advice that can be given thee in such a Case; namely, to Agree with thine Adversary quickly, whilst thou art in the way with him going to the Judge; lest at any such time, for want of making up Matters thus in the way, at length being come to the Judge, the Adversary deliver thee to the Judge, and the Judge, upon hearing the Cause and finding thee Guilty, deliver thee to the Officer, and thou be cast into Prison. 26 Verily I say unto thee, and thou canst not well be ignorant of the Truth of it, as being what hath so commonly happen'd to Others in the like case, viz. that being thus cast once into Prison, Thou shalt by no means be suffer'd to come out thence, till thou hast paid the uttermost Farthing that was requisite to be paid, in order to make full Satisfaction for the Injury done by Thee. In like manner, it is most advisable for thee to make Reconciliation with Any one that thou hast offended, without delay, and whilst thou art yet in the Way to the other World, where God shall be thy Judge; lest by having an End put to thy Life here sooner than thou didst expect, thou shouldst be took out of this World and call'd to the Judgement of God, before thou hast made Reconciliation: For then the Time will be past for making it, and there will remain nothing but endless Punishment for such a wilfull Neglect of so great a Duty.

27 I proceed next to exemplify, how I am come to Fulfill the Law by teaching you the full Import of it, in relation to the seventh Commandment. Ye have heard that it was said to them of old time, Thou shalt not commit Adultery: whence the Scribes and Pharisees infer and teach, that only the Act of Adultery is forbidden by this Commandment. 28 But I say unto you, that whosoever only looks on a Woman to lust after her, i. e. so as to entertain any unchast Desires or Intentions toward her, has committed Adultery with her already in his Heart, and consequently in the sight of God, who chiefly regards the Heart, and will punish

VII.
The Second Instance of Christ's coming to fulfill the Law &c.

A N N O T A T I O N S.

V. 27. † Τοῖς ἀρχαίοις is not read in Cant. nor very many other MSS. nor in Syr. Arab. Ethiop. Copt. Versions; however I have retain'd it, because it is read in the Old Vulg. Latin or Ital. Version, the most Anc. of the Vers. and by Irenæus.

V. 29,

TEXT.

TRANSLATION.

29 Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς
σκανδαλίζῃ σε, ἔξελε αὐτόν, καὶ βάλε
ὑπὸ τοῦ ποδός. συμφέρει γάρ σοι, ἵνα ἡ πό-
λη σου ἐν πᾶσι μὴ ᾖ σκάνδαλον, καὶ μὴ ὅλον
τὸ σῶμά σου ἵνα ἀπέλθῃ εἰς γέενναν.
30 Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδα-
λίζῃ σε, ἔκκοψον αὐτήν, καὶ βάλε ὑπὸ
τοῦ ποδός. συμφέρει γάρ σοι ἵνα ἡ πόλη σου
ἐν πᾶσι μὴ ᾖ σκάνδαλον, καὶ μὴ ὅλον τὸ σῶ-
μά σου ἵνα ἀπέλθῃ εἰς γέενναν.

31 Ἐρρέθη δὲ ἡ ὁμοίωσις αὕτη, ὅτι ὁ ἀπολύ-
ων τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ
ἡ διαθήκη. 32 Εγὼ δὲ λέγω ὑ-
μῖν, ὅτι ὁ ἀπολύων τὴν γυναῖκα
αὐτοῦ, παρὰ τὸν λόγον πορνείας
ποιᾷ αὐτήν, καὶ ὁ ἀπολύων τὴν
ἐκείνην, καὶ ἡ ἐκείνη γαμήσῃ, μοι-
χεύεται.

29 And if thy right eye
*make thee to offend, pluck it
out, and cast it from thee: for
it is profitable for thee that one
of thy members should perish,
and not that thy whole body
should *go into hell.

30 And if thy right hand
*make thee to offend, cut it off,
and cast it from thee: for it is
profitable for thee that one of
thy members should perish, and
not that thy whole body should
*go into hell.

31 It hath been said, Who-
soever shall put away his wife,
let him give her a writing of
divorcement.

32 But I say unto you, That
whosoever shall put away his
wife, *except for the cause of
fornication, causeth her to
*have committed adultery: and
whosoever shall marry her that
is divorc'd, committeth adul-
tery.

33 Πάλιν

ANNOTATIONS.

V. 29 and 30. † So it is read, and not βλαστῇ in Cant. MS. which is of the
greatest Antiquity, and also in Vulg. and Arab. Versions, and some other places.
In short, Since there is an obvious Reason for turning ἀπὸ τοῦ ποδός into βλαστῇ, as
seeming a more proper way of Speaking, but no Reason for turning βλαστῇ into
ἀπὸ τοῦ ποδός, therefore it is scarcely to be doubted but ἀπὸ τοῦ ποδός was the true Original
Greek Reading.

V. 31. † Οὐκ is not read in the Best Copies.

(γ) So the Sense requires that σκανδαλίζω should be understood here; and this
Rendering is accordingly taken notice of by our Translators in the Margin, tho'
they made an ill choice in preferring the Common Acceptation of this Verb,
wherein it signifies to offend; whereas according to the Hellenistical use it may
also very well be understood to signify, to cause or make to offend, as answering
to the Hiphil Conjugation of the Hebrews. Thus ἀνατίθω v. 45. of this Chapter
is necessarily to be render'd, not rises, but makes to rise.

V. 32. † Before I ever consulted the Various Readings, I was of Opinion
that the true Sense of our Bl. Saviour was not given us in the Common Greek,
nor consequently in our Translation thereof. For according to both these, the
Charge of Committing Adultery upon or by means of the Divorce is laid only to the
the

PARAPHRASE.

nish such an One as a Breaker of the seventh Commandment, as much as if he Actually compleated the Sin; since not his Will was wanting thereto, but only Opportunity. 29 And, forasmuch as the Observance of this seventh Commandment (and so of others) in that more exalted Sense, wherein I have explain'd it in the foregoing Verse, may seem very difficult to be practis'd, like plucking out a right Eye, or cutting off a right Hand; therefore to excite you however to the Practice of these necessary Duties, I add further, that if thy right Eye (y) make thee to offend or sin against God, it is advisable for thee to pluck it out, and cast it from thee: forasmuch as it is profitable for thee, that One of thy Members should perish, and not (i. e. it is better for thee, that One Member should perish, than) that thy Whole Body should go or be cast into Hell. 30 And in like manner, if thy right Hand make thee to offend, it is advisable for thee to cut it off, and cast it from thee: for it is profitable for thee that One of thy Members should perish, and not that thy Whole Body should go or be cast into Hell.

31 A third Instance, wherein I shall exemplify, how I come to fulfill the Law, namely by Compleating what was Imperfect in it, and Raising the Morality and Piety of my Disciples to the highest Degree that humane Nature is capable of, shall be this: It has been said in the Law, Deut.

24 1. Whosoever shall put away his Wife, let him give her a Writing containing an Account and the prescrib'd Form of Divorcement; whereby the Law did indeed permit a Man thus to divorce or put away his Wife in many Cases. 32 But I say unto you, that from the Beginning it was not so (Chap. 19. 8.) i. e. This was not according to the Original Design of God in making Mankind Male and Female, as appears from Gen. 2. 24. and this was permitted in the Law of Moses, only because of the Hardness of your Hearts (Chap. 19. 8.) namely to prevent your running into greater Evils. Wherefore under the Christian Oeconomy or Institution whosoever shall put away his Wife, except for the Cause of Fornication, in general so call'd, i. e. for being Unfaithful to his Bed, do's thereby render his and her Case to be such in Effect, as if they had never been marry'd one to the other, and consequently thereby causeth her to have in effect done no other all the while they consorted together, than committed Adultery with him, and so renders himself also guilty all that while of committing Adultery with her: and whosoever shall marry her that is thus divorc'd, commits Adultery.

VIII.
A Third Instance
of Christ's coming
to fulfill the
Law &c.

33 Again,

ANNOTATIONS.

the Wife that is divorc'd, and the Husband is charg'd only with making her to commit Adultery; whence All the Expositors and Commentators that I have taken notice of, refer what is here said in this Clause to what should happen after such a Divorce. But now since our Saviour supposes the Wife to be divorc'd unwillingly as well as unreasonably, therefore Reason makes one to expect that our Saviour should lay a much Heavier Charge or Blame on the Husband

TEXT.

TRANSLATION.

33 Πάλιν ἠκούσατε, ὅτι ἐρρέθη τοῖς ἀρχαίοις· Οὐκ ὀπιρκήσεις, ἅπο-
δώσεις δὲ τῷ Κυρίῳ τὰς ὀρκους σου.
34 Εγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως·
μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἔστι τῷ
Θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι ὑπο-
πόδιόν ἐστι τῷ ποδῶν αὐτοῦ· μήτε εἰς Ιε-
ρυσόλυμα, ὅτι πόλις ἔστι τῷ μεγάλου
Βασιλέως. 36 Μήτε ἐν τῇ κεφαλῇ
σου ὀμόσης, ὅτι οὐ δύνασαι μίαν τρίχα
λευκὴν ἢ μέλαιναν ποιῆσαι. 37 Εγὼ
δὲ ὁ λόγος ὑμῶν, Ναὶ, ναί· Οὐ, οὐ·
τὸ δὲ πλεονάζον τούτων, ἐκ τῷ πονη-
ροῦ ἐστίν.

38 Ἠκούσατε, ὅτι ἐρρέθη· Ὁφθαλ-
μὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ
ὀδόντος. 39 Εγὼ δὲ λέγω ὑμῖν,
μὴ ἀντισηΐαι τῷ πονηρῷ· ἀλλ' ὅστις σε

33 Again, ye have heard that it hath been said * to them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths.

34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:

35 Nor by the earth, for it is his footstool: * nor by Jerusalem, for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay nay: for whatsoever is more than these, cometh of evil.

38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth.

39 But I say unto you, That ye resist not evil: but whoso-

εἰς ἁπλῆς

ANNOTATIONS.

band than the *Wife* on account of such a Divorce; and consequently should in this clause shew, how by means of such a Divorce the Husband is guilty of *committing Adultery HIMSELF*, as well as *making* his Wife to do so. And accordingly as soon as I consulted Dr *Mill's* Various Readings on this place, I found that according to *Cant. MS* (i.e. the most Ancient MS. that has this Text, and which was formerly *Beza's*, and is now at *Cambridge*) and also according to *Origen* and *Chrysostom*, the true Reading in the Greek is not *μοιχεῖσθαι* but *μοιχευθήναι*, which last entirely answers to that Sense which Reason suggested to me was the true sense of our Saviour in this place. For *μοιχευθήναι* being an Indefinite, and not the Present, as *μοιχεῖσθαι*, hence *makes her μοιχευθήναι* may be very properly understood of *what had pass'd* between the said Husband and Wife *before* such a Divorce: Namely, that by such a Divorce the said Husband made himself guilty of *HAVING* liv'd in the continu'd Commission of *Adultery* All the while he liv'd and us'd his said Wife *before* the said Divorce; which do's plainly set forth the *greatness* of the Husband's Sin in so Divorcing his Wife. Besides, it is obvious how *μοιχεῖσθαι* came to be writ instead of *μοιχευθήναι*, namely by reason of *μοιχεύεται* being mention'd in the last Clause of this Verse.

(z) See *Exod.* 20. 7. *Lev.* 19. 12. *Deut.* 23. 23.

(a) See

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33 Again, a fourth Instance of my Coming to fulfill the Law, by giving you the full and more exalted Meaning of it, shall be with relation to the Third Commandment of the Decalogue. Ye have heard that it has been said, or commanded in the Law, (2) to them of old time, Thou shalt not Forswear thy self, but shalt perform (as being by thy Swearing bound unto the Lord so to do) whatever thou hast engag'd by thine Oaths to perform. Whence it is wrongly inferr'd by the Scribes and Pharisees that only Forswearing is forbid by the Law; and that one may, without any Breach of the Law, use Common Swearing, i. e. Swearing in Common matters, especially if it be not by one of the more sacred Names of God, but by some other Form, as by Heaven, or by the Earth, &c. 34 But I say unto you, who will be my true Disciples, Swear not at all in Common Discourse or matters, not so much as by the lesser Forms of Swearing hitherto us'd: namely, neither by Heaven, for it is represented in (a) Scripture as God's Throne; and consequently to swear thereby can in reason be understood no other, than to swear in effect by God himself: 35 Nor by the Earth, for it is likewise represented in (a) Scripture as his Footstool; and consequently to swear thereby is in like manner to swear by God himself: nor by Jerusalem, for it is represented also in (b) Scripture as the City of the great King or God; and therefore to swear thereby is also to swear by God himself. 36 Neither shalt thou swear by thy Head, because thou canst not make one Hair thereof white or black; whence it appears that it stands likewise related to God as thy Creator; and therefore to swear by It or any other Created thing, is likewise in effect no other than to swear by God himself the Creator. 37 But let your Communication or common Conversation be Yea, yea; Nay, nay, i. e. only bare Affirmations or Denials, at most only Repeated by way of more strongly affirming or denying: for whatsoever Expression us'd by you in common Discourse is more than these, cometh of some Evil Cause, or of the Evil One, i. e. the Devil.

IX.
A Fourth Instance
of Christ's coming
to fulfill the
Law &c.

38 The fifth Instance of my Coming to fulfill the Law, by Compleating what was Imperfect in it, and Raising the Morality of Men to the highest Degree they are capable of, shall be this: Ye have heard that it has been said in the (c) Law, That a Man shall lose an Eye of his Own for an Eye that he has made any other lose, and a Tooth of his Own for a Tooth of Another; if so be the Party injur'd do's require Retaliation to be thus made, and will not forgive the Injury, nor take any valuable Consideration in lieu of the Retaliation. 39 But I say unto you, that ye resist not, in this manner, Evil, or One that do's you Evil, i. e. that ye do not seek or insist to have any Evil offer'd you, or any One that offers you Evil,

X
The Fifth Instance
of Christ's
coming to fulfill
the Law &c.

A N N O T A T I O N S.

(a) See *Isai.* 66. 1. and compare *Chap.* 23. 16 — 22.

(b) See *Psal.* 48. 2.

(c) See *Exod.* 21. 24, &c.

TEXT.

TRANSLATION.

ῥαπίσῃ ὅτι τὴν δεξιάν σου σαργίνα,
σπρέψον αὐτὸν καὶ τὴν ἄλλην. 40 Καὶ
τὸν θέλοντί σοι κριθῆναι, καὶ τὸν χι-
τῶνά σου λαβεῖν, ἄφες αὐτὸν καὶ τὸ
ἱμάτιον. 41 Καὶ ὅστις σε ἀγγραρεύ-
σῃ μίλιον ἐν, ὕπαγε μετ' αὐτοῦ † ἐπὶ
ἄλλα δύο. 42 Τῷ αἰτουῦντί σε δι-
δου καὶ τὸν θέλοντα ἀπὸ σοῦ δανεί-
σασθαι, μὴ ἀποσφραγῇς.

ever shall smite thee on thy
right cheek, turn to him the
other also.

40 And if any man will sue
thee at the law, and take away
thy coat, let him have thy
cloak also.

41 And whosoever shall
compel thee to go a mile, go
with him * even two more.

42 Give to him that ask-
eth thee, and from him that
would borrow of thee, turn not
thou away.

43 Ye have heard that it
hath been said, Thou shalt love
thy neighbour, and hate thine
enemy:

44 But I say unto you, Love
your enemies, bless them that
curse you, do good to them
that hate you, and pray for
them which despitefully use
you, and persecute you:

45 That ye may be the
children of your Father which
is in heaven, for he maketh
his sun to rise on the evil
and on the good, and sendeth
rain on the just and on the
unjust.

46 For if ye love them
which love you, what reward
have ye? do not even the
Publicans the same?

47 And if ye salute your
ἀδελφούς

43 Ἠκούσατε, ὅτι ἐρρέθη. Αγαπή-
σεις τὸν πλησίον σου, καὶ μισήσεις τὸν
ἐχθρόν σου. 44 Εγὼ δὲ λέγω ὑμῖν,
ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν, εὐλο-
γεῖτε τοὺς καταρωμένους ὑμᾶς, κα-
λῶς ποιῶτε † τοῖς μισοῦσιν ὑμᾶς, καὶ
προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων
ὑμᾶς καὶ διωκόντων ὑμᾶς. 45 Ὅπως
γένηθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν ὁ-
ρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει
ὅτι ποτηρὸς καὶ ἀγαθός, καὶ βρέχει
ὅτι δικαίους, καὶ ἀδίκους. 46 Εὰν γὰρ
ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
μισθὸν ἔχετε; ἔχει καὶ οἱ τελῶναι τὸ αὐτὸ
ποιῆσαι. 47 Καὶ εἰ ἀσπάζεσθε τοὺς

ANNOTATIONS.

V. 41. † So it is read in Cant. MS. and some other; as also in Vulg. Latin
Version, Iren. Jerom, &c.

V. 44. † So Cant. and most MSS.

(cc) See 1 Cor. 6. 1—7.

(d) See Lev. 18. 19. whence by the Rules of Contrary, or else from some
other places of Scripture misunderstood (as Psal. 41. 10. and the like) the Jewish
Doctors

P A R A P H R A S E.

Evil, punish'd after so severe a manner, which can be of no real Service to you: But whosoever shall smite thee on thy right Cheek, turn to him the other also, i. e. rather bear patiently a small Affront, than go about to have it punish'd, especially if thou canst not apply for Relief to a Christian (cc) Magistrate. 40 And if any Man will sue thee at the Law, and take away thy Coat under colour of Law, let him not only have thy Coat, but thy Cloak also, i. e. rather suffer such Injustice in relation to thy Goods or Estate in such smaller Instances, and which will not too much affect or prejudice thy Welfare, than continue to go to Law with him. 41 And whosoever shall go about to compel thee to do any thing, that he has no right to demand of thee; if it be a thing of no great Consequence, such as to go a Mile with him; rather than contend with him, or return Violence for Violence, be content to do what he demands, or even somewhat more, as for instance, to go with him even two Miles more. 42 And as thou must be thus ready to bear patiently the Injuries of others, if thou wilt be truly my Disciple; so on the other hand thou must be no less ready to do Good thy self to others; namely, Give freely according to thy Ability to him that, being duly qualify'd as a real Object of Charity, asketh thee to give thy Charity to him; and from him that would borrow of thee, turn not thou away as unwilling to lend, if thou canst lend him without any great prejudice to thy own Welfare.

43 The sixth and last Instance which I shall here give of my Coming to fulfill the Law, by giving you the full and true Meaning thereof, or Filling up and Compleating what was Imperfect therein, and raising Morality to the highest Degree Mankind is capable of, shall be this: Ye have heard that it has been said in the Law, at least according to the Expositions of the Scribes and Pharisees, Thou shalt love (d) thy Neighbour, and hate thine Enemy. 44 But I say unto you, If ye will be my Disciples, love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: 45 that ye may be the Children of your Father which is in Heaven, by your thus imitating his Universal Goodness; for he makes his Sun to rise on the Evil and on the Good, and sends Rain on the Just and on the Unjust. 46 Another Argument for your shewing an Universal Love to all Men is this: Forasmuch as if ye love them only who love you, what reward have ye any reason to expect at the hands of God more than Others, viz. than Publicans or the Worst of Men? for do not even the Publicans the same as you, viz. love those who love them? 47 And if ye salute or shew Civility to your Brethren

XI.
The Sixth Instance of Christi's coming to fulfill the Law &c.

A N N O T A T I O N S.

Doctors wrongly infer'd, that it was even Lawfull or not displeasing to God, for them to hate their Own Personal Enemies, only as such: for in this sense our Saviour is, I think, to be here understood.

T E X T.

TRANSLATION.

ἀδελφὰς ὑμῶν μόνον, τί φθισοὶ ποιῶ-
τε; ἔτι καὶ οἱ ἑθνηκοὶ ἔτω ποιῶσιν;
48 Εἰσεῖθε ὅτι ὑμεῖς τέλειοι, ὥσπερ ὁ
παῖς ὑμῶν ὁ ἐν τοῖς ἑβραίοις τέλειός ἐστι.

Κεφ. 5. Προσέχετε τὸ διχασμὸν
ὑμῶν μὴ ποιῶν ἑμφοροῦν τῷ ἀνθρώπῳ,
πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε,
μισοὶ ἔκ ἔχετε τῷ πατρὶ ὑμῶν
τῷ ἐν τοῖς ἑβραίοις.

2. Οὔταν ὅταν ποιῇς ἐλεημοσύνην, μὴ
σαλπίσσης ἑμφοροῦν σὺ, ὥσπερ οἱ ὑπο-
κριταὶ ποιῶσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς ῥύμῃς, ὅπως δοξαζῶσιν ὑπὸ τῷ
ἀνθρώπῳ· ἀμὲν λέγω ὑμῖν, ἀπέχουσι
τὸν μισθὸν αὐτῶν. 3. Σὺ δὲ ποιῶντος
ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερὰ σου
τί ποιεῖς ἡ δεξιὰ σου. 4. Ὅπως ἡ σου
ἡ ἐλεημοσύνη εἰς τὴν κρυφήν· καὶ ὁ πα-
τήρ σου ὁ βλέπων ἐν τῇ κρυφῇ, αὐτὸς
ἀποδώσει σοι. †

brethren only, what do you
more *than others*? do not even
the * Heathen so.

48 Be ye therefore perfect,
even as your Father which is
in heaven is perfect.

Chap. VI.

Take heed that ye do not
your * righteousness before men,
to be seen of them: otherwise
ye have no reward of your Fa-
ther which is in heaven.

2 Therefore, when thou doest
thine alms, do not sound a trum-
pet before thee, as the hypo-
crites do in the synagogues,
and in the streets, that they
may have glory of men. Verily
I say unto you, they have
their reward.

3 But when thou doest alms,
let not thy left hand know
what thy right hand doth:

4 That thine alms may be
in secret: & thy Father which
seeth in secret, himself shall re-
ward thee.*

5 Καὶ

A N N O T A T I O N S.

V. 47. † So it is read in Cant. and some other MSS. and Vulg. Latin, Copt. Æthiop. Persick, and Arab. Versions; and so was it read by Chrysostom, &c.

V. 1. † Δικαιοσύνην not ἐλεημοσύνην is read in Cant. and some other MSS. and was read in the Copies us'd by most of the Primitive Writers; as also by the Vulg. Latin Interpreter. And so it is most Agreeable to our Saviour's Method, viz. that the Caution or Precept to avoid seeking Vain Glory should be given in the *first* place in relation to *Righteousness*, i. e. All Acts of Religion *in general*; then in relation to *Alms, Prayer, &c. in particular*. But some one or other of Old not observing this Method in our Saviour's Discourse, and knowing that δικαιοσύνη is us'd in the LXX. Version of O. T. for ἐλεημοσύνη, therefore either put in the latter instead of the former, or at least put ἐλεημοσύνην in the margin as an Explication of δικαιοσύνην, whence it was afterward taken by some other into the Text.

(dd) Compare Luke 6. 36.

V. 4. † Εἰς τὴν φρενὴν is not read in Cant. or Vatican Copies; nor in Vulg. Lat. and Copt. Version; nor by Origen, Jerom, or Augustin; which last particularly remarks,

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threen only, what do you more than Others, *even than the Worst of Men in your esteem* for do not even the Heathen so. 48 Be ye therefore such as have a Perfect, i. e. (dd) *Universal Love to all Mankind*, even as your Father which is in Heaven is Perfect in respect to his *Universal Love to all Mankind*, as well as in all other Respects. And thus I have given you six several Instances shewing, *How I am come not to destroy, but to fulfill the Law and the Prophets; and that as in other respects, so particularly by Freeing the Law and Prophets from the false Glosses or Exposition of the Scribes and Pharisees; and consequently by shewing you so many several Instances, wherein Your Righteousness must exceed the Righteousness of the Scribes and Pharisees, if ye will be true Christians, and, as such, enter into the Kingdom of Heaven.*

Chap. VI. I proceed now to instance in several other Practices of the Scribes and Pharisees, wherein Your Righteousness must also exceed theirs, if ye will be true Christians. In the first place then take heed that ye do not your Righteousness, i. e. any Religious Act before Men, with the same intent as the Scribes and Pharisees generally do, namely only to be seen, and have Glory for so doing of Them: Otherwise, i. e. if ye be not carefull to avoid all such vain Glory, but do thus propose to your selves the procuring of the Glory or Praise of Men, as the Reward of your Religious Actions, ye have no Grounds to expect any Reward of your Father which is in Heaven.

XII.
Religious Acts in general are not to be done out of Vain Glory.

2 To instance in some particular Acts of Religion and Piety. Therefore, when thou dost give thine Alms, do not sound or cause to be sounded a Trumpet before thee, nor use any other Means to proclaim and publish what thou art doing, as the Hypocrites among the Scribes and Pharisees do, in the Synagogues or places of Common Concourse, as Market-places, and in the Streets, that they may have Glory of Men. Verily, I say unto you, They have their Reward of Glory and Applause from Men, which they seek for, and are to expect no other from God. 3 But when thou dost give Alms, let not thy Left hand know what thy Right hand do's, i. e. do it with the greatest Secrecy; (excepting always such Cases where it is requisite for you to do it openly, in order to stir up others by your good Example, and so to let your Light shine before Men, that they may glorify God by following your good Example, according to the Rule afore laid down Chap. 5. 16. For in such Cases, giving your Alms openly, not to promote your Own, but God's Glory, you do no other than your Duty, and what God will reward you for. But in all other Cases take Care) 4 that thine Alms may be done in secret, and so only out of sincere Love and Duty to God: and God thy Father which sees this thy sincere Love and Duty shewn to him in secret, Himself shall reward thee, and that openly, viz. in the sight of Men and Angels at the last Judgment for the same.

XIII.
And particularly in the first place, Alms are not to be given on such a Motive.

TEXT.

TRANSLATION.

5 Καὶ ὅταν προσεύχη, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὥπως αἰ φανῶσι τοῖς ἀνθρώποις· ἀμὲν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. 6 Σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὸ θυρεὸν σου, πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι.† 7 Προσευχόμενοι δὲ μὴ βαττολογήητε, ὥσπερ οἱ ἔθνη· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακισθήσονται. 8 Μὴ εἶν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατήρ ὑμῶν ὅτι χρεῖαι ἔχετε, πρὶν ὑμεῖς αἰτῆσαι αὐτόν.

9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· ΠΑΤΕΡ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἀγαθὴ τὸ ὄνομά σου. 10 Ἐλθέτω ἡ βασιλεία σου· γένηται τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee.*

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Τὸν

ANNOTATIONS.

remarks, that he found it in *no Greek Copies* in his time, but only in some Latin. It is scarcely to be doubted, but it has been added by way of Explication and Antithesis or Opposition to ἐν τῷ κρυπτῷ in the beginning of the Verse. And the same is to be understood as to the following Verses, where it is read in our Common Copies &c.

(c) Compare *Luke* 11. 2.

(f) The

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5 And when thou Prayest, *i. e.* sayst thy own Private Prayers, thou shalt not be as the Hypocrites among the Scribes and Pharisees are: for They love to pray standing in the Synagogues or places of Common Concourse, and in the Corners of the Streets, that they may be seen and have Glory of Men; to which end they make choice of the Corners of the Streets, that they may be seen by the More, viz by such as are in the several Streets that meet at such Corners. Verily I say unto you, they have their Reward which they propos'd to themselves, viz the Glory of Men, and are to expect no Reward at God's hand, forasmuch as they seek not His Glory by such their Prayers. 6 But thou, when thou prayest, *i. e.* sayst thy Private Prayers, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is there present with thee, and behold what thou dost in secret, and thy Father which sees thy Piety in secret shall reward thee, and that openly, if not here, at least at the Day of Judgment. 7 But when ye pray, use not vain Repetitions, or an insignificant and superfluous Multitude of Words, as the Heathen are wont to do: for They are so Weak and Ignorant as to the true Nature of God, that they think that they shall be heard, if on no other Account, yet at least for their much Speaking. 8 Be not ye therefore like unto them: for God is thro' Me in a peculiar manner your Father; and therefore, as he knows what things ye have need of, even before ye ask him, so he is ready to give them unto you without using Multiplicity of Words; and Prayer is made a necessary Means of Obtaining what ye have need of, because it is an Acknowledgment of your own Insufficiency, and of God's All-sufficiency, and so is a very proper Means to keep up in you a due Sense of God's Glory, and your own Frailty.

XIV.
Prayer not to be perform'd out of Vain Glory; with other Instructions relating to Prayer.

9 After this manner, *i. e.* in this Form (e) therefore pray ye: O God, which thro' our Bl. Redeemer art in a special manner Our Father, *i. e.* the Father of all Christians, and as such art most ready to hear our Prayers; and which art in Heaven, *i. e.* art Able to grant them: It is our Duty in the first place to be concern'd for thy Honour and Glory, and therefore Hallow'd be thy Name, *i. e.* Grant that all things which do more immediately relate to Thee (as thy Word, Sacraments, thy Ministers, the Places of thy Publick Worship or Churches) may have all due Regard shewn to them, especially by not being Profan'd or look'd upon as Common things: 10 Thy Kingdom come, *i. e.* Grant that thy Kingdom of Grace may be extended over the whole World, or (which comes to the same) that the Gospel may be preach'd to and embrac'd by all People: and more especially that thy Kingdom of Glory and Eternal Happiness, which is reserv'd for the Saints, may be hasten'd; that so We, with all that are departed this Life in the True Faith, may have our Perfect Consummation and Bliss, both in Body and Soul. Grant also that thy Will may be done in Earth, with the like Readiness, Cheerfulness, Sincerity, Zeal and Constancy, as it is in Heaven by the Saints and Angels. 11 Having thus in the first place

XV.
The Lord's Prayer, with a short Exposition thereof.

T E X T.

TRANSLATION.

11 Τὸν ἄρτον ἡμῶν τὸ ἑπίσπορον δὸς ἡμῖν σήμερον. 12 Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 13 Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σὺ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας. ἀμήν.] 14 Εὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ πρᾶπτόματα αὐτῶν, ἀφήσῃ καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ ἐξουσίος. 15 Εὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ πρᾶπτόματα αὐτῶν, ἔσθ' ὁ πατήρ ὑμῶν ἀφήσῃ τὰ πρᾶπτόματα ὑμῶν.

16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταί, σκυθρωποί· ἀφανίζουσιν γὰρ τὰ ὀνόματα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμήν λέγω ὑμῖν, ὅτι ἀπέχουσιν τὴν μισθὸν αὐτῶν. 17 Σὺ δὲ νηστεύων ἀλειψάτω τὸ κεφάλιν, καὶ τὸ πρῶτον σου νίψαι.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: [For thine is the kingdom, and the power, and the glory, for ever. Amen.]

14 For, if ye forgive men their trespasses, your heavenly Father will also forgive you.

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face:

18 ὅπως

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place pray'd for what relates more immediately to Thee, we proceed next to pray for what relates more immediately to our selves: Give us this day, i. e. for every day of our Life, our daily Bread, i. e. whatever is necessary and requisite either for our Bodies or Souls; namely by giving thy Blessing upon our use of the Means prescrib'd by Thee, for obtaining what is needfull to Soul and Body. 12 And forgive us our Sins or Trespasses, which are as so many Debts, whereby we become indebted to Thee, in like manner as (or on this Condition, that) We forgive them that Trespas against or offend Us, and so become in somewhat a like manner our Debtors. 13 And may it please thee to lead us not, or not to let us fall into any such Circumstance Temporal or Spiritual, as may prove a Temptation to us for to Sin against Thee: But if thou dost see good to make Trial

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Trial of our Faith, and Constancy of Obedience to Thee, may it please Thee to enable us by thy Grace Not to yield to the said Temptation; and so to deliver us from Evil, both of Sin here and of Eternal Punishment hereafter. [And here (f) most probably ends the Lord's Prayer: What is usually here added thereto, being, most probably, the Common Doxology which the Primitive Christians were wont to adjoin to other Prayers, as well as the Lord's Prayer; and which being therefore here added at first in the Margin of some Copy, was afterwards taken by some Transcriber into the Text, and so transcrib'd thence into other Copies. The said Doxology, or Form of giving Glory to God, is this: For thine is the Kingdom or Supreme Dominion over all things, and in Thee is the Greatest and no less than an Almighty Power, and to Thee is due the greatest Glory, and that for ever and ever. Amen.] To proceed now to what is undoubtedly our Saviour's own Observation on the last Petition but one of the foregoing Prayer taught us and prescrib'd us by Him: Namely, it is very Observable that we are therein taught to pray for and expect Forgiveness of our Own Sins, only in like manner as, or upon Condition that, we forgive Others their Trespases against Us: 14 For, adds our Saviour expressly, if ye forgive Men their Trespases against You, your Heavenly Father will also forgive You your Trespases against Him: 15 But if ye forgive not Men their Trespases, neither will God, tho' he be your Father, forgive your Trespases.

16 Moreover, when ye fast, be not as the Hypocrites among the Scribes and Pharisees, who affect to appear at such times of a sad Countenance: for they disfigure their Faces, purposely putting on a mournfull Look, and not washing their Faces, nor anointing and combing their Heads, nor dressing themselves in other respects with that Neatness and Decency as they do at other times: All which they do, that they may appear unto Men to fast, and so have Glory of them. Verily, I say unto you, they have their Reward they seek for, and no more. 17 But thou, when thou fastest, comb, and (if thou livest in a Country where it is usual to anoint the Head) Anoint thine Head; if not, do to it as is usual in the Country where thou livest, and for thee to do at other times, viz. powder it, or the like, and Wash thy Face; and in short, appear in the same decent

XVI.
Fasting not to be
observ'd out of
Vain-Glory.

A N N O T A T I O N S.

(f) The Doxology is not found in Cant. MS. nor the Vatican Copy; nor in Coptick or Vulg. Lat. Versions; nor is it cited by any of the more Ancient Greek Writers, as *Grotius* says; nor by *Tertull.* *Cyprian*, *Jerom*, *Ambrose*, *Augustin*, &c. The first that cites it as a Part of the Lord's Prayer is *Chrysostom*, according to *Dr. Mill's* Observation; about whose Time he supposes it was added here to the Lord's Prayer, and consequently translated as such by the Syriack Interpreter and Gothick. However I thought it more adviseable to include it only between two Hooks in the Greek and English Version, and to take such notice of it as I have in the Paraphrase, than to leave it quite out.

T E X T.

TRANSLATION.

18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νη-
τεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν
κρυπτῷ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν
τῷ κρυπτῷ, ἀποδώσῃ σοι.†

19 Μὴ θησαυρίζετε ὑμῖν θησαυ-
ροὺς ἐπὶ τῆς γῆς, ὅπου σὺς καὶ βροῦσις
ἀφαιρίζῃ, καὶ ὅπου κλέπτει διαρύσσουσι
καὶ κλέψουσιν· 20 Θησαυρίζετε δὲ
ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σὺς
οὐτε βροῦσις ἀφαιρίζῃ, καὶ ὅπου κλέπτει
οὐ διαρύσσουσιν οὐδέ κλέψουσιν. 21 Ὅπου
γὰρ ᾖ ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ
ἡ καρδία ὑμῶν. 22 Ὁ λύχνος τῆς
σώματός σου ᾖ ὁ ὀφθαλμός σου· εἰ οὖν ὁ
ὀφθαλμός σου ἀπλῆς ἦ, ὅλον τὸ σῶ-
μά σου φωτεινὸν ἔσται· 23 Εἰ δὲ ὁ
ὀφθαλμός σου πονηρὸς ἦ, ὅλον τὸ σῶ-
μά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς
τὸ ἐν σοὶ, σκότος ᾖ, τὸ σκότος
πόσον; 24 Οὐδεὶς δύναται δυοὶς
κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μι-
σησεῖ, καὶ τὸν ἕτερον ἀγαπήσει·

18 That thou appear not
unto men to fast, but unto thy
Father which is in secret: and
thy Father, which seeth in se-
cret, shall reward thee.*

19 Lay not up for your
selves treasures upon earth,
where moth and rust doth cor-
rupt, and where thieves break
through and steal:

20 But lay up for your selves
treasures in heaven, where nei-
ther moth nor rust doth cor-
rupt, and where thieves do not
break through nor steal.

21 For where your treasure
is, there will your heart be
also.

22 The light of the body is
the eye: if therefore thine eye
be single, thy whole body shall
be full of light.

23 But if thine eye be evil,
thy whole body shall be full
of darkness. If therefore the
light that is in thee be dark-
ness, how great is that dark-
ness?

24 No man can serve two
masters: for either he will hate
the one, and love the other;

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cent Dress as thou art wont to appear in; 18 that thou appear not as
one who affects to be known unto Men to Fast, but only unto thy Father
which is present with thee, and sees thy Fasting and Devotions in secret:
and thy Father, which seeth thy Fasting and Devotions in secret, shall
reward thee, and that Openly for it at the Day of Judgment.

19 I proceed now to give you several other Instructions and Rules,
necessary to be carefully observ'd by you, if ye will be my true Disciples.
Make it not your Chief Care to lay up for your selves Treasures upon
Earth, where Moth and Rust do's corrupt, and where Thieves break
thro' and steal: 20 But let your Chiefest Care be, by faithfully serving
God,

XVII.
Christ presses to
Heavenly-minded-
ness, and against
Worldly-minded-
ness by several
Considerations.

P A R A P H R A S E.

God, to lay up for your selves Treasures in Heaven, where neither Moth nor Rust do's corrupt, and where Thieves do not break thro' and steal. 21 For where your Treasure is, there will your Heart be also: *Namely, if you value and lay up the Riches of this World as your Treasure, then will your Heart be chiefly on the things of this World; insomach that you will not be able to work, or preserve in your selves, that Readiness of Mind to part with all you have in this World, for the sake of God, or in Defence and Testimony of his true Religion made known unto you by Me and my Apostles, which I require of you, if ye will be my true Disciples. Whereas on the other hand, if you value, and by your Piety lay up or secure to your selves the Riches, i. e. the Happiness and Glory of the World to come, as your Treasure; then will your Heart be chiefly set on the things above, or of the other World, and you will be always ready to part with All you have in this World for the sake of God, or in Obedience to Him; and so you will be duly qualify'd to be my true Disciples.* 22 To make you the more sensible, that it is of Principal Use and Concern to you in relation to your Spiritual Welfare, clearly to see or perceive, and to preserve in you a clear Sight or Perception of the transcendent Value and Excellency of Heavenly Riches above Earthly, and to Act accordingly in laying up your Treasure in Heaven, and not on Earth; I shall illustrate the matter by a familiar Instance. You know that the Light of the Body, i. e. that Part whereby the Body is enlighten'd, and so enabled to guide it self safely without falling or running into manifest Bodily Danger, is the Eye: In like manner, That whereby the Soul becomes truly enlighten'd, and so enabled to guide it self safely, without falling or running into Spiritual Danger, is a clear Sight of the Excellency of Heavenly Riches above Earthly. To carry on then the Similitude: As if therefore thine Eye, which is the Light of the Body, be single, i. e. good or clear-sighted, thy whole Body shall be full of Light, i. e. shall have all the Light it is capable of, and all that is requisite to guide it aright and safe, from Bodily Danger; So if Thou hast a clear Sight or Right Perception of the Excellency of Heavenly Things above Earthly, thy whole Soul shall be full of Light, i. e. shall have all the Light it is capable of, and all that is requisite to guide it aright and safe from Spiritual Danger. 23 But on the other hand, As if thy Eye, which is the Light of the Body, be evil, i. e. any ways so hurt, as to have lost its Faculty of Seeing, at least of Seeing aright, thereby thy whole Body shall be full of Darknels, i. e. shall want wholly that Light which is requisite to guide it aright, or safe from Bodily Danger; So if Thou hast not a clear Sight, but a wrong Perception of the Difference there is between Heavenly and Earthly Riches, thy whole Soul shall be full of Darknes, i. e. shall want wholly that Light which is requisite to guide it aright, or safe from Spiritual Danger. 24 Moreover, As no Man can serve two Masters of different Interests: forasmuch as either He will, and must in the Nature of things, hate the One, and love the Other; or else at

TEXT.

TRANSLATION.

ἢ εἰς ἀντιθέσται, καὶ τῷ ἑτέρῳ κατα-
φρονήσῃ. ὃ δὲ δύνασθε Θεῷ δουλεύειν καὶ
μαμωνᾷ. 25 Διὰ τούτο λέγω ὑμῖν,
μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φά-
γητε καὶ τί πίνητε· μηδὲ τῷ σώματι
ὑμῶν, τί ἐνδύσασθε· οὐχὶ ἡ ψυχὴ
πλεονεξῇ ὅτι τῆς τροφῆς, καὶ τὸ σῶμα
τῷ ἐνδύματι; 26 Εμβλέψατε
εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ
σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνά-
γουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑ-
μῶν ὁ ὕψιστος τρέφει αὐτά. ὅχι ὑμεῖς
μᾶλλον ἀγαφέρετε αὐτῇ; 27 Τίς
δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσ-
θεῖναι ἑπὶ τὴν ἡλικίαν αὐτοῦ πῶς ἕ-
να; 28 Καὶ ὅτι ἐνδύματι τί
μεριμνᾶτε; καταμάθετε τὰ κρίνα
τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ,
οὐδὲ νήθει. 29 Λέγω δὲ ὑμῖν, ὅτι ὁ
Σαλομὼν ἐν πάσῃ τῇ δόξᾳ αὐτοῦ
ἐμεβάλετο ὡς ἐν τέττων. 30 Εἰ
δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄν-
τα, καὶ αὔριον εἰς κλίβανον βαλλό-
μενος, ὁ Θεὸς οὕτως ἀμφιένυσιν, οὐ
πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
31 Μὴ οὖν μεριμνήσητε, λέγοντες· Τί

or else he will hold to the
one, and despise the other.
Ye cannot serve God and Ma-
mon.

25 Therefore I say unto
you, * Be not solicitous for
your life, what ye shall eat, or
what ye shall drink; not yet
for your body, what ye shall
put on: Is not the life more
than * food, and the body than
raiment?

26 Behold the fowls of the
air: for they sow not, neither
do they reap, nor gather into
barns; yet your heavenly Fa-
ther feedeth them. Are ye not
much better than they?

27 Which of you by *being
sollicitous can add one cubit
unto his stature?

28 And why * are ye solli-
citous for raiment? Consider
the lilies of the field, how they
grow; they toil not, neither
do they spin.

29 And yet I say unto you,
that even Solomon in all his
glory was not array'd like one
of these.

30 Wherefore if God so
cloath the * flower of the field,
which to day is, and to mor-
row is cast into the oven, shall
he not much more cloath you,
O ye of little faith?

31 Therefore * be not solli-
citous, saying, What shall we

φάγωμεν,

ANNOTATIONS.

(g) *Σίετος* signifies a *Flower* as well as *Grass*, and is therefore to be render'd
in the former sense here more agreeably to the Context.

P A R A P H R A S E.

least he will hold to the One, and despise or disregard the Other: So ye cannot serve God and Mammon, i.e. it is impossible for you to make your Duty to God your chief Care and Concern, and at the same time to make the Things of this World your chief Care and Concern, the Performance of your Duty to God in many cases requiring you to part with the most Valuable Things of this World. 25 Therefore I say unto you, Let your Principal Care be to serve God as ye ought; and then in the second place, and in a subordinate Degree, use the common and honest Means, which God has appointed according to the Station he has plac'd you in, for obtaining the things of this World that are necessary or requisite and convenient for you. And when you have done this, Be not solicitous, or uneasy with Care, for such things as are necessary or requisite to your Life, viz. for what ye shall eat, or what ye shall drink; nor yet for your Body, what ye shall put on: but rely upon the Providence of God for continual supplying you with such Necessaries; as having all the Reason in the World so to do. For is not the Life more than Food, and the Body than Raiment? And therefore have you not all the Reason in the World to trust, that the same God, who of his free Goodness gave you Life and a Body, without any Concurrence or Care of your selves about them, will much more, of the same his Goodness, give you what is necessary to the Sustenance of your Life and Preservation of your Body, upon your due Use of the Means he has prescrib'd you for the same. 26 As for Food, Behold the Fowls of the Air: for they sow not, neither do they reap, nor gather into Barns; yet your Heavenly Father feeds them. Are ye not much better, i.e. made by him of a much more excellent Nature than They? And therefore have ye not all the Reason in the World not to doubt, but He that thus provides Food for the Fowls of the Air, will much more provide Food for you? 27 Besides, Which of you by being solicitous, or by all your Care and Endeavour, can add one Cubit unto his Stature? And in like manner by all your greatest Care and Concern you cannot provide for your selves the necessary Food of Life, without God's giving it you. And therefore since your carking Care and Sollicitude can of it self be of no Advantage to you, how Imprudent is it to give way thereto? 28 And in like manner why are ye solicitous for Raiment? Consider the Lilies of the Field, how they grow; they toil not, neither do they spin. 29 And yet I say unto you, that even Solomon in all his Glory was not array'd like one of these; so far do's the Beauty and Comeliness of their Natural Cloathing excell all the most Artfull and Costly Cloathing that can be invented by Man. 30 Wherefore if God so cloath the (g) Flower of the Field, which to day is, and to morrow is cast into the Oven perhaps, or destroy'd some other way, shall he not much more cloath you, O ye that are of a much more noble Nature, and sent into the World for much more noble Ends, and who are highly blameable for being of so little Faith or Trust in the Goodness of God? 31 Therefore be not solicitous, say-

ing,

T E X T.

TRANSLATION.

φάγωμεν, ἢ τί πίωμεν, ἢ τι φο-
βαλώμεθα; 32 Πάντα γὰρ ταύ-
τα τὰ ἔθνη ὀπιζητοῦσι· οἶδε γὰρ ὁ
πατήρ ὑμῶν ὁ οὐράνιος, ὅτι χρε-
ζετε τούτων ἀπάντων. 33 Ζητεῖ-
τε δὲ πρῶτον τὴν βασιλείαν τοῦ
Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ,
καὶ τὰ ταῦτα πάντα προστεθήσεται ὑ-
μῖν. 34 Μὴ οὖν μεριμνήσητε εἰς
τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσῃ
τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κα-
κία αὐτῆς.

Κεφ. Ζ'. Μὴ κρίνετε, ἵνα μὴ
κριθῆτε. 2 Εἰ ᾧ γὰρ κρίματι
κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέ-
τρῳ μετρεῖτε, ἡμετρηθήσεται ὑμῖν.
3 Τί δὲ βλέπεις τὸ κάρφον τὸ
ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν
οὐ κατανοεῖς; 3 Ἡ πῶς ἐρεῖς τῷ
ἀδελφῷ σου· ἄφες ἐκβάλλω τὸ κάρ-
φον· ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ
ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;
5 Ὑποκριτὰ, ἐκβαλε πρῶτον τὴν

eat? or what shall we drink?
or wherewithal shall we be
cloath'd?

32 (For after all these things
do the Gentiles seek) for your
heavenly Father knoweth that
ye have need of all these things.

33 But seek ye first the
kingdom of God, and his
righteousness, and all these
things shall be added unto you.

34 * Be not therefore solli-
citous for the morrow: for the
morrow shall * be solicitous
for the things of it self: suffi-
cient unto the day is the evil
thereof.

Chap. VII.

Judge not, that ye be not
judg'd.

2 For with what judgment
ye judge, ye shall be judg'd:
and with what measure ye
mete, it shall be measur'd to
you again.

3 And why beholdest thou
the mote that is in thy bro-
ther's eye, but considerest not
the beam that is in thine own
eye?

4 Or how wilt thou say to
thy brother, Let me pull out
the mote out of thine eye; and
behold, a beam is in thine own
eye?

5 Thou hypocrite, first cast
δοκόν

A N N O T A T I O N S.

V. 2. † It is read only μετρηθήσεται in very many MSS. and in Syr. Æthiop.
Arab. and Pers. Versions; and in Theodoret, Theophylact, &c. It seems to have
been turn'd into ἀπομετρηθήσεται only in conformity to the Vulg. Latin, which has
remetiatur.

(b) Compare

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ing, What shall we do to get Food for to eat? or what shall we do to get Beer for to drink? or wherewithall shall we be cloath'd? 32 (For after all these things relating to the support of this Life, do the Gentiles generally seek with such sollicitude, as not having right Notions of the Knowledge and Goodness of God: but you ought not to imitate, but excell them herein, as having right Notions of God given you at least now by Me) for ye know, at least by what I am now teaching you, that God is your Heavenly Father, and so willing to supply your Wants; and also that He knows that ye have need of all these things, and consequently knows what you need to be supply'd with. 33 Seek not therefore after these things with such Sollicitude; but seek ye first, and with your chiefest Care and Sollicitude, such things as relate to the Kingdom of God, i. e. to the promoting his true Religion and Glory here, and to your own becoming true Members of his Kingdom of Grace or Church here, and so Members of his Kingdom of Glory in the World to come; and in order to thus qualify yourselves, it is indispensably necessary, that ye seek first, or before all Earthly things, his Righteousness, i. e. that ye sincerely believe and obey the Gospel; and so long as you thus make it your chiefest Care to serve and glorify God, ye may reasonably rely on the Goodness of God, that He will so bless your common Industry and Endeavours in the Station wherein he has plac'd you, that all these things requisite and necessary to the support of this Life shall be added unto you, over and above those things which are requisite and necessary to the Welfare of your Soul. 34 Be not therefore solicitous for the Morrow or Future, as to the things of this Life: for the Morrow shall be time enough (suppose there should be Occasion for Sollicitude, or more than ordinary Care and Concern) to be solicitous for the things of it self: Sufficient unto the Day, or present Time, is the Evil thereof, or Trouble that it brings along with it. And therefore 'tis Imprudent, as well as Unpleasing to God, to increase your present Troubles with a Sollicitude for the Future.

Chap. VII. Judge not of Others Censoriously or Severely, that ye be not judg'd your selves in the like manner by God. 2 For with what Judgment ye judge others, ye shall be judg'd by God; and with what Measure ye mete, it shall be measur'd to you again at the day of Judgment. 3 And why beholdest thou the Mote that is in thy Brother's, i. e. any other's Eye, i. e. takest notice of his lesser Faults, but considerest not the Beam that is in thine own Eye, i. e. takest no notice of thy own much greater Faults? This partial Acting of Thine can't proceed from a true Principle of Piety. 4 Or indeed how wilt thou, without Shame even in respect of Men, say to thy Brother, Let me pull out the Mote out of thine Eye; and behold, a Beam is in thine own Eye? i. e. Let me give thee Advice and good Instruction to amend thy Life as to such and such lesser Faults, when thou thy self livest in the Commission of much greater Faults. 5 Thou Hypocrite in thus acting, leave off thy Hypocrisy,

XVIII.
Against Censoriousness as to Others, and minding Their Failings without minding ones Own Faults.

I E X T.

TRANSLATION.

δοκὸν ἐκ τῆς ὀφθαλμοῦ σου, καὶ τότε
αἰσθλεύεις ἐκβαλεῖν τὸ κερπὸς ἐκ
τῆς ὀφθαλμοῦ τῆς ἀδελφῆς σου.

6 Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ
βάλῃτε τὰς μαργαρίτας ὑμῶν ἔμπρο-
σθεν τῆς χοίρων· μήποτε καταπατήσωσιν
αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ τραφέντες
ρήξωσιν ὑμᾶς.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
ζητεῖτε, καὶ εὕρησεται· κρούετε, καὶ
ἀνοιγήσεται ὑμῖν. 8 Πᾶς γὰρ ὁ αἰ-
τῶν λαμβάνει, καὶ ὁ ζητῶν εὐρίσκει,
καὶ τῷ κρούοντι ἀνοιγήσεται. 9 Ἡ
πὶς ἐστὶν ἕξ ὑμῶν ἀνθρώπου, ὃν ἐὰν
αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λί-
θοι ὀπιδῶσιν αὐτῷ; 10 Καὶ ἐὰν
ἰχθυὶ αἰτήσῃ, μὴ ὄφιν ὀπιδῶσιν αὐ-
τῷ; 11 Εἰ οὖν ὑμεῖς, πονηροὶ ὄν-
τες, οἴδατε δόματα ἀγαθὰ διδόναι
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ
πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, δώσει
ἀγαθὰ τοῖς αἰτῶσι αὐτὸν;

out the beam out of thine own
eye; and then shalt thou see
clearly to cast out the mote out
of thy brother's eye.

6 Give not that which is
holy unto the dogs, neither cast
ye your pearls before swine,
lest they trample them under
their feet, and turn again and
* tear you.

7 Ask, and it shall be given
you: seek, and ye shall find:
knock, and it shall be open'd
unto you.

8 For every one that asketh,
receiveth: and he that seek-
eth, findeth: and to him that
knocketh, it shall be open'd.

9 * Even what man is there
of you, whom if his son ask
bread, will he give him a
stone?

10 * And if he ask a fish, will
he give him a serpent?

11 If ye then being evil,
know how to give good gifts
unto your children, how much
more shall your Father which
is in heaven give good things
to them that ask him?

12 Πάντα

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(b) Compare Phil. 3. 2. Rev. 22. 15. and 2 Pet. 2. 22.

(c) See Chap. 13. 45, 46.

(d) The Particle *καὶ* should rather be render'd here *even*: or else it should be
writ *καὶ* with a Circumflex, and so denote *indeed, truly*: or lastly 'tis to be taken
Interrogatively, as the Ancient Interpreters do most of them render it.

(e) 'Tis in all the MSS. &c. taken notice of by Dr Mill, *καὶ*, except one which
has it *καὶ*.

crisy, and first cast out the Beam out of thine own eye, and then shalt thou see clearly to cast out the Mote out of thy Brother's Eye; i. e. first amend thy own greater Faults, and then thou wilt be qualify'd with Judgment to direct, and with Authority to urge and press Others to amendment of Life.

6 And further yet, supposing ye are never so well qualify'd by the Uprightness of your own Lives to give Good or Godly Advice to Others, yet there is Discretion to be made use of in the Case. Namely, it is advisable, that ye give not that which is Holy, i. e. Godly Instruction or Reproof unto the (b) Dogs, i. e. to such wicked Persons, as ye have good Reason to think will not be wrought on thereby: neither cast ye your (i) Pearls before Swine, i. e. lay not the most noble Motives of Eternal Happiness, and the like, before Persons so brutish and debauch'd, as ye have good Reason to think will not be influenc'd by them; lest they trample them under Feet, i. e. only make a Jest of and ridicule Religion the more, and turn again and tear you, i. e. make you no other Return for your pious Charity toward them, than doing you some great Hurt or Mischief.

7 Now that you may be enabled to practise the Rules I here lay before you, you must be assisted with the special Grace of God's Holy Spirit: in order to the obtaining of which, Ask, i. e. pray for it as ye ought with Faith and Sincerity, and it shall be given you: but you must not content your selves with Asking or Praying for it Once or Twice, and doing nothing else; but must seek for it by diligent and constant Prayer, and by a due Use of all other Means of Grace prescrib'd by God, as Hearing and Reading his Word, Receiving and Frequenting the Sacrament of the Lord's Supper, and the like, and ye shall find it. But if it so happens, that after you have done what is afore mention'd for a considerable Time, ye do not perceive that ye are assisted with such a Measure of Grace as ye have hitherto pray'd and sought for; Be not hereby discourag'd, but Knock, i. e. use or increase your Importunity in the most humble and holy Manner, and it shall be open'd unto you, i. e. God will at last certainly give you such a Measure of his Grace, as is necessary or requisite for you.

8 For every one, that asketh thus, receiveth; and he, that thus seeks, findeth; and to him, that thus knocks, it shall be open'd, i. e. God will certainly give Him what is necessary for him. 9 Indeed, to shew you the Reasonableness of believing that God will thus graciously deal with you, I need but bid you consider, (k) Even what Man is there of you, whom if his Son ask Bread, will he give him a Stone? 10 (l) and if he ask a Fish, will he give him a Serpent? 11 If ye then being Men, and consequently liable to many Evil Affections, as to be Peevish and Ill-natur'd or the like, notwithstanding this, know how it is but reasonable for you to give such good Gifts unto your Children, as are necessary for them; how much more shall your Father which is in Heaven, and free from all the Imperfections of humane Nature, give such good things to them that ask him, as are necessary for them?

XIX.
Discretion to be
us'd in giving
good and Godly
Advice to Others.

XX.
The Necessity of
Prayer, and using
the Means of
Grace; and the
Certainty of ob-
taining thereby
such a Measure of
Grace, as shall be
sufficient to Sal-
vation.

T E X T.

T R A N S L A T I O N.

12 Πάντα ὅσα ἂν θέλητε ἵνα
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ
ὑμεῖς ποιεῖτε αὐτοῖς· ἕως γὰρ ὅτιν
ὁ νόμος καὶ οἱ προφῆται.

13 Εἰσελθετε διὰ τῆς στενῆς πύλης·
ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ
ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.

14 Οἱ στενὴ ἡ πύλη, καὶ τεθλιμμένη
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ
ὀλίγοι εἰσιν οἱ εὐρέσκοντες αὐτήν.

12 Therefore all things
whatsoever ye would that men
should do to you, do ye even
so to them: for this is the law
and the prophets.

13 Enter ye in at the strait
gate; *because the wide gate,
and broad way, is that which
leadeth to destruction, and
many there be which go in
thereat:

14 *And because the strait
gate, and the narrow way, is
that which leadeth unto life,
and few there be that find it.

15 Προσερχέσθαι

A N N O T A T I O N S.

(m) Our Saviour having given this Precept, *Enter ye in at the strait Gate*, proceeds to shew the Necessity of Observing the same, if we will consult our own Welfare. And this he do's most distinctly and plainly by these two Considerations: First, that the *Wide Gate* and *Broad Way* (belonging thereto) do lead to *Destruction*; 2ly, that the *Strait Gate* and *Narrow Way* do lead to *Life*. Now *both* these Considerations or Reasons were to be mention'd, because, altho' the *Wide Gate &c.* do's lead to *Destruction*, yet this Alone would be no Reason for *Entering in at the strait Gate*, unless the said *strait Gate* leads to *Life*. So that it hence appears, that the *wide Gate's* leading to *Destruction*, and the *strait Gate's* leading to *Life*, are two distinct Considerations or Reasons, which are not Necessarily imply'd or included One in the Other; and therefore were to be distinctly mention'd by our Bl. Saviour, in order to set forth most clearly and fully the Necessity of *Entering in at the strait Gate*, if we will have *Life*. Accordingly our Bl. Saviour do's here expressly mention these two distinct Reasons by prefixing to each the Causal Particle *ἐν*. For it appears from what has been said, that the last *ἐν* in the beginning of v. 14. (as well as the first *ἐν* in the foregoing verse) is most reasonably to be referr'd to the Precept of *Entering in at the strait Gate*. Had the two *ἐν* been connected together by the Copulative *καὶ* set before the latter, (as I have put *And* in the English Version) there would have been no Room left to doubt of what I here say. Whereas for want of *καὶ*, as many may be apt to refer the latter *ἐν* to the Clause immediately foregoing, viz. as the Reason, why *Many go in at the wide Gate*; so it seems that in the most Early Times Some, altho' they perceiv'd that the latter *ἐν* was not so properly to be referr'd to the Clause immediately foregoing, yet did not perceive that it was to be referr'd to the Precept of *Entering in at the strait Gate*; as a New and Second Reason (besides that in v. 13.) for so doing; and hereupon they thought it should be not *ἐν*, but *καὶ*, and put *καὶ* accordingly for it. And this being done in some one or more Copies in the most Early Times, the said Reading thence spread it self into the generality of Copies that were afterward transcrib'd; as particularly into those that were us'd by all the Ancient Interpreters in the Polyglot, who

P A R A P H R A S E.

12 *And therefore, if God thus deals with Mankind, as to give them whatever they can Reasonably expect from a most Kind and Loving Father; then ought ye also so to deal One with Another, viz. All things whatsoever ye would in Reason, that other Men should do to You, do ye even so to Them: for this is the Sum of your whole Duty to your Neighbour, and contains in short whatever is said thereof in the Law and the Prophets.*

XXI.
An Universal Rule
comprising our
whole Duty to
our Neighbour.

13 *The Practice of the Rules I here give you may possibly seem very Difficult to some, and to be like Entering in at a Gate, which is so strait, that one can't get thro' it, without great Striving and Pains: However Enter ye in at the said Strait Gate, I advise you for these two weighty Reasons: First, because the (m) Wide Gate and the Broad Way is that which leads to Destruction; and the Gate being thus Wide, and the Way Broad, therefore Many there be which go in thereat, i. e. the sinfull Pleasures and Vanities of this World as they are more Agreeable to Flesh and Blood, or the meer corrupted Nature of Man, and are therefore pursu'd by the greater Part of Mankind, so they end in Eternal Misery and Torment; which is therefore a most weighty Reason for not taking the Broad Way of sinfull Pleasures, but rather to take the Narrow Way, and Strait Gate.*

XXII.
The Necessity of
Striving with, or
withstanding all
sinfull Affections
and Pleasures, if
we will enter
into Heaven.

14 *And the second Reason for so doing is no less weighty, and is this, viz. because the Strait Gate and Narrow Way is that which leads unto Life: and the Gate being thus Strait, and Way Narrow, therefore it is that in comparison Few there be that will be at the Pains so much as to find it; or having found it, to keep in the said Way, and to enter thro' the said Gate: i. e. the Practice of the Rules I give you, however difficult it may appear to meer Flesh and Blood, and therefore is observ'd but by Few in comparison, yet at length it shall be Rewarded with eternal Happiness and Glory; which surely will be a most ample Recompence for whatever Difficulty ye shall undergo here in the said Practice of these my Rules or Instructions.*

15 Now

A N N O T A T I O N S.

who translate it by way of Amplification, or Admiration, viz. *How strait is the Gate &c.* Whether this be not a more probable Account of this matter, than some Others taken notice of by Dr Mill, let the learned Reader judge.

It may be of some use to observe here further, that it is not an unusual Way for the sacred Pen-men, when they deliver several distinct Reasons for the same thing, to set down the said several Reasons one after the other, only using some Causal Particle (*∴* or *on*, &c.) Whence arises the Obscurity of several Places in Scripture, while Readers are apt to refer the said Causal Particle to somewhat just before, rather than to what is at a great Distance, altho' that Distance be really occasion'd only by some other Reason of the same Thing set between the said Thing and the latter Reason.

There is One thing more to be observ'd here, viz. that I have in these two Verses alter'd our Common Version so, as I think makes our Saviour's Arguing much more plain. Nor can there be any Objection against my Rendering the

T E X T. TRANSLATION.

15 Προσέχειτε δὲ ὑπὸ τῷ ψευδοπροφητῶν, οἳ πινες ἔρχονται ὑμᾶς ἐν ἐνδύμασι πορνείων, ἔσωθεν δὲ εἰσὶ λύκοι ἄρπαγες. 16 Ἀπὸ τῶν καρπῶν αὐτῶν ὁππότε γινώσκειτε αὐτούς· μή τι συλλέγῃσι ὑποὸ ἀκανθῶν σαφυλίω, ἢ ὑποὸ τριβόλοις σύκα; 17 Οὕτως πᾶν δένδρον ἀγαθὸν καρπὸς καλὸς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρπὸς ποικῆς ποιεῖ. 18 Οὐ δύναται δένδρον ἀγαθὸν καρπὸς ποικῆς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρπὸς καλὸς ποιεῖν. 19 Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται. 20 Ἀραγε ὑποὸ τῶν καρπῶν αὐτῶν ὁππότε γινώσκειτε αὐτούς. 21 Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ οὐρανοῦ. ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

15 Beware of false prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Πολλοί

P A R A P H R A S E.

XXIII.
A Fore-warning
against False Pro-
phets or Evil
Teachers.

15 Now because the Rules of Christianity are thus Difficult and Disagreeable to meer Flesh and Blood, therefore there will arise in the several Ages of the Christian Church several Persons, who by the Instigation of the Devil and of their own corrupt Affections shall pervert the Doctrines deliver'd by Me and my Apostles, and shall seduce both themselves and others by mis-representing some Christian Doctrine or other, after such a manner, or in such a sense, as shall be more agreeable to the wicked Affections of Men, and shall seem to render the Way to Heaven more easy: Wherefore I forewarn you expressly to beware of False Prophets or Teachers, who will come to you in Sheep's Cloathing, i. e. in the Habit, or at least in the Outward Appearance of the Strictness and Innocence of some of the more famous Ancient Prophets; but inwardly they are influenced by no other Motives than those which influence Ravening Wolves, viz.

PARAPHRASE.

viz. the Desire to get Prey or Booty, i. e. some Temporal Advantage to themselves; and in order to satisfy their Covetous or Worldly Desires, they shall miserably seduce, and so destroy the Souls of their Followers. 16 Ye shall upon due and unprejudic'd Consideration know them by their Fruits, i. e. by the Tendency of their Doctrine in some respect or other to promote Impiety or the Breach of some Divine Command; and also oft times by their letting fall their Sheep's Cloathing, or betraying their Hypocrisy by some more apparent Evil Practice, suitable to their inward Wicked Dispositions. Do Men gather Grapes of Thorns, or Figs of Thistles? 17 Even so as every good Tree brings forth good Fruit, or fit for Man's Nourishment, viz. the Vine brings forth Grapes, and the Fig-tree Figs; but a corrupt Tree brings forth bad Fruit, i. e. such as is not fit for Man's Nourishment: So every good Prophet or Teacher preaches only good and sound Doctrine, tending to the true Nourishment or Benefit of the Souls of their Hearers and Followers; but a false or corrupt Prophet or Teacher preaches always some evil and unsound Doctrine, tending to the Destruction of his Hearers and Followers. 18 Nay further, as a good Tree cannot bring forth evil Fruit; neither can a corrupt Tree bring forth good Fruit: So a good Prophet or Teacher cannot preach evil Doctrine; nor a false and evil Prophet or Teacher preach only good Doctrine. 19 And as you are not ignorant, that every Tree that brings not forth good Fruit, viz. for Man's eating, however it may look Fair and be full of Leaves, yet is generally counted by Men as good for Nothing, but to be hewn down and cast into the Fire: In like manner every Prophet or Teacher that preaches not good and wholesome Doctrine, whatever shew he may make of Piety, shall, without special Repentance, be cast at last into Hell-fire. 20 Wherefore, it being of the greatest consequence not to be seduc'd by false Prophets or evil Teachers, I have thus largely forewarn'd and shew'd you, that by their Fruits ye shall know them, as is above v. 16. explain'd. 21 And I now further add by way of Forewarning, as to Others, so more especially to false Prophets or evil Teachers themselves, that they are Not vainly to imagine, that Every one that says unto Me, Lord, Lord, i. e. pretend to be my Disciples, or yet more, to be even Prophets or Teachers sent by Me, shall enter into the Kingdom of Heaven: but only He that doth the Will of my Father which is in Heaven, according to the particular Station wherein God has plac'd him; and therefore if he be a Prophet or Teacher, has done the Will of my Father, particularly in not preaching any evil Doctrine.

ANNOTATIONS.

Words so, but that the Article standing between *πλεῖστον* and *πυλὸν*, and between *ἐν ἡμῶν* and *ἐν ὁδοῖς* &c. seems to favour the Common Translation. To which, I think, it is a sufficient Answer, that the sacred Pen-men seem not to have been so exact Observers of such Niceties of Speech.

(n) See

T E X T.

TRANSLATION.

22 Πολλοὶ ἐρῶσί μοι ὦ ὁ κείνη τῇ
ἡμέρᾳ· Κύριε, Κύριε, ὃ πᾶς ὁνό-
ματι προσεφηνέυσαμεν, καὶ πᾶς ὁνό-
ματι δαιμόνια ἐξεβάλομεν, καὶ πᾶς ὁνό-
ματι δυνάμεις πολλὰς ἐποιήσαμεν;

23 Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι ὅ-
δέποτε ἔγνων ὑμᾶς. Ἀποχωρεῖτε ἀπ'
ἐμοῦ οἱ ἐργαζόμενοι ἢ ἀνομίαν.

24 Πᾶς ὅστις ἀκούσῃ μὲν τὰς λό-
γους τούτους, καὶ ποιῇ αὐτάς, ὁμοιώσω
αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησε ἢ
οἰκίαν αὐτῷ ἐπὶ τῇ πέτρᾳ. 25 Καὶ
κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ
ἐπνύσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ
οἰκίᾳ ἐκείνῃ, καὶ ἔκ' ἐπέσει· τεθμελίωτο
ᾧ ἐπὶ τῇ πέτρᾳ. 26 Καὶ πᾶς ὁ ἀκούων
μὲν τὰς λόγους τούτους, καὶ μὴ ποιῶν αὐ-
τάς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκο-
δόμησε ἢ οἰκίαν αὐτῷ ἐπὶ τῷ ἁμμου.
27 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ πο-
ταμοί, καὶ ἐπνύσαν οἱ ἄνεμοι, καὶ προσ-
έκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἐπέσει, καὶ
ὡς ἡ πᾶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ
Ἰησοῦς τὰς λόγους τούτους, ἐξεπλήθυνον
οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. 29 Ἦν
ᾧ διδάσκων αὐτάς ὡς ἔξουσίαι ἔχων,
καὶ ὡς οἱ γραμματεῖς.

22 Many will say unto me
in that day, Lord, Lord, have
we not prophesy'd in thy
name? and in thy name have
cast out devils? and in thy
name done many wonderful
works?

23 And then will I profess
unto them, I never knew you:
depart from me ye that work
iniquity.

24 Therefore, whosoever
heareth these sayings of mine,
and doth them, I will liken
him unto a wise man which
built his house upon a rock:

25 And the rain descended,
and the floods came, and the
winds blew, and beat upon
that house: and it fell not, for
it was founded upon a rock.

26 And every one that hear-
eth these sayings of mine, and
doth them not, shall be liken'd
unto a foolish man which built
his house upon the sand:

27 And the rain descended,
and the floods came, and the
winds blew, and beat upon
that house: and it fell, and
great was the fall of it.

28 And it came to pass when
Jesus had ended these sayings,
the people were astonish'd at
his doctrine.

29 For he taught them as
one having authority, and not
as the scribes.

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Doctrine. 22 Many will say unto me in That great Day of the final Judgment, Lord, Lord, have we not prophety'd, i. e. foretold things or taught in thy Name? and in thy Name have cast out Devils? and in thy Name done many other wonderful Works? 23 And then will I profess unto them, *Tho' I saw fit to make use of You as my Instruments in the several foremention'd respects, yet I never knew, i. e. approv'd of you, as my true Disciples, by reason of your being Workers of Iniquity: and therefore Depart from me into everlasting Fire, which is prepar'd for the Devil and his Angels, and is also design'd for the just Punishment of All, and consequently of You that have continu'd to your dying Days, without Repentance, to work Iniquity.*

24 Therefore, to conclude this Discourse, Whosoever hears these Sayings or Instructions of mine, and do's them, I will liken him unto a wise Man, who built his House upon a Rock; 25 and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House, and it fell not, for it was founded upon a Rock: *In like manner He, that constantly practises the Rules of Christianity, will resist all the Temptations of the World, the Flesh and the Devil; for He shall be enabled so to do by my Grace, thro' which strengthning him, he can do All things requisite to Salvation, and consequently shall be finally Rewarded by God with everlasting Happiness.* 26 And on the other hand, every one that hears these Sayings of mine, and do's them not, shall be liken'd unto a Foolish Man, who built his House upon the Sand; 27 and the Rain descended, and the Floods came, and the Winds blew, and beat upon that House; and it fell, and great was the Fall of it, i. e. it was entirely ruin'd and destroy'd: *In like manner, He that hears and do's not practise the Rules of Christianity, He shall not withstand the Temptations of the World, the Flesh and the Devil, but shall easily be overcome by them, for want of making a due Use of the Assistance of God's Grace, and thereupon having it justly with-held from Him; and consequently He shall fail of Salvation, and perish for ever.*

28 And it came to pass, when Jesus had ended these Sayings or Instructions, the People were astonish'd at his Doctrine: 29 For he taught them as One having Authority immediately from God so to do; and not as the Scribes or Jewish Doctors were wont, who chiefly spent their Time and Pains in teaching only the Traditions of their Fore-fathers, and such Points as were principally grounded on the Authority of their Rabbies or Chief Doctors and Heads of several Sects among them.

XXIV.
Our Saviour's
own Conclusion to
this his Divine
Sermon.

XXV.
St Matthew's Con-
clusion in Relation
to our Saviour's
Sermon.

S E C T.

T E X T.

TRANSLATION.

Κεφ. η'. Καταβάντι δὲ αὐτῷ ἀπὸ
τῆς ὄρεις, ἠκολούθησαν αὐτῷ ὄχλοι
πολλοί.

2 Καὶ ἰδὼς λεπρὸς ἐλθὼν προσε-
κύνη αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς,
δύνασά με καθαρίσαι. 3 Καὶ ἐκτείνας
ἡ χεὶρα, ἥψατο αὐτῷ ὁ Ἰησοῦς, λέγων·
Θέλω, καθαρίσθῃ. Καὶ εὐθὺς ἐκα-
θαρίσθη αὐτῷ ἡ λέπρα. 4 Καὶ λέγει
αὐτῷ ὁ Ἰησοῦς· Οὐρα μὴ δένῃ εἰπῆς·
ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ,
ὅπως ἑορστήσῃς τὸ δῶρον ὃ ἐνετειλάται
Μωσῆς, εἰς μαρτύριον αὐτοῖς.

5 Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Κα-
περναὺμ, προσῆλθεν αὐτῷ ἑκατόνταρ-
χος ᾧ ὄνομα Παύλος, λέγων·
Κύριε, ὁ παῖς μου βέβληται
ἐν τῇ οἰκίᾳ τοῦ δαλυπκός, δεινῶς βα-
σανιζόμενος. 7 Καὶ λέγει αὐτῷ ὁ
Ἰησοῦς· Εἰ μὴ ἐλθὼν θεραπεύσω αὐτόν.
8 Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη·
Κύριε, ἐγὼ εἰμὶ ἰσχυρὸς, ἵνα μου ᾤσῃς

Chap. VIII.

When he was come down
from the mountain, great mul-
titudes follow'd him.

2 And behold, there came
a leper and worshipp'd him,
saying, Lord, if thou wilt,
thou canst make me clean.

3 And Jesus put forth his
hand and touch'd him, say-
ing, I will, be thou clean. And
immediately his leprosy was
cleans'd.

4 And Jesus saith unto him,
See thou tell no man, but go
thy way, shew thy self to the
priest, and offer the gift that
Moses commanded, for a testi-
mony unto them.

5 And when Jesus was en-
tered into Capernaum, there
came unto him a Centurion,
beseeching him,

6 And saying, Lord, my ser-
vant lieth at home sick of the
palsie, grievously tormented.

7 And Jesus saith unto him,
I will come and heal him.

8 The Centurion answer'd
and said, Lord, I am not wor-
thy that thou shouldst come
unto me.

P A R A P H R A S E.

S E C T. III. N^o 3.

Containing the Relation of several Miracles, &c. which make up
Chap. VIII. and IX.

I.
Multitudes fol-
low Christ.

Chap. VIII. When He, viz. Jesus was come down from the Moun-
tain, on which he had made the foregoing Sermon, great Multitudes fol-
low'd him, as afore he began this Sermon, so after the same. And now
St Matthew proceeds to relate several Miracles that had been perform'd
by our Saviour, some of them afore, and some after the foregoing Sermon:
and these he relates without observing any Order of Time; as appears
from

P A R A P H R A S E.

from my Table of the Harmony of the four Gospels, and will also appear from what follows.

2 And the First Miracle, which St Matthew here relates, is One that was perform'd a considerable Time before our Saviour's foregoing Sermon on the Mount; namely, when having call'd Peter and Andrew, James and John to be his Constant Attendants, He shortly after departed from (n) Capernaum, to preach in other Places of Galilee. Whilst He was thus going about Galilee at this Time, when He was in a certain City, behold, there came a Leper, and worshipp'd him, saying, Lord, I believe that if thou wilt, thou canst make me clean, i. e. heal me of my Leprosy.

II.
The Miraculous
Cure of a Leper.

3 And Jesus put forth his hand and touch'd him, saying, I will, be thou clean, i. e. heal'd. And immediately his Leprosy was cleans'd, i. e. heal'd.

4 And Jesus (to prevent any thing that might look like a Tumult or raising a Sedition, by the People's flocking to him at the Report of this Miracle, and also to prevent giving any unnecessary Offence to, and so Occasion of Calumny from the Priests, for not observing the Precepts of the Law in the Case of a Leprosy being cur'd) says unto him, See thou tell no Man yet what I have done unto thee, but go thy way, and first shew thy self to the Priest, as the Law requires, that he may judge of thy Leprosy being cleans'd, and upon his pronouncing it to be so, offer the Gift that Moses commanded to be offer'd on this Account; and this it is fit for thee to do, for a Teltimony unto them, i. e. that the Jews may be convinc'd of the Reality of the Cure the more easily, when no just Cause of Offence is given them, and may so be the better dispos'd to make, from this my curing thy Leprosy, that just Inference, viz. that I am Undoubtedly come from God, since they themselves confess that Leprosy is the Finger of God, or a Disease peculiarly of his Sending and Removing.

5 And the second Miracle, which St Matthew relates, was One that was done a considerable Time (o) after the former; namely, when Jesus had ended his Sermon on the Mount, and was enter'd into Capernaum, then it was that there came unto him certain Elders of the Jews from, and in the Name of, a Centurion or Roman Captain, beseeching him, 6 and saying, (to speak in the Person of the Centurion) Lord, my Servant lies at home sick of the Palsy, grievously tormented, or very dangerously Ill. 7 And Jesus says unto the Elders that came from Him, i. e. the Centurion, I will come, and heal him, viz. the Centurion's Servant. 8 The Centurion hearing that Christ was coming to his House, sent other Friends to meet him, and to acquaint him, that in reference to his gracious Intentions of coming to his House the Centurion answer'd and said, Lord I am not worthy that thou shouldst come under my

III.
The Miraculous
Cure of the Cen-
turion's Servant.

Roof;

A N N O T A T I O N S.

(n) See my Table of the Harmony of the Four Gospels; or compare Mark 1. 21—40, and Luke 4. 29—5. 12.

(o) See the foremention'd Table in the last note; or compare Luke 7. 1, &c.

L

(p) When

TEXT.

TRANSLATION.

τίω τέλῳ εἰσελθῆς· ἀλλὰ μόνον εἰπε
 λόγον, καὶ ἰαθήσεται ὁ παῖς μὲν. 9 Καὶ
 ὃ ἐγὼ ἀνθρώπος εἰμι ὑπὸ ἰξυσίαν,
 ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω
 τέτρω, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω,
 ἔρχε, καὶ ἔρχεται· καὶ τῷ δούλῳ μὲν, ποιή-
 σου τούτο, καὶ ποιεῖ. 10 Ακούσας δὲ ὁ
 Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκο-
 λουθῶσιν· Ἀμὲν λέγω ὑμῖν, οὐδὲ ἐν
 τῷ Ἰσραὴλ ποσαύτῳ πίστις εὑρεθῇ.
 11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ὄν-
 τες ἀνατολῶν καὶ δυσμῶν ἔξουσιν, καὶ ἀνα-
 κλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ
 καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τοῦ οὐ-
 ρανῶν. 12 Οἱ δὲ υἱοὶ τῆς βασιλείας
 ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώ-
 πτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
 βρυγμὸς τῶν ὀδόντων. 13 Καὶ εἶπεν
 ὁ Ἰησοῦς τῷ ἐχάβοντάρχῳ· Ὑπάγε, καὶ ὡς
 ἔθηκες, γενήθητω σοι. Καὶ ἰάθη ὁ
 παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.

under my roof: but speak the word only, and my servant shall be heal'd.

9 For I am a man under authority, having foldiers under me: and I say to this *soldier, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard it, he marvell'd, and said to them that follow'd, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the Centurion, Go thy way, and as thou hast believ'd, so be it done unto thee. And his servant was heal'd in the self-same hour.

14 Καὶ

ANNOTATIONS.

(p) When Christ's Omniscience, and consequently his knowing the very *Reasonings of Men within themselves*, or the *Thoughts of their Hearts*, so frequently taken express notice of by this and other Evangelists, is consider'd; it will thence, I think, necessarily follow, that when Christ is here or elsewhere represented as *marvelling* at what then came to pass; This is not so to be understood, as if Christ did *not really know* *Aforehand* that the same would come to pass, and consequently did *really marvel* or *was surpriz'd* at its Coming to pass: but only that Christ did hereupon *carry himself* as to Outward Appearance *like as a Man* *do's when he marvells*, or is *surpriz'd* at an unforeseen and unexpected Event.

(q) See my Table of the Harmony of the Gospels; or compare *Mark* 1. 29--31, and *Luke* 4. 38, 39.

(r) See

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Roof; and on account of such my Unworthiness it was that I did not at first come my self unto thee: Wherefore give not thy self the Trouble to come to my House; but speak the Word only, and I believe that my Servant shall be heal'd. 9 For I am a Man, as under the Authority of my Superior Officers my self, so having Soldiers under Me: and I, tho' but such an Inferior Officer, say to this Soldier, Go, and he goes; and to another, Come, and he comes: and in like manner, I say to my domestic Servant, Do this, and he do's it. If I then by Virtue of that small Power I have, as an Under-Officer, and a Private Master, can so readily have done what I command; how much more may you, who are invested with a Divine Power and Authority, at a word's speaking have done whatever you please. 10 When Jesus heard it, he (p) appear'd as one that marvell'd, and said to them that follow'd, Verily I say unto you, that I have not found so great Faith, no not in Israel or among the Jews, as in this Centurion who is a Gentile. 11 And hereupon I say unto you, that Many shall come from the East and West, i. e. from the several Parts of the Gentile World into the Church of God here, and shall hereafter sit down, i. e. be made Partakers of Eternal Rest and Happiness with Abraham, and Isaac, and Jacob in the Kingdom of Heaven. 12 But the Jews, who are the Children or Descendants of Abraham, &c. and consequently by their Birth are entitled to the Promise of the Kingdom of Heaven on performance of the Conditions requir'd to that Purpose, viz. that they be the Children or Imitators of Abraham in respect also of his Faith and Obedience, for default herein shall be cast out of Heaven into outer Darkness, i. e. into a Place without Heaven design'd for the Punishment of the impenitently Wicked or Unbelievers, and which among other Ingredients, or Parts of Punishment, shall be full of the most dismal Darkness: On which account there shall be Weeping and Gnashing of Teeth, as the Effects of the greatest Vexation and Anguish of Mind, in Those who are made there Sensible of their extravagant and obstinate past Folly or Wickedness, but too late to have any Room left for Repentance, or Hopes of being ever deliver'd from that Place of Torment. 13 And what Jesus said unto them that were sent from the Centurion, may be represented (more short, and according to the Maxim that One's Proxy is One's Self) to this Effect, Go thy way, and as thou hast believ'd that I am able to heal thy Servant by a Word's Speaking, so be it done unto thee. And his Servant was heal'd in the self-same hour.

14 And the third Miracle, which St Matthew here relates, was perform'd (q) before Either of the two foremention'd, viz. while Christ was at Capernaum, upon his first Coming thither to dwell. For then having call'd Peter and Andrew, James and John to be his Constant Attendants, He went on the Sabbath-day into the Synagogue; where he cur'd a Man that had an Unclean Spirit. After which, upon his Coming out of the Synagogue, He went into Peter's house; as St Mark and Luke more par-

IV.
The Miraculous
Cure of Peter's
Wife's Mother.

TEXT.

TRANSLATION.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν
Πέτρος, εἶδε τὴν πενήθεράν αὐτοῦ βε-
βλημένην καὶ πυρέσσαν. 15 Καὶ
ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἠρῆκεν
αὐτὴν ὁ πυρετός. καὶ ἠγέρθη, καὶ διη-
κόνει αὐτοῖς. 16 Ὁψίας δὲ γινομένης
προσῆλθον αὐτῷ δαμονιζομένους πολ-
λούς· καὶ ἐξέβαλε τὰ πνεύματα λό-
γῳ, καὶ πάντας τὸς κακῶς ἔχοντας
ἐθεράπευεν. 17 Ὅπως πληρωθῇ τὸ
ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγον-
τος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε,
καὶ τὰς νόσους ἐβάστασεν.

18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλὰς ὄχλους
περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ
πέραν. 19 Καὶ προσελθὼν εἰς γραμ-
ματεῖς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκο-
λύθησόν μοι ὅπως ἐὰν ἀπέρχῃ. 20 Καὶ
λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες
φωλεὰς ἔχουσι, καὶ τὰ πετεινὰ τῆς ἁ-
ερτος κατασκηνώσουσιν· ὁ δὲ υἱὸς τοῦ ἀν-
θρώπου οὐκ ἔχει οὐδὲ κεφαλὴν κλίνειν.

14 And when Jesus was
come into Peter's house, he saw
his wife's mother laid * *on the*
bed, and sick of a fever.

15 And he touch'd her hand,
and the fever left her: and
she arose and ministr'd unto
them.

16 When the evening was
come, they brought unto him
many that were possess'd with
devils: and he cast out the spi-
rits with *his* word, and heal'd
all that were sick:

17 That it might be fulfill'd
which was spoken by Esaias
the prophet, saying, Himself
took our infirmities, and bare
our sicknesses.

18 Now when Jesus saw
great multitudes about him,
he gave commandment to de-
part unto the other side.

19 And a certain scribe
came, and said unto him, Ma-
ster, I will follow thee whi-
thersoever thou goest.

20 And Jesus saith unto
him, The foxes have holes, and
the birds of the air *have* nests;
but the Son of man hath not
where to lay *his* head.

21 Ἐπεὶ δὲ,

ANNOTATIONS.

(r) See Mark 4. 35, to the end.

(s) See John 6. 15.

(t) See Dan. 7. 13, &c.

(u) It seems probable, that our Saviour's applying to himself the Title of the *Son of Man*, of whose Kingdom and Glory Daniel so expressly speaks in the last cited place and elsewhere, together with the Inclination of the People to make Him a King (as John 6. 15.) were jointly the carnal Motives which influenc'd the Scribe here spoken of to be willing to follow Christ.

(w) How

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particularly and exactly, as to order of Time, set down this Miracle. When Jesus was come into Peter's house, He saw his Wifes Mother laid on the Bed, and sick of a Fever. 15 And he touch'd her Hand, and the Fever left her: and she arose and ministred unto them, *i. e.* provided somewhat for Jesus and his Attendants that were with him for to Eat. 16 When the Evening of that day was come, and the Sun set, and so the Sabbath ended, (it being the Manner of the Jews to reckon their several Days from Sun-set to Sun-set,) they brought unto him Many that were possess'd with Devils; and he cast out the Evil Spirits with his Word, and heal'd all that were sick; 17 that by his thus curing Men's Bodily Diseases, as well as by his suffering on the Cross for their Spiritual Diseases or Sins, it might be fulfill'd which was spoken by Isaiah the Prophet, saying, Himself took our Infirmities, and bare our Sicknesses. *Isai.* 53. 4.

18 Now what St Matthew relates in the remaining Part of this Chapter did indeed happen after All that is afore related; but then it did not happen till a good considerable time after, namely not till many Particulars related in Chap. 9. 11, 12, and 13. were first transacted; as will appear most clearly from my Table of the Harmony of the four Gospels. For, as St Mark (r) expressly informs us, It was the Day when Jesus spake the Parable of the Sower &c. and more particularly still, it was the Evening of that Day after that Jesus had deliver'd the said Parables, that when Jesus saw great Multitudes about him; being Fatigu'd with the Business of the Day past, and willing to retire from the Multitude a little to Refresh himself, and being at that time near the Sea of Galilee on the West side, He gave Commandment to his Attendants to get ready a Boat in order to depart unto the other or Eastern side of the said Sea. 19 And while the Boat was getting ready, a certain Scribe or Doctor of the Law came, and said unto Him, Master, I will follow thee whithersoever thou goest. 20 And Jesus, perceiving (as is probable from his Answer) that the said Scribe was influenc'd only or chiefly by Temporal Considerations; as conjecturing by the great Miracles Christ perform'd, and the great Admiration He was thereupon had in by the People, who were continually flocking after Him in great Multitudes, that Christ (s) would shortly be made a King by them, and so come to great Temporal Power and Glory: Jesus, I say, perceiving that the said Scribe was influenc'd by such Considerations, says unto Him, The Foxes have holes, and the Birds of the Air have nests; but the Son of Man (by which Title it is True indeed that the Prophet (t) Daniel refers to the Messias, and to teach you that I am the said Messias, I therefore so often apply the said Title to my self) has not, nor shall have during his Abode now on Earth, so much as an House of his Own, where to lay his Head; The Kingdom (u) foretold by Daniel to be given to the Son of Man, as to the Outward Glory and Splendor of it, Not belonging to the State of the Earth that Now is, but

V.
Christ's Answer
to a Scribe, that
said, He would fol-
low him, &c.

which

TEXT.

TRANSLATION.

21 Ἐπεὶ δὲ ἔμαθητῶν αὐτοῦ εἶπεν αὐ-
τῷ· Κύριε, ὅτι πρῶτον μοι φέρῃς τὸν ἀπελ-
θεῖν, καὶ ἑγὼ πατέρα μου. 22 Ο δὲ
Ἰησοῦς εἶπεν αὐτῷ· Ακολούθη μοι, καὶ ἄφες
τοὺς νεκροὺς ἑγὼ ταῖς ἐαυτῶν νεκροῖς.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον,
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

24 Καὶ ἰδὼς, σεισμὸς μέγας ἐγένετο ἐν
τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύ-
πτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ
ἐκάρθουσε. 25 Καὶ προσελθόντες οἱ

μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγον-
τες· Κύριε, σῶσον ἡμᾶς, σπολλύμεθα.

26 Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε,
ὀλιγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε
τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένε-
το γαλήνη μεγάλη. 27 Οἱ δὲ ἀν-

θρώποι ἐθαύμασαν, λέγοντες· Ποτα-
πὸς ἔστιν ἔστος, ὅτι καὶ οἱ ἀνέμοι καὶ ἡ
θάλασσα ὑπακούουσιν αὐτῷ;

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέ-
ραν εἰς τὴν χώραν τῶν Γεργεσι-
νῶν, ὑπήντησαν αὐτῷ δύο δαμονι-
ζόμενοι, ἐκ τῶν μνημείων ἔξερχό-
μενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν
πᾶσι παρελθεῖν ἄλλ᾽ τῆς ὁδοῦ ἐκείνης.

29 Καὶ ἰδὼς ἐκράξαι, λέγοντες· Τί
ἡμῖν καὶ σοι, Ἰησοῦ υἱὲ τῷ Θεοῦ; ἡλ-
θες ὧδε πρὸς ἡμᾶς βασιλεῖσαι ἡμᾶς;

21 And another of his di-
sciples said unto him, Lord,
suffer me first to go and bury
my father.

22 But Jesus said unto him,
Follow me, and let the dead
bury their dead.

23 And when he was entred
into a ship, his disciples fol-
low'd him.

24 And behold, there arose
a great tempest in the sea, in-
somuch that the ship was co-
ver'd with the waves: but he
was asleep.

25 And his disciples came
to him, and awoke him, say-
ing, Lord, save us: we perish.

26 And he saith unto them,
Why are ye fearfull, O ye of
little faith? Then he arose
and rebuk'd the winds and
the sea, and there was a great
calm.

27 But the men marvell'd,
saying, What manner of man
is this, that even the winds and
the sea obey him!

28 And when he was come
to the other side, into the coun-
try of the Gergesenes, there met
him two posses'd with devils,
coming out of the tombs, ex-
ceeding fierce, so that no man
might pass by that way.

29 And behold, they cry'd
out, saying, What have we to
do with thee, Jesus thou Son of
God? art thou come hither to
torment us before the time?

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which shall be Hereafter : Therefore you will miss of your ill-grounded Expectations in Following me. 21 And here it may be proper to observe that another Time Another, who already had follow'd Christ, as being One of his Disciples, said unto him, Lord, tho' thou hast not where to lay thy Head, yet as I have done Already, so will I continue to Follow thee: only Suffer me first to go, and bury my Father, and do what is consequent and requisite thereupon, viz. help to settle what he has left in due manner. 22 But Jesus said unto him, Follow me; and let not Temporal Concerns divert or delay you from promoting the Salvation of Men, but let it suffice you, that the Dead, or such among your Relations as do not believe in Me, and so are Dead in a Spiritual Sense, do well enough understand how to bury and settle the Affairs of their Relations that are Dead in a Natural Sense, as your Father is.

23 And when He had thus answer'd what was propos'd to him by the foresaid Scribe and One of his Disciples, and was enter'd into a Ship, his Disciples that were his more Constant Attendants follow'd him into the said Ship. 24 And behold, there arose a great Tempest in the Sea, in-
somuch that the Ship was sometimes cover'd with the Waves; but He being (as is above observ'd) very much Fatigu'd with what he had done the Day afore, was asleep in the hinder Part of the Ship. 25 And his Disciples came to him, and awoke him, saying, Lord, save us, or else we perish. 26 And he says unto them, Why are ye Fearfull in such a manner? O ye who have been Witnessees of my Divine Power to work Miracles, and consequently might have reasonably suppos'd, that being with Me you should not perish in the Waters, had ye not been yet of little Faith. Then he arose, and rebuk'd the Winds and the Sea, i. e. commanded them to be still; and there was a great Calm. 27 But the Men that were in the Ship, and own'd it or belong'd to it, as well as the Disciples, marvell'd, saying, What manner of Man is this, what extraordinary Power has he, that even the Winds and the Sea obey him!

28 And when he was come to the other, viz. Eastern side of the Sea of Galilee into the Country (w) of the Gergesenes, there met him two possess'd with Devils, coming out of the Tombs, or Sepulchers of the Dead; it being usual for them to abide in those solitary Places, where Dead Persons were then wont to be buried; and they were exceeding Fierce, so that no Man might pass by that way with safety. 29 And behold, they, i. e. the Devils in them and by their mouths cry'd out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the Time? i. e. Let us alone, and do

VI.
Christ miracu-
lously calms a
Tempest at Sea by
commanding the
Winds and the
Sea to be still.

VII.
Christ's Miracu-
lous Cure of the
Two Dæmoniacks
in the Country of
the Gergesenes.

A N N O T A T I O N S.

(w) How this Account of St Matthew is to be reconcil'd with that of St Mark, will be most proper to shew when we come to St Mark; and so in other the like Cases, with reference to any of the other three Evangelists.

(x) See

TEXT.

TRANSLATION.

30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη
χοίρων πολλῶν βοσκομένη. 31 Οἱ δὲ
δαίμονες παρεχάλου αὐτὸν, λέγον-
τες· Εἰ ἐκβάλλεις ἡμᾶς, ὅπως ἐξέλθωμεν
ἐκ τῆς ἀγέλης εἰς τὴν ἀγέλην τῶν
χοίρων. 32 Καὶ εἶπεν αὐτοῖς· Ὑπά-
γετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς
τὴν ἀγέλην τῶν χοίρων. Καὶ ἰδὺς ὅρ-
μησε πάντα ἡ ἀγέλη τῶν χοίρων καὶ τῆς
κρημνῆς εἰς τὴν θάλασσαν, καὶ ἀπέθανον
ἐν τοῖς ὕδασι. 33 Οἱ δὲ βόσκοντες
ἔφυγον· καὶ ἀπελθόντες εἰς τὴν πόλιν,
ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαι-
μονιζομένων. 34 Καὶ ἰδὺς πάντα ἡ
πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰη-
σοῦ, καὶ ἰδόντες αὐτὸν παρεχάλεσαν
ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
Κεφ. θ'. Καὶ ἐμβὰς εἰς τὸ πλοῖον
διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν
πόλιν.

2 Καὶ ἰδὺς ὁρῶν ἄρσεν ἄνθρωπον παρα-
λυτικὸν ὅτι κλίνης βεβλημένον καὶ
ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτοῦ, εἶπε
τῷ παραλυτικῷ· Θάρσ' τέκνον, ἀφέ-
ωνταί σοι αἱ ἁμαρτίαι σου. 3 Καὶ
ἰδού πινές τῶν γραμματέων ἔπον-
το αὐτοῖς· Οὗτός ἐστι βλασφημεῖ.

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts.

Chap. IX.

And he enter'd into a ship, and pass'd over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man blasphemeth.

4 Καὶ

ANNOTATIONS.

(x) See Mark 2. 1, &c. and Luke 5. 17, &c. or my Table of the Harmony of the Gospels.

(y) As Father was a Name given among the Jews by all Inferiors to their Superiors;

PARAPHRASE.

do not torment us before the Final Day of Judgment, which is the Time appointed by God for passing the Final Sentence of our Punishment.

30 And there was a good way off from them an Herd of many Swine feeding.

31 So the Devils besought him, saying, If thou cast us out of the Men we at present possess, suffer us to go away into the Herd of Swine.

32 And he said unto them, Go. And when they were come out of the two Men, they went into the Herd of Swine: and behold, the whole Herd of Swine ran violently down a steep Place into the Sea, and perish'd in the Waters.

33 And they that kept them fled for fear, and went their ways into the City, and told every thing that had befall their Swine, and also what was befallen to the two Men that had been possess'd of the Devils.

34 And behold, the whole City (as is usual to say concerning the much Greater Part thereof) came out to meet Jesus; and when they saw him, (not making a Right Use of the great Miracle he had wrought, but on the contrary being more terrify'd with his Power, and vex'd at the Loss of their Swine, than pleas'd with his Goodness in casting the Devils out of the two Men) they besought him that he would depart out of their Coasts.

Chap. IX. And they hereby shewing how Unlikely they were to be wrought upon by his Instructions, without any further Delay He enter'd into a Ship, (most probably the same that he came in thither,) and pass'd over the Sea of Galilee again, and came into Capernaum, call'd here his Own City, as being the Place he made choice of for his Dwelling-place, or usual Residence.

2 And this mention of our Saviour's Returning to Capernaum seems to have brought to St Matthew's Mind next a Miracle, which, tho' related here, yet was done Long afore; namely upon Christ's Returning to Capernaum after he had cur'd the Leper mention'd in the first Miracle of this Section, as appears from (x) St Mark and Luke. Having thus observ'd the due Order of Time wherein this Miracle was perform'd, I proceed to the Account given thereof by St Matthew: Behold they brought to him a Man sick of the Palsy; of which he was so very Ill, that his Friends were forc'd to bring him lying on a Bed. And Jesus being then (x) in an House with a great Multitude about him, insomuch that they could not bring the Sick of the Palsy nigh Him for the Croud; hereupon they uncover'd the Roof where he was, and so let down the Bed whereon the Sick of the Palsy lay. By which Actions Jesus seeing their Faith, i. e. that both the sick Man and his Friends did firmly believe that He was able to perform the Cure they desir'd, said unto the Sick of the Palsy, (y) Son, be of good cheer; thy Sins, which are the Cause of this Affliction falling on thee, be forgiven thee. 3 And behold, certain of the Scribes said within themselves, This Man blasphemeth, by presuming thus

VIII.
The Miraculous
Cure of one taken
with the Palsy.

ANNOTATIONS.

Superiors; so on the contrary Son (or Daughter) was a Name given by any Superior to his Inferior.

M

(z) Compare

TEXT.

TRANSLATION.

4 Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἰναπὶ ὑμεῖς ἐνθυμεῖσθε πο-
νηρὰ ἐν ταῖς καρδίαις ὑμῶν; 5 Τί γάρ
ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι
αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγεραι καὶ πε-
πάτη; 6 Ἰνα δὲ εἰδῶτε, ὅτι ἔξουσίαν
ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ὅτι τὸ τοῦ πατρὸς
ἁμαρτίας (τότε λέγει τῷ πρῶτον
πικρῶ) Ἐγερθεὶς ἄρον σου τὴν κλίνην, καὶ
ὑπάγε εἰς τὸ οἶκόν σου. 7 Καὶ ἐγερθεὶς,
ἀπῆλθεν εἰς τὸ οἶκόν αὐτοῦ. 8 Ἰδόντες
δὲ οἱ ὄχλοι ἐθαύμαζον, καὶ ἐδοξάζον τὸ Θεόν,
τὸ δόντα ἔξουσίαν τοιαύτην τοῖς ἀνθρώποις.

9 Καὶ πρᾶγμα ὁ Ἰησοῦς ἐκεῖθεν, εἰ-
δὼν αἰθροποι καθεήμενοι ὅτι τὸ τελώ-
νιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐ-
τῷ, Ἀκολούθη μοι. Καὶ ἀναστὰς, ἠκο-
λύθησεν αὐτόν. 10 Καὶ ἐγένετο αὐτῷ
ἀνακειμένη ἐν τῇ οἰκίᾳ, καὶ ἰδὼν, πολλοὶ
τελώναι καὶ ἁμαρτωλοὶ ἐλθόντες συνα-
νέκνουν τὸν Ἰησοῦν καὶ τοῖς μαθηταῖς αὐτοῦ.
11 Καὶ ἰδόντες οἱ φαρισαῖοι, εἶπον τοῖς
μαθηταῖς αὐτοῦ· Διατί μὲν τὸ τελωνῶν καὶ
ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

12 Ο δὲ Ἰησοῦς ἀπεκρίθη, εἰπὼν αὐτοῖς·
Οὐ χρεῖται ἔχουσιν οἱ ἰσχυροὶ ἰατροῦ,
ἀλλ' οἱ κακῶς ἔχοντες. 13 Πορεύ-
σθε δὲ μάθετε τί ἔστιν. Ἐλεον ἔγωγε· καὶ οὐ θυσιαν· οὐ γὰρ ἤλθον

4 And Jesus* perceiving their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins: then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.

9 And as Jesus pass'd * by from thence, he saw a man nam'd Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and follow'd him.

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard it, he said unto them, They that be * well need not a physician, but they that are sick.

13 But go ye and learn what this meaneth, I will have mercy, and not sacrifice: for I am

(E) Compare *Matth* 2. 13—22. and *Luke* 5. 27, &c.

P A R A P H R A S E.

to forgive Sins, which is the Prerogative of God alone. 4 And Jesus perceiving their thoughts, said, Wherefore think ye Evil of Me in your Hearts? 5 For whether is Easier to say, Thy Sins be forgiven thee? or to say, Arise and walk? Surely the Latter is No Easier to be done than the Former; it requiring the same Divine Power to cure the Disease which is the Consequence of Sins, as it do's to forgive the Sins which are the Cause of the Disease. 6 But I chose to express my self so as I did, that, by your seeing my Sentence of Absolution visibly confirm'd by the Miraculous Cure of this Man, ye may know that the Son of Man (by which Title as you acknowledge that the Prophet Daniel denoted the Messias; so by my applying the said Title to my self, I teach you that I am the Messias) has Power on Earth to forgive Sins. Had it not been for the foregoing Reason, I could as well have us'd the Latter as the Former of the two Expressions mention'd v. 5. which therefore for your further Satisfaction and Conviction I shall now make use of: Then says he to the Sick of the Palsy, Arise, take up thy Bed, and go unto thine House. 7 And he arose, and of a sudden had the Use of his Limbs restor'd to him in so strong a manner, as that he took up his Bed, and departed to his House. 8 But when the Multitude saw it, they marvell'd, and glorify'd God, who had given such Power unto One, who as to his Humane Nature was (Sin only excepted) but like unto other Men.

9 And as Jesus pass'd by from thence where he had cur'd the Man sick of the Palsy, (2) toward the Sea of Galilee, He saw a Man nam'd Matthew, sitting at the Receipt of Custom, i. e. at the Place where the Custom or Tribute was pay'd and receiv'd: and he saith unto him, Follow me. And he arose, and follow'd him, and made a great Feast at (2) his House. 10 And it came to pass, that as Jesus sat at Meat in the said House, behold, Many of Matthew's Fellow-Publicans, and many others that were Sinners, i. e. either Heathens or Jews known to be loose Livers, came and sat down with him and his Disciples. 11 And when the Pharisees saw it, thinking that now they had got a good Occasion to vilify Jesus, they said unto his Disciples, as thinking they might not be so well Able to justify their Master in the Matter, as He might be to justify his own Conduct; Why eats your Master, who pretends to be a Reformer of Manners, with Publicans and Sinners? which you know We refuse to do, as scandalous and inconsistent with our Piety. 12 But when Jesus heard that, he said unto them, At they that be Well need not a Physician, but they that are Sick: So those that are truly Religious already need not my Instructions and Exhortations to Repentance, but those that are Wicked. 13 But whereas you object against my thus Converseing with Publicans and Sinners, as scandalous and inconsistent with true Piety; go ye, and learn what that means in Hosea 6. 6. I will have Mercy, and not, i. e. rather than Sacrifice. For the true Meaning thereof is this, that God do's prefer Acts of Mercy and Charity, especially

IX.
Christ calls St
Matthew to be
his Disciple, &c.

T E X T.

T R A N S L A T I O N.

καλέσαι δικαίους, ἀλλ' ἁμαρτωλούς. †

14 Τότε προσέρχοντο αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου ἔννηστεύουσιν; 15 Καὶ εἰπὼν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνασθαι οἱ υἱοὶ τοῦ θυγατρὸς τοῦ νυμφίου; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρτῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσονται. 16 Οὐδεὶς δὲ ἐπιβάλλει ὀπίσθημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· ἅρξαι γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον ῥάκμα γίνεται. 17 Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκὸς παλαιός· εἰ δὲ μήγε, ῥήξουσιν οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ σπολύνονται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκὸς καινὸς, καὶ ἀμφοτέρω συντηρεῖται.

not come to call the righteous, but sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast often, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a patch of new cloth upon an old garment: for the patch taketh from the garment, and a worse rent is made.

17 Neither do men put new wine into old bottles: else the bottles burst, and the wine runneth out, and the bottles are lost: but they put new wine into new bottles, and both are preserved.

18 Ταῦτα

P A R A P H R A S E.

in Spiritual Matters, such as Converting and Reforming bad Men, before the Observance of the Ritual Laws of Not conversing with Heathens or Unclean Persons. Wherefore I do by no means transgress any Law of God, or give you any just Cause of Offence, by my thus Conversing with Publicans and Sinners; since I do it only as a Means to instruct and reform them, Agreeably to the Design for which I came into the World: for I came not to call the truly Righteous, but Sinners to Repentance; as thereby is more properly denoted a Change of the Mind and Affections and Life from Evil to Good: Which Change, such as are already Righteous, need not; tho' they will Always stand in Need of Care in this World to Preserve themselves in their Righteousness, and to Advance themselves to greater Degrees of Perfection therein.

X.
Christ's Answer
to the Disciples
of the Baptist con-

14 Then came to him some of the Disciples of John the Baptist, saying, Why do We and the Pharisees fast often, but thy Disciples fast not

at

P A R A P H R A S E.

at all? 15 And Jesus said unto them, Can you be ignorant that it would be the greatest Absurdity for the Children of the Bride-chamber to mourn or fast, as long as the Bridegroom is with them? i. e. You can't but confess that it would be most Absurd for the Guests at a Marriage to Fast or shew any token of Sorrow, during the Marriage-feast: Wherefore, I being as it were the Bridegroom, and my Church the Bride, and my Stay now on Earth as it were the Time of the Marriage-feast, and my Disciples as it were the Children of the Bed-chamber, or Friends and Guests of Me the Bridegroom; it would in like manner be equally Absurd for them to Fast, during my Stay now with them: But the Days will come, when I the Bridegroom shall be taken from them; and then shall they also (as well as you Now) practise Religiously the Duty of Fasting, as knowing it then their Duty to Fast, as well as to perform other Religious Duties. 16 Further, as no Man, that will not act Absurdly, puts a (a) Patch of new cloth upon an old Garment, for these Reasons, viz. first, because the Patch of new Cloth not agreeing in Colour with the old Cloth, takes from the Garment that Sameness of Colour throughout, which is requisite to make the Garment look tolerably Handsome; and secondly, because the Patch of new Cloth being Stronger than the Old, upon any considerable Straining or Pulling of the Garment, it will be apt to make the old Cloth tear; and so a worse Rent is made, i. e. a Rent worse than was the Hole which was at first patch'd up: Wherefore as it is thus Absurd to put new and old Cloth together into the same Garment; so it is no less Absurd to join Mourning and Rejoycing, as my Disciples would do, should they Fast while they enjoy my visible Presence with them here on Earth. 17 Once more, neither do Men, who act Prudently, put new Wine into old Bottles; forasmuch as Else, i. e. if they do put new Wine into old Bottles, the Bottles, which are us'd in these Countries at least to this purpose, being made of Leather, and so grown Rotten with Age, will be apt to burst; and so both the Wine runs out, and the Bottles are lost: but they put new Wine into new Bottles, and so both are preserv'd: In like manner, I should act very Imprudently, if I should put those, who as yet are but Newly become my Disciples, upon the Practice of the more severe Duties of Religion; such as is Fasting.

cerning the Reason, why his own Disciples did not then fast.

18 A

A N N O T A T I O N S.

V. 13. † Εἰς μυστήριον is not read in the most Ancient Cant. MS. nor (as is probable) in the Alex. MS. this not having the same in the parallel Place of St Mark; nor yet in Vulg. Latin, Syr. Ethiop. and Perlick Versions &c. It seems to have been first a Marginal Explication taken from Luke 5. 32. and so to have crept into the Text, and that Early, being read by the Coptick Interpreter, Eusebius; &c.

(a) Επίσκημος signifies rather a patch put on, than a piece put into an old Garment: And consequently ὁλίσθη is so to be here understood.

(b) This

TEXT.

TRANSLATION.

18 Ταῦτα αὐτῷ λαλῆντες αὐτοῖς, ἰδὲ ἄρχων ἐλθὼν προσεκύωσεν αὐτῷ, λέγων· Οἱ ἡ θυγάτηρ μου ἄρτι ἐπελεύτησεν· ἀλλὰ ἐλθὼν, ὅπως ἔχῃ σε ἐπ' αὐτῇ, καὶ ζήσεται. 19 Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. 20 (Καὶ ἰδὼν γυνὴ αἰμορροῦσα δώδεκα ἔτη, προσελθῆσα ὀπίθεν, ἥψατο τοῦ ἱματίου αὐτοῦ. 21 Ἐλεγε γὰρ ὁ αὐτῇ· Εάν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ, σωθήσομαι. 22 Ὁ δὲ Ἰησοῦς ὀπισθραφείς καὶ ἰδὼν αὐτὴν, εἶπε· Θάρσος θυγάτηρ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.) 23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχιτοῦ, καὶ ἰδὼν τὰς αὐλητὰς, καὶ τὸ ὄχλον βορβόρον, 24 λέγει·

18 While he spake these things unto them, behold, there came a certain ruler and worshipp'd him, saying, My daughter * was even now a dying: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and follow'd him, & so did his disciples.

20 (And behold, a woman which * had a bloody flux twelve years, came behind him, and touch'd the hem of his garment.

21 For she said within her self, If I * can but touch his garment, I shall be * cur'd.

22 But Jesus turn'd him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath * cur'd thee. And the woman was * cur'd from that hour.)

23 And when Jesus came into the ruler's house, and saw the minstrels and the * company making a noise,

24 λέγει·

ANNOTATIONS.

(b) This seems the Best, because the most natural and easy way to reconcile this Ταῦτα αὐτῷ λαλῆντες αὐτοῖς, ἰδὲ ἄρχων &c. of St Matthew with Mark 5. 22. and Luke 8. 41.

(c) See Mark 5. 22, &c.

(d) Ἀπὸ ἐκείνης ἡ γυνὴ ἐσώθη may be properly enough render'd, *Was even now a Dying*, as well as, *is even now Dead*; and the parallel place in St Mark shews that it ought to be so render'd. For as what Jairus said to Christ, at his first Coming to him, is represented here in St Matthew by *my Daughter ἄρτι ἐπελεύτησεν*, so it is represented Mark 5. 23. by *my little Daughter ἐκείνη ἔχει, is in her Last Hours, or at the Last Gasps*. And agreeably thereto the Indefinite ἐπελεύτησεν, do's not necessarily denote her *to be already Dead*; but may properly enough, according to the use of the said Tense, be understood to denote her only *to be a Dying*. Indeed had *Jairus known*, when he first came to Christ, that his Daughter was *quite Dead*, there had been no Occasion for some others Coming after him from his own House (as St Mark relates they did Ch. 5. 35.) to acquaint him that his Daughter was then *quite Dead*, and therefore he needed not to trouble Christ any further. And by our Saviour's Answer thereupon in the following verse of St Mark, it sufficiently appears, that the Case of Jairus *now* was not the same as it was at his first Coming to Christ. It is plainly imply'd by what Jairus says

PARAPHRASE.

18 *A considerable Time after what is related in the foregoing Paraphrase, namely when Jesus was just come back from the Country of the Gergesenes, (as was related Chap. 8. 28—9. 1.) some others seem to have come to Jesus about the same (b) Subject; whereupon He gave them the same Reasons, why it was not proper for his Disciples to Fast yet. And now it was, that while he spake these things unto them, behold, there came a certain Ruler of the Synagogue, (c) Jairus by name, and worshipp'd him, saying, My Daughter was even now, when I came from my House, (d) a Dying: but be thou pleas'd to come, and lay thy hand upon her, and I firmly believe that she shall live thro' thy Divine Power, tho' she be already a Dying.* 19 And Jesus arose and follow'd him, and so did his Disciples. (20 And behold, as he was going to the House of Jairus, a Woman which had a Bloody Flux twelve years, and had (c) spent all she had upon Physicians, and was nothing better, but rather grew worse, came behind him, and touch'd the Hem of his Garment. 21 For she said within her self, If I can but touch his Garment, I shall be cur'd; and accordingly she was, upon touching his Garment, immediately cur'd. 22 But Jesus, by his Divine Knowledge knowing what was done to her, and not being willing that so excellent an Instance of Faith should pass Undiscover'd, turn'd him about, and said, Who touch'd my Cloaths in order to be cur'd of the Ail they had? And when the Woman saw, that she was (c) not hid or undiscover'd, she fearing and trembling came, and fell down before him, and told him all the Truth before all the People: And when he saw her come thus unto him, he said (e) Daughter, be of good Comfort; thy Faith has cur'd thee, i. e. thy extraordinary Faith has been the happy Means, by which thou hast obtain'd the Cure of thy Distemper. And the Woman was cur'd from that hour.) 23 Having thus given an Account of what happen'd in the Way, as Jesus was going to the House of Jairus, the Evangelist proceeds with the Account of the Miraculous Cure of Jairus's Daughter: And when Jesus came into the Ruler's (Jairus's) House, and saw the Minstrels, i. e. such as play'd on a certain Sort of Musical Instrument us'd in those Countries at the Death and Funerals of Persons, and the rest of the Company that was there making such a mournfull Noise as was usual in those Countries for the

XI.
The Miraculous
Cure of the wo-
man with the
Bloody Flux, and
Restoring Jairus's
Daughter to Life.

ANNOTATIONS.

to Christ at his first Coming to him, that he had Faith enough to believe, that Christ could recover his Daughter, and save her Life, tho' she was so near to Death: But it is also sufficiently imply'd, that his Faith was not so great as to believe, that Christ could restore to Life his Daughter when quite Dead, till Christ increas'd and confirm'd his Faith by saying unto him, upon his being told that his Daughter was quite Dead, Be not afraid, only believe, viz. that I can restore her to Life, tho' quite Dead; as well as I could have sav'd her Life, who' just a Dying, and it shall be so done unto thy Daughter.

(e) See the last Note (y).

TEXT.

TRANSLATION.

24 λέγει αὐτοῖς· Αναχωρεῖτε· ὃ ὃς
ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει.
Καὶ κατεγέλων αὐτοῦ. 25 Ὅτε δὲ
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκρά-
τησε τῆς χειρὸς αὐτῆς· καὶ ἠγέρ-
θη τὸ κοράσιον. 26 Καὶ ἐξῆλθεν
ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν
καίην.

27 Καὶ ὡς ἔρχοντι ἐκείθεν τῷ Ιη-
σοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ,
κραζόντες, καὶ λέγοντες· Ελέησον ἡμᾶς
ὦ Δαβὶδ. 28 Ἐλθόντι δὲ εἰς τὴν
οἰκίαν, προσήλθον αὐτῷ οἱ τυφλοὶ, καὶ
λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι
δυνάμει τούτῳ ποιῶμαι; Λέγουσιν αὐ-
τῷ, Ναὶ Κύριε. 29 Τότε ἥψατο
τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ
τὸ πίστεν ὑμῶν γινηθήτω ὑμῖν. 30 Καὶ
ἀνεψύχησαν αὐτῶν οἱ ὀφθαλμοί· καὶ
ὁρῶντες αὐτοῖς ὁ Ἰησοῦς, λέγων·
Ὁρᾶτε μηδεὶς γινώσκων. 31 Οἱ δὲ
ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ
τῇ γῇ καίην.

32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ
προσένεγκαν αὐτῷ ἄνθρωπον κωφὸν
δαμονιζόμενον. 33 Καὶ ἐβλήθεν-
τος τοῦ δαιμονίου, ἐλάλησεν ὁ κω-
φός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγον-
τες· Ὅτε οὐδέποτε ἐφάνη ὅτις ἐν τῇ
Ἰσραὴλ. 34 [Οἱ δὲ φαρισαῖοι ἔλεγον·

24 He said unto them, * Go
your ways; for the maid is not
dead, but sleepeth. And they
laugh'd him to scorn.

25 But when the * compa-
ny were put forth, he went in,
and took her by the hand, and
the maid arose.

26 And the fame hereof
went abroad * over all that
country.

27 And when Jesus depart-
ed thence, two blind men fol-
low'd him, crying, and saying,
Thou son of David, have mer-
cy on us.

28 And when he was come
into the house, the blind men
came to him: and Jesus saith
unto them, Believe ye that I
am able to do this? They said
unto him, Yea, Lord.

29 Then touch'd he their
eyes, saying, According to your
faith, be it unto you.

30 And their eyes were o-
pen'd, and Jesus * strictly charg'd
them, saying, See that no man
know it.

31 But they, when they
were departed, spread abroad
his fame in all that country.

32 As they went out, be-
hold, they brought to him a
dumb man possess'd with a de-
vil.

33 And when the devil was
cast out, the dumb spake: and
the multitudes marvell'd, say-
ing, It was never so seen in
Israel.

34 [But the Pharisees said,

P A R A P H R A S E.

the Death of Persons; 24 He said unto them, Go your ways, there is no Occasion for your making use of these Rites of Mourning as for one Dead: for the Maid, you thus mourn for, is not Dead so, as that she shall not come quickly to Life again; but her present Death, tho' Real, may be rather resembled to the State of One that only sleepeth, and so will quickly awake again: And they, that he spake thus to, laugh'd him to scorn, i. e. laugh'd at him as One most egregiously mistaken; forasmuch as they well knew that she was as really Dead as ever any One was. 25 But when the Company were put forth, he went in where she lay Dead, and took her by the hand as if she was only asleep; and like one only asleep, when he had taken her by the hand, the Maid came to Life again, as if she had only awak'd out of a Sleep, and so arose. 26 And the Fame hereof went abroad over all that Country.

27 And when Jesus departed thence, two Blind Men follow'd him, crying and saying, Thou whom we believe to be the Son of David, emphatically so call'd and prophes'd of in the Scriptures, or in one word the Messias, have mercy on Us, and open our Eyes, or cause us to see. 28 And when he was come into the House, the Blind Men came to him: and Jesus, to teach the Necessity of Faith, says unto them, Believe ye that I am able to do this that ye desire? They said unto him, Yea, Lord. 29 Then touch'd he their Eyes, saying, According to your Faith be it unto you. 30 And their Eyes were open'd, or receiv'd Sight: and Jesus strictly charg'd them, saying, See that no Man know it, by your telling Abroad what I have done for you: Which strict Charge Jesus gave them, either that the Unbelieving Jews might not be provok'd to apprehend him before his Time; or that the Multitudes, which follow'd and admir'd him, might not thereby be mov'd to come and make him their King by Force, and in a Seditious manner; or else that He might set Us an Example of Humility, particularly how we ought Not to be desirous of receiving Glory for our Good Actions. 31 But they, when they were departed, spread abroad his Fame in all that Country.

32 As they, i. e. the Men that had been blind, went out of the House where they had been cur'd, behold, they brought to him a Dumb Man, who became so by his being possess'd with a Devil. 33 And when the Devil was cast out by the Word of Jesus, the Dumb spake: and the Multitudes marvell'd, saying, It was never so seen in Israel, i. e. there never was any Prophet afore that could do so as this Man do's. 34 [But as at other Times, so now (according to the generality of Copies) the Pharisees said,

XII.
Christ Miraculously cures two Blind Men.

XIII.
And a Dumb Man possess'd with a Devil.

A N N O T A T I O N S.

V. 34. † It is observable that this Verse is not read in the most Ancient Cant. MS. neither in the Greek thereof, nor Latin Version: Nor is it taken notice of in Eusebius's Canons or Harmony of the Gospels. Now since none of the Common Reasons, (such as the Repetition of the same Word or Termination, or the like) can be here assign'd for the Omission of this Verse; it seems most probable

TEXT.

TRANSLATION.

Εν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
τὰ δαιμόνια.]

35 Καὶ ὤκειν ὁ Ἰησοῦς τὰς πό-
λεις πάσας καὶ τὰς κώμας, διδάσκων
ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κη-
ρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ
θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μα-
λακίαν. † 36 Ἰδὼν δὲ τὴν ὄχλουν,
ἐσπλαγχνίσθη πρὸς αὐτῶν, ὅτι ἦσαν
† ἐκλυμμένοι καὶ ἐρριμμένοι ὡσεὶ πρό-
βατα μὴ ἔχοντα ποιμένα. 37 Τότε
λέγει τοῖς μαθηταῖς αὐτοῦ. Ὁ μὲν
θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.
38 Διέηκτε οὖν τῷ κυρίου τῷ θερι-
σμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν
θερισμὸν αὐτοῦ.

Κεφ. ι'. Καὶ προσκαλεσάμενος
τὴν δωδεκά μαθηταῖς αὐτοῦ, ἔδωκεν

He casteth out the devils
through the prince of the de-
vils.]

35 And Jesus went about all
the cities and villages, teach-
ing in their synagogues, and
preaching the gospel of the
kingdom, and healing every
sickness, and every disease.*

36 But when he saw the
multitudes, he was mov'd with
compassion on them, because
they * were weary'd, and scat-
ter'd abroad, as sheep having
no shepherd.

37 Then saith he unto his
disciples, The harvest truly is
plenteous, but the labourers
are few.

38 Pray ye therefore the
Lord of the harvest, that he
will send forth labourers into
his harvest.

Chap. X.

And when he had call'd un-
to him his twelve disciples, he

αὐτοῖς

ANNOTATIONS.

probable to me, that it was not Originally in the Gospel of St Matthew; but is
an Addition at first made in the Margin by way of Reference in some Copy,
and that Early; whence it came to be afterwards transcrib'd into the Text, and
that in the Copies us'd by all the Ancient Translators. However, it being thus
Early receiv'd into the Text, and warranted by all the Ancient Translations, I
have not quite omitted it, but only included it between two Hooks.

V. 35. † Εἰ τῷ λαῷ is not read in Cant. and several other MSS, nor in Vulg.
Latin, Syr. Arab. Perf. Ethiop. Gothick Versions; nor in Chrysostom. It is most
probable that it has been added from Chap. 4. 23.

V. 36. † It is read ἐκλυμμένοι, and not ἐκλειμμένοι, in the most Ancient and
greatest Number of MSS. as also in Basil, Chrysostom, Theophylact; and the
Vulg. Latin Version (and the like is to be understood of most of the other An-
cient Versions) renders it, not *dissoluti*, as it would had it been ἐκλειμμένοι, but
trexati, which answers exactly to ἐκλυμμένοι. In short, since there can be no Rea-
son given, why ἐκλειμμένοι should be chang'd into ἐκλυμμένοι, but there is a very
obvious way how ἐκλυμμένοι may come to be chang'd into ἐκλειμμένοι, viz. as being
a Word less us'd, and whose signification therefore was not so well known, and so
was at first explain'd by ἐκλειμμένοι put in the Margin, which thence was afterwards
taken

PARAPHRASE.

said, in order to lessen his Esteem among the People, He casts out the Devils, not thro' the Power of God, but thro' the Permission and Contrivance of the Prince of the Devils; that He may thereby seduce Persons from the true Religion taught and maintain'd by Us.]

35 And some short time (f) after this leaving again Capernaum, Jesus went about all the Cities and Villages of Galilee, teaching in their Synagogues, and preaching (g) the Gospel of the Kingdom, and healing every Sickness, and every Disease. 36 But when he saw the Multitudes that came to hear and be instructed by him, He was mov'd with Compassion on them, because they were weary'd and scatter'd abroad, wandering for want of faithfull Guides and Teachers, as Sheep having no Shepherd. 37 Then says he to his Disciples, The Harvest truly is plenteous, i. e. there are a great Number of People willing and prepar'd to receive Instructions; but the Labourers fit to be employ'd in this Harvest, i. e. such as are Able and Fitted to instruct these People Aright, are Few. 38 Pray ye therefore the Lord of the Harvest, i. e. God, by whose Grace these People are so well dispos'd and prepar'd for Instruction, that he will send forth Labourers into his Harvest, i. e. Able and Faithfull Ministers to preach the Truth of the Gospel among them. And it is very Observable, that this Injunction of our Saviour for praying to God on this Account was given just before He sent forth the twelve Apostles to preach to the Jews, related in the next Chapter. In a pious Conformity to which Example of our Bl. Lord, the Governours of his Church have since appointed the four Ember-Weeks for special Prayer to be made to God on the like Account.

XIV.
Our Saviour goes
about Galilee a-
gain Preaching,
&c.

SECT. III. N^o 4.

Containing an Account of Christ's sending forth the twelve Apostles to preach to the Jews, and of the Instructions and Directions he gave them to that purpose; which makes up Chap. X.

Chap. X. And when he, i. e. Jesus had call'd unto him his Twelve Disciples, whom he had made choice of sometime (h) afore to be his more constant Attendants; He designing now to send them forth to Preach

I.
Christ gives the
Twelve Apostles
Power over Un-
clean Spirits, and
(that to heal all Dis-
eases.

ANNOTATIONS.

taken into the Text instead of *ισχυλμένοι*: On these Considerations, it is scarcely to be doubted, but that *ισχυλμένοι* was the Original Greek Reading. As to its Signification, as *σύνω* signifies to vex or trouble, so it signifies also to fatigue or weary; and its Signification to trouble seems properly to refer to that trouble which arises from Travelling.

(f) As will appear from my Table of the Harmony of the Four Gospels.

(g) See the Paraphrase on Chap. 3. 2. and 4. 23.

(h) See Mark 3. 13 — 19. and Luke 6. 12 — 16.

TEXT. TRANSLATION.

αὐτοῖς ἐξουσίαν πνεύματων ἀκαθάρτων,
ὥστε ἐκβάλλειν αὐτοὺς, καὶ θεραπεύειν πά-
σαν νόσον καὶ πᾶσαν μαλακίαν.

2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
ὀνόματά ἐστι ταῦτα· πρῶτος Σίμων ὁ
λεγομῆνος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελ-
φὸς αὐτοῦ· Ἰάκωβος ὁ υἱὸς Ζεβεδαίου, καὶ
Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος,
καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματ-
θαῖος ὁ τελώνης· Ἰάκωβος ὁ υἱὸς Ἀλφαίου,
καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·
4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ
Ἰσκαριώτης, ὁ καὶ προδοτὴς αὐτοῦ.

5 Τύτῃς τῶν δώδεκα ἀπέστειλεν ὁ
Ἰησοῦς, παραγγέλλας αὐτοῖς, λέγων· Εἰς
ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πό-
λιν Σαμαρειτῶν μὴ εἰσέλθῃτε· 6 Πο-
ρεύεσθε δὲ μᾶλλον πρὸς τὰ πόρθεα
τὰ ἀπολωλότα οἴκου Ἰσραὴλ· 7 Πο-
ρευόμενοι δὲ κηρύσσετε, λέγοντες· Ὁπ-
πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ. 8 Α-
δενουῶμεν θεραπεύετε, λεῦρετε καθα-
ρίζετε, † νεκροὺς ἐγείρετε, δαιμόνια ἐκ-
βάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

gave them power * over un-
clean spirits, to cast them out,
and to heal all manner of sick-
ness, and all manner of disease.

2 Now the names of the
twelve apostles are these; The
first Simon, who is call'd Pe-
ter, and Andrew his brother;
James the son of Zebedee, and
John his brother;

3 Philip, and Bartholomew;
Thomas, and Matthew the
publican; James the son of Al-
pheus, and Lebbeus, whose sur-
name was Thaddeus;

4 Simon the Cananite, and
Judas Iscariot, who also be-
tray'd him.

5 These twelve Jesus sent
forth, and commanded them,
saying, * Go not into the way
of the Gentiles, and into any
city of the Samaritans enter ye
not.

6 But go rather to the lost
sheep of the house of Israel.

7 And as ye go, preach, say-
ing, The kingdom of heaven
is at hand.

8 Heal the sick, cleanse the
lepers, raise the dead, cast out
devils: freely ye have receiv'd,
freely give.

9 M^h

ANNOTATIONS.

V. 8. † Νεκροὺς ἐγείρει is not read in very many MSS. nor yet in Basil, Chry-
sostom, &c. But it being read in the most ancient Cant. MS. and also in Vulg.
Latin and Syriack Versions, I have retain'd it: the Reason assign'd by Dr Mill
for the Probability of its being an Addition, being rather, I think, a Reason for
the Probability of its being Omitted in the Generality, and Less ancient of the
MSS. namely, because it is not read in the N.T. that the Apostles did raise any
Dead Person till after Christ's Resurrection.

(i) See

P A R A P H R A S E.

(that they might do it with the greater Efficacy, and Openly prove their Divine Commission by the Miraculous Power of doing Good, which they were invested with,) gave them Power over Unclean Spirits; namely to cast them out of such Persons as were possess'd by them, and to heal all manner of Sicknefs, and all manner of Disease.

2 Now the Names of the Twelve Disciples, who from their being thus sent forth to Preach were peculiarly call'd Apostles, i. e. Persons Sent forth, are these: The first in Order Simon, who is call'd Peter also, being so nam'd by Christ long afore at his first (i) Coming to him at Bethabara, and Andrew his Brother; James the Son of Zebedee and surnam'd the Great, and John his Brother; 3 Philip, and Bartholomew; Thomas, and Matthew the Publican as was; another James the Son of Alphaeus, (ii) otherwise call'd James the Less, the first Bishop of Jerusalem and Writer of One of the Epistles in N. T. and Lebbeus, whose surname was Thaddeus, and who was also call'd Judas or Jude (ii) being the Brother of James last mention'd, and Writer of another Epistle in the N. T. 4 Simon the (k) Cananite, i. e. who was formerly of the Sect among the Jews call'd the Cananites in Hebrew, to which answers the Greek word Zelots; and Judas Iscariot, who also betray'd him.

II.
The Names of
the Twelve Apo-
stles.

5 These Twelve Jesus sent forth (l) Two by Two, and commanded them, saying, Go ye at Present, not into the Way or any Place of the (m) Gentiles, so as to preach the Gospel to them; and in like manner at Present into any City of the Samaritans enter ye not for that End. 6 But ye are at this Time to go rather to the lost Sheep of the House of Israel, i. e. to the Jews, who altho' they have err'd and Stray'd from the Ways of God like lost Sheep; yet God is graciously pleas'd to shew the Distinguishing Love he still bears to them as being his once Peculiar People, by giving them in the First place the gracious Offers of the Gospel. 7 And accordingly as ye go, preach, saying, The (n) Kingdom of Heaven is at hand. 8 And to dispose them the sooner to give Ear to your Instructions, by convincing them that you are sent from God, I give you the Power to work Miracles, viz. to heal the Sick, cleanse the Lepers, raise the Dead, cast out Devils: And as Freely ye have receiv'd this Miraculous Power from Me, as well as Commission to Preach; so do ye Freely give, or make use of the same without expecting any Reward from those you Benefit thereby.

III.
Christ gives the
Apostles several
Instructions to be
observ'd in this
their Mission.

A N N O T A T I O N S.

(i) See John 1. 42.

(ii) See Note (a) chap. 12. 47. and Mark 15. 40. and Luke 6. 16. and Jude 1. and Notes to the Preface before the Epistle of St James.

(k) This Name is so like to Canaanite, that this last is put for it by mistake in some of our Common Bibles (&c.) printed now a-days; in those formerly printed it is Right.

(l) Compare Mark 6. 7.

(m) Compare Acts 3. ult. and 13. 46.

(n) See the Paraph. on Chap. 3. 2.

(o) Thus

TEXT.

TRANSLATION.

9 Μὴ κτήσασθε χρυσόν, μηδὲ ἀργυ-
ρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν·

10 Μὴ πῖραν εἰς ὁδὸν, μηδὲ δύο χι-
τῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδον·
ἄξιός ἐστι ὁ ἐργάτης τῆς προφῆας αὐτῶν εἶναι.

11 Εἰς ἣν δ' αὖ πόλιν ἢ κώμην εἰσελ-
θῆτε, ἐξετάσατε τίς ἐστὶ αὐτῇ ἄξιός
ἐστι· καὶ ἐκεῖ μείνατε, ἕως αὖ ἐξέλθῃτε.

12 Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπα-
σασθε αὐτούς.

13 Καὶ ἐὰν μετ' ἡμῶν ἡ οἰ-
κία ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐ-
τούς· ἐὰν δὲ μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν

ὡς ὑμῶν ἐπιστραφήτω.

14 Καὶ ὅς ἐάν τις μὴ δεξῇ ὑμᾶς, μηδὲ ἀκούσῃ τῶν λό-
γων ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πό-
λεως ἐκείνης, ἐκπνέετε τὸν κονιορτὸν τῶν

ποδῶν ὑμῶν.

15 Ἀμεῖν λέγω ὑμῖν, ἀνεχλύστερον ἔσται γῇ Σοδόμων καὶ Γομορρᾶ-
ων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.

16 Ἴδὲ ἐγὼ ἀποστέλλω ὑμᾶς ὡς
ὀρέσθαι ἐν μέσῳ λύκων· γίνεσθε ὡς φρό-
νιμοι ὡς οἱ ὄφεις, καὶ ἀβλαβεροὶ ὡς αἱ περι-
στεραί.

17 Προσέχετε δὲ ὑπὸ τὸν ἀνθρώ-
πων· ὅτι παραδώσιν ὑμᾶς εἰς συνέδρια,

καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαρτυρώσιν
ὑμᾶς.

18 Καὶ ἐπὶ ἡγεμόνας καὶ βα-
σιλεῖς

9 Provide neither gold, nor
silver, nor brags in your purses:

10 Nor scrip for your jour-
ney, neither two coats, neither
shoes, nor yet * a staff, (for
the workman is worthy of his
* maintenance.)

11 And into whatsoever ci-
ty or town ye shall enter, en-
quire who in it is worthy, and
there abide till ye go thence.

12 And when ye come into
an house, salute it.

13 And if the house be wor-
thy, let your peace come upon
it: but if it be not worthy, let
your peace return to you.

14 And whosoever shall not
receive you, nor hear your
words: when ye depart out of
that house or city, shake off
the dust of your feet.

15 Verily I say unto you,
It shall be more tolerable for
the land of Sodom and Go-
morra, in the day of judg-
ment, than for that city.

16 Behold, I send you forth
as sheep in the midst of wolves:
be ye therefore wise as ser-
pents, and harmless as doves.

17 But beware of men; for
they will deliver you up to the
councils, and they will scourge
you in their synagogues.

18 And ye shall be brought
before governors and kings for
σιλῆς

ANNOTATIONS.

(o) Thus this Passage of St. Matthew may be easily reconcil'd to Mark 6. 8. as Dr. Clark has observ'd in the Notes to his Paraphrase. And it is to be further noted, that the Best or most Ancient MSS. and also all the most Ancient Versions but the Persick, have only the Singular *a Staff*, not the Plural *Staves*.

(p) The

P A R A P H R A S E.

thereby. 9 And yet ye are to provide neither Gold, nor Silver, nor Bras in your Purfes, to buy you *Viſuals*; 10 nor yet to carry along with you *Viſuals* in any Scrip for your Journey, neither two Coats or any more Cloaths than ye uſually have on, neither any more Shoes than ye have on your Feet, nor yet (o) any more Staves than a Staff apiece in your hands, as at other Times. For, ſince in the Common Opinion of Mankind, the Workman is worthy of his (p) Maintenance: ye, whilſt ye are thus Working for to promote the Spiritual Welfare of Others, may moſt Reasonably expect to partake of ſo much of their Temporal things, as is requiſite for your Maintenance in a competent Manner. 11 And into whatſoever City or Town ye ſhall enter, enquire Who in it is well Diſpos'd to receive your Inſtructions, and ſo Worthy to receive you in his Houſe as his Gueſts, and there abide till ye go thence, i. e. from that City or Town. 12 And when ye firſt come into an Houſe, Salute it, i. e. ſhew your Reſpect and Kindneſs to the Family, ſaying, Peace, i. e. All proſperity be to this Houſe, i. e. to the Family therein. 13 And if the Houſe be worthy, let your Peace, i. e. God ſhall grant your Requeſt for the ſaid Houſe, and his Bleſſing ſhall come upon it: but if it be not worthy, let your Peace return to you, i. e. the Bleſſing you requeſted for the ſaid Family ſhall be beſtow'd on your ſelves, and the ſaid Family ſhall reap no Benefit by it, but the Contrary. 14 And accordingly whoſoever ſhall not receive you, nor hear your Words or Inſtructions: When ye depart out of that Houſe or City, ſhake off the Duſt of your Feet, (q) for a Teſtimony againſt them, i. e. as denoting thereby that you will have nothing more to do with them, but leave them to the Judgment of God. 15 Verily I ſay unto you, It ſhall be more tolerable for the land, i. e. Inhabitants of Sodom and Gomorriha in the Day of Judgment, than for that City; becauſe it has rejected greater Means of Salvation, than were offer'd to them of Sodom and Gomorriha.

-16 Behold, I ſend you forth on ſuch an Employ as will expoſe you to like Danger as Sheep are expoſ'd to in the miſt of Wolves: Be ye therefore Wiſe, in avoiding by all proper and prudent Means the Dangers ye ſhall be expoſ'd to, as Serpents are remarkable for; and Harmleſs, as Doves are more eſpecially taken notice to be. 17 But after all ye muſt beware of wicked Men; for the Time will come, that they will deliver you up to the Councils, and they will ſcourge you in their Synagogues or judicial Aſſemblies. 18 And ye ſhall be brought not not only before Jewiſh Magiſtrates, but alſo before Gentile Governors and Kings, upon

IV.
Chriſt particularly inſtructs his Apoſtles as to their Behaviour with reference to Perſecutions.

no

A N N O T A T I O N S.

(p) The Greek τροφή may ſignify not only Meat, as it is taken to denote in general all Food, but alſo whatever elſe is requiſite to Nouriſhment, as Cloaths, &c. and therefore the ſaid Greek word may be beſt render'd here, and in the like places, Maintenance; as including both Food and Raiment.

(q) Compare Mark 6. 11. Luke 9. 5.

(r) The

TEXT.

TRANSLATION.

σιλῆς ἀχθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρ-
τύριοι αὐτοῖς καὶ τοῖς ἔθνεσιν. 19 Ο-
ταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμή-
σητε πῶς ἢ τί λαλήσετε· δοθήσε' ᾧ
ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε.
20 Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλῶντες, ἀλλὰ
τὸ πνεῦμα τὸ πατρὸς ὑμῶν τὸ λαλῶν
ἐν ὑμῖν. 21 Παραδώσῃ δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ πατήρ τέκνον·
καὶ ἐπαναστήσουσιν τέκνα ἐπὶ γονεῖς, καὶ
θανατώσουσιν αὐτούς. 22 Καὶ ἔσεσθε
μισούμεοι ὑπὸ πάντων ἀνθρώπων διὰ τὸ ὄνομα
μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗ-
τος σωθήσεται. 23 Όταν δὲ διώκω-
σιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε
εἰς τιὴν ἄλλην· ἀμὲν γὰρ λέγω ὑμῖν,
οὐ μὴ τελέσητε τὰς πόλεις τῆς Ισ-
ραὴλ, ἕως ἃν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ-
που. 24 Οὐκ ἐστὶ μαθητὴς ὑπὲρ
τὸν διδάσκαλον, ὅδε δὲ δοῦλος ὑπὲρ
τὸν κύριον αὐτοῦ. 25 Ἀρκετὸν τῷ
μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος
αὐτοῦ, καὶ ὁ δούλος ὡς ὁ κύριος αὐτοῦ.
εἰ τὸ οἰκοδεσποτικὸν Βεελζεβούβ ἐκάλε-
σαν, πῶς αἱ μαῖοι τῶν οἰκιακῶν αὐτοῦ;

my sake, for a testimony * to them and the Gentiles.

19 But when they deliver you up, * be not solicitous how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: but he that endureth to the end shall be sav'd.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have call'd the master of the house Beelzebub, how much more shall they call them of his household?

26 Μὴ

PARAPHRASE.

no other Account than for my Sake, or for preaching the Truths of the Gospel; and this shall fall out for a Testimony, or Means of making known the Gospel, to them, i. e. the Gentile Governors and Kings before whom ye shall be brought, and to the rest also of the Gentiles. 19 But when they deliver you up, i. e. thus bring you before Kings or other Magistrates, be not

PARAPHRASE.

not solicitous how or what ye shall speak *in your own Defence*; for it shall be given you, *i. e. ye shall be directed by the Spirit of God*, in that same Hour, what ye shall speak. 20 For it is not ye that shall then speak; but rather the Spirit of your Father, which speaks in you. 21 And further I acquaint you *aforehand*, that the Persecutions, which shall be rais'd against Christianity, shall be so great and unnatural, that the unbelieving Brother shall deliver up the believing Brother to Death; and the unbelieving Father, the believing Child: and the unbelieving Children shall rise up against their believing Parents, and cause them to be put to Death. 22 And ye Christians, more especially the Preachers thereof, shall be hated of all other Sorts of Men, only for my names Sake, or on Account of your being Christians or Preachers of Christianity: but he that endures, *i. e. perseveres in the Truth of the Gospel to the End of his Life*, notwithstanding all the Persecutions he shall meet with, the same shall be sav'd, *i. e. be rewarded with Eternal Happiness*; which is a sufficient Encouragement to undergo the greatest Persecutions with Constancy and Perseverance. 23 But altho' it is your indispensable Duty to undergo Persecution with Patience and Perseverance, when the Providence of God brings it Unavoidably upon you; yet ye are not hence to think that it is likewise your Duty Not to endeavour to avoid Persecution, when ye have an Opportunity or any Lawful Way so to do: On the contrary therefore, when they persecute you in this, *i. e. one City*, flee ye into another in order to escape your Persecutors, if ye have Opportunity so to do. For so far is God from requiring his faithfull Servants Not to endeavour to escape Persecution by proper Means, that Verily I say unto you, with respect to your selves more especially, that ye shall not have gone over the Cities of Israel, preaching to the Jews, till I, who am foretold by Daniel under the Title of the Son of Man, be come to take Vengeance on the Unbelieving Jews by Destroying their Temple and State, and so to deliver you from their persecuting Malice. 24 Further to shew you, how little Reason there is for you to be Discontented, that ye are to suffer at all Persecution and Afflictions, consider that the Disciple is not in Reason to expect to be Above, or fare better than, his Master, nor the Servant to expect to be Above his Lord. Wherefore since I your Lord and Master do and shall undergo the greatest Reproaches and Afflictions and Persecutions; you have no Reason to be Discontented, if ye my Servants and Disciples undergo the like. 25 For surely it is enough for the Disciple, that he be, or fare, as his Master; and the Servant, as his Lord: But you know it is no more than Reasonable in it self, and therefore generally practis'd, viz. to shew more Respect to the Master of the House than to Them of his Household. Wherefore if, notwithstanding this, they have call'd me, who am as it were the Master of the House to which you pertain, no less than Beelzebub, which is the Name given to the Prince of the Devils, how much more shall they not stick to call Them of his Household, *i. e.*

TEXT.

TRANSLATION.

26 Μὴ ὅτι φοβηθῇτε αὐτούς· ὃ δὲν γάρ ἐστι κεκαλυμμένον, ὃ ἔκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ ἔγνωθήσεται.

27 Ο λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ὡς πρὸ φωτός· καὶ ὃ εἰς τὸ ὄτος ἀκούετε, κηρύξατε ὅτι τῷ δωματίαν.

28 Καὶ μὴ φοβηθῇτε ἀπὸ τῷ ἀποκλειόντων τὸ σῶμα, ἃ δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν διδάμνον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. 29 Οὐχὶ δύο σπυρίδια ἀσπαρέυς πωλεῖται, καὶ ἐν ἑξ αὐτῶν ὃ πέσεται ὅτι τῷ γῆν, ἄνευ τοῦ πατρὸς ὑμῶν;

30 Ὑμῶν δὲ καὶ αἱ τρίχες τῷ κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ. 31 Μὴ ὅτι φοβηθῇτε πολλῶν σπυρίδιον διαφέρειτε ὑμῖς.

32 Πᾶς ὅστις ὁμολογήσῃ ὅτι ἐμοὶ ἐμπαροθεν τῷ ἀνθρώπῳ, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἐμπαροθεν τῷ πατρί μου, ὃ ὡς ἐρανοῖς.

33 Ὅστις δὲ ἀρνήσεται με ἐμπαροθεν τῷ ἀνθρώπῳ, ἀρνήσωμαι αὐτὸν καὶ γὰρ ἐμπαροθεν τῷ πατρί μου τῷ ἐρανοῖς.

34 Μὴ νομίσητε, ὅτι ἦλθον βαλεῖν εἰρήνην ὅτι τίς γινώσκει ὅτι ἦλ-

26 Fear them not therefore: for there is nothing cover'd, that shall not be reveal'd; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbred.

31 Fear ye not therefore; ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth:

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you that are my Disciples, by the most reproachful Names. 26 Fear them not therefore, at least so as to be deter'd by them from preaching the Truth of the Gospel: for, if you will discharge your Duty of preaching Faithfully, you are to know, that there is Nothing, i. e. no Doctrine of the Gospel, which either has or shall be taught you in a Cover'd or Obscure Manner,

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Manner, that shall not be Reveal'd or Plainly preach'd by you, as in Duty bound so to do; however Ungrateful the said Doctrine may be to your Hearers, and whatever Troubles it may consequently bring upon you; and in like manner there is Nothing, i. e. no Doctrine of the Gospel hid or taught you in Private, that shall not be made known by you Publickly to the World. 27 For to speak more plainly, What I tell you in Darkeness or the Obscurity of Parables, that speak or teach ye in the plainest Manner, that your Hearers may understand it as clearly as they see the Light: and what ye hear from me in the Ear or in Private, that preach ye in the most Publick Manner; namely as the Jews, when they would publish a thing Most, are wont to get up upon the House-tops, and to publish it thence.

28 And another most weighty Argument, why you should not be frightened from the Discharge of your Duty by your Persecutors, is this, that the most Prudent, and indeed only Way to escape the greatest Miseries is, to fear not them most who can kill only the Body, but are not able to kill or destroy the Soul; but rather to fear him most, who is able to destroy both Soul and body in Hell. 29 Again, are not two Sparrows of so little value as to be sold for a Farthing? and yet One of them shall not fall on the Ground, by being Kill'd or Dying any other Way, without the Permission of God your Father. How much less shall ye then come to your Ends without the Permission of God? 30 Nay but so far is God from having no Regard to you in reference to the main Circumstances of Life or Death, that the very Hairs of your Head are all number'd by Him; and in like manner, Other the smallest things about you are taken notice of by Him. 31 Fear ye not therefore what Men can do unto you; for ye are of more Value than many Sparrows: And therefore, since not one Sparrow falls to the Ground without the Divine Permission, you may be assur'd, that all the Malice of Men cannot hurt or kill you without the Divine Permission likewise. 32 Whosoever therefore, i. e. on the foregoing Considerations, shall be encourag'd to Confess or Own Me, or Profess and Adhere to the Truth of the Gospel before Men, notwithstanding all such Men can do to make them deny Me or the Gospel, Him will I confess, or own also as my Faithfull Disciple, before my Father which is in Heaven, and will reward him as such with Eternal Happiness. 33 But whosoever shall deny me, or the Truth of the Gospel, before Men, Him will I also deny to be my true Disciple or Servant before my Father which is in Heaven; and will punish him as such with Everlasting Punishment.

34 Think not that ye shall not meet with any Persecutions, because the Gospel, which I am come to make known to the World, do's, in its own Nature and as to the Influence of its Doctrines and Precepts, tend to send Peace on Earth, i. e. to make Men truly Loving one to another, and so to take away all Hatred and Enmity: for altho' I came indeed to

V.
Further Considerations for suffering Persecution for the sake of Christ and his Gospel.

VI.
The Gospel shall be so abus'd and perverted, as to be made the Means of the greatest and most unnatural Hatred and Enmity;

T E X T.

TRANSLATION.

γον βαλεῖν εἰρήνην, ἀλλὰ μάχασθαι.
 35 Ἠλθον γὰρ διχάσαι ἄνθρωπον κατὰ
 τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ
 τῆς μητρὸς αὐτοῦ, καὶ νόμφιν κατὰ
 τῆς πενθερᾶς αὐτοῦ. 36 Καὶ ἐχθροὶ
 τοῦ ἀνθρώπου, οἱ οἰκιακοὶ αὐτοῦ. 37 Ὁ
 φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ,
 οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν
 ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου
 ἄξιος. 38 Καὶ ὅς τις λαμβάνῃ τὸν
 σταυρὸν αὐτοῦ, καὶ ἀκολουθῇ ὀπίσω
 μου, οὐκ ἔστι μου ἄξιος. 39 Ὁ ἐν-
 ρών τι τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐ-
 τήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ
 ἕνεκεν ἐμοῦ, εὕρησεν αὐτήν.

40 Ὁ δεχόμενος ὑμᾶς, ἐμὲ δέ-
 χεται· καὶ ὁ ἐμὲ δεχόμενος, δέχε-
 ται τὸν ἀποστείλαντά με. 41 Ὁ δε-
 χόμενος περὶ ὀνόματι τοῦ προ-
 φήτου, μισθὸν προφήτου λήψεται·
 καὶ ὁ δεχόμενος διὰ τοῦ ὀνόματος

I came not to send peace, but
 a sword.

35 For I am come to set a
 man at variance against his fa-
 ther, and the daughter against
 her mother, and the daughter
 in law against her mother in
 law.

36 And a man's foes shall be
 they of his own household.

37 He that loveth father or
 mother more than me, is not
 worthy of me: and he that
 loveth son or daughter more
 than me, is not worthy of me.

38 And he that taketh not
 his cross, and followeth after
 me, is not worthy of me.

39 He that findeth his life
 shall lose it: and he that lo-
 seth his life for my sake shall
 find it.

40 He that receiveth you,
 receiveth me; and he that re-
 ceiveth me, receiveth him that
 sent me.

41 He that receiveth a pro-
 phet in the name of a prophet,
 shall receive a prophet's re-
 ward; and he that receiveth a
 righteous man, in the name of

δικαίου,

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with further En-
 couragement to
 Perseverance un-
 der Persecution.

make known to the World such a Gospel of Peace; yet thro' the Wicked-
 ness of Men in perverting the End of the Gospel, the Gospel shall be made
 in great Measure a Means not to send or make Peace in the World, but
 to send a Sword, or to cause Divisions and Quarrels and Hatred to such
 Degree, as that Men shall take away one anothers Lives. 35 For the
 Gospel, which I am come to preach, shall be made the Means to set a Man
 at Variance even against his Father, and the Daughter against her Mo-
 ther, and the Daughter in Law against her Mother in Law. 36 And
 consequently so far shall the Gospel be from having its due Influence on
 Men, by making all Men to love one another, and by increasing the love
 of

P A R A P H R A S E.

of Relations, or the like, one to the other; that on the contrary it shall be so far Abus'd, as to be made the Means of Lessening and quite laying aside even Common Natural Affection between Relations or those of the same Household or Family; insomuch that very frequently a Man's worst Foes shall be they of his Own Household or Family. 37 And this Providence shall permit, for several great and good Ends, particularly that hereby may be try'd the Sincerity and Degree of Love, which many that shall profess themselves to be my Disciples, shall bear to me, and consequently whether they are True Disciples or not: For He that loveth Father or Mother more than Me, so as that to please them, or to gain or keep their Love, he will do what is contrary to the Rules of the Gospel, He is not a True Disciple, nor worthy to be rewarded as such of Me: and he that loveth Son or Daughter more than Me, so as to do any thing for their Sake, which is contrary to his Duty to Me, is not my True Disciple, nor worthy to be rewarded as such of Me. 38 And in general, He that takes not his Cross and follows after me, i. e. He that is not sincerely ready to follow my Example, and to suffer the greatest Afflictions, even Death it self, and that the most shamefull Death of the Cross, for the sake of God and his True Religion, is not Worthy to be rewarded of Me, as a Faithfull Servant of God or a True Disciple of Mine. 39 So that the Upshot of the Matter comes at length and in short to this, that He that finds no other Means to save his Life here on Earth, than by complying with the Wickedness of Men in some Instance which is contrary to the Rules of the Gospel and his Duty to me, shall lose it in the worst Sense, namely by becoming thereby liable to Eternal Death: and on the other hand, He that loses his Life here for my Sake shall find thereby the best Means to preserve it in the highest Sense, namely by securing thereby to Himself Eternal Life and Happiness.

40 Hitherto I have given you such Instructions as relate to your selves, who are to be Preachers of my Gospel. I shall now add such Instructions as relate to them whom you are sent to preach to; and which therefore it will be very Requisite for you to acquaint them with: Namely, that He that receives you, by entertaining you at his house, or by hearing and obeying your Instructions, He shall be esteem'd as One that receives Me my self; and He that receives Me, thereby in effect receives Him, i. e. God, that sent me. 41 And so likewise He that receives a Prophet, i. e. any Preacher of the Gospel, that shall in any Age of Christianity be Lawfully and Duly sent by the Governors of my Church to preach, in the Name of, i. e. meerly on the Account of his being a Prophet or Preacher of the Gospel, the same shall receive a Prophet's Reward, i. e. shall be rewarded as much as if He himself were a Prophet or Preacher of the Gospel. And in like manner He that receives a Righteous, or truly and more Eminently Pious and Christian Man, tho' He be not a Preacher or Minister of the Gospel, in the Name of, i. e. meerly on Account of his being

VII.

Instructions relating to Those whom the Apostles and Preachers of the Gospel are sent to.

TEXT.

TRANSLATION.

δικαίου, μισθὸν δικαίου λήψεται.

42 Καὶ ὅς ἐάν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος, εἰς ὄνομα μαθητοῦ, ἀμὲν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

Κεφ. ια'. Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, ἵνα διδάσκῃ, καὶ κηρύσσῃ ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάννης ἀκούσας ὅτι τῷ δογματικῶν τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, 3 εἶπεν αὐτῷ. Σὺ εἶ ὁ ἐρχόμενος, ἢ ἔτι πρὸς ὁροσδοκῶμεν; 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς. Πορεύμενοι ἀπαγγέilate Ἰωάννῃ ὅτι ἀκούετε καὶ βλέπετε. 5 Τυφλοὶ ἀναβλέψουσιν, καὶ χωλοὶ περιπατήσουσι, λευροὶ καθαρίζονται, καὶ κωφοὶ

a righteous man, shall receive a righteous man's reward.

41 And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Chap. XI.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answer'd and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleans'd, and the deaf

ἀκούουσιν,

PARAPHRASE.

being a Righteous Man, the same shall receive a Righteous Man's Reward, i. e. shall be rewarded, as if he himself had perform'd such Eminent Acts of Righteousness or of Christian Love and Charity as the said Righteous Man has done; tho' He that thus receives him is not able Actually to perform the like Eminent Acts of Charity, by reason of such different Circumstances of his State and Condition, as are not in his Power to Amend or Advance. 42 And lastly, whosoever shall give to drink unto One of these Little ones, i. e. of the Lower Rank of my Disciples, a Cup of cold Water only, or shall do any the like smallest Office of Kindness to him, in the Name of, i. e. meerly on the Account of his being a Disciple of mine, Verily I say unto you, that you may assure such as you are sent to preach to, that He, that thus shews the Least Kindness

PARAPHRASE.

to the Least of my Disciples, meerly as such, shall in no wise lose his Reward for so doing.

Chap. XI. And it came to pass, when Jesus had made an end of commanding his Twelve Disciples or Apostles, i. e. of giving them the Instructions set down in the foregoing Chapter, He himself departed (1) thence, where he had given the foresaid Instructions, to teach and to preach in their Cities, viz. of Galilee, being Not now attended with any of the Twelve Apostles.

VIII.
Jesus himself goes about teaching & preaching.

S E C T. III. N^o 5.

Containing such Particulars as are set down Chap. XI. 2 – XII. ult.

2 Now a considerable Time before Christ's sending the Twelve to preach, mention'd in Chap. 10. (as appears from the Table of the Harmony &c. or comparing the other Gospels) when John Baptist had heard in the Prison, wherein he was put by Herod, the Works or Miracles of Christ; tho' it is not reasonably to be suppos'd, that He himself any ways Doubted of Christ's being the Messias, yet to Confirm his Disciples in the Faith of Christ as such, (forasmuch as his Imprisonment and approaching Death might tempt them Not to believe Christ to be the Messias; they imagining that if Christ were Really so, He would not permit his Fore-runner the Baptist to be thus kept in Prison, much less to suffer Death, as he was about to do: On these Considerations, to confirm his Disciples in the Belief of Christ to be the true Messias,) He, viz. the Baptist sent two of his Disciples (for his Disciples had leave to come to him in Prison, and (f) had told him of the Works of Christ.) 3 and by them said unto him, i. e. to Christ, Art thou He, viz. the Messias that should come according to the Prophecies of the O. T. or do we, i. e. are we to look for Another Person to be that Messias? 4 Hereupon Jesus wrought several Miracles before their Eyes; and then answer'd and said unto them, Go and shew John again those things which ye do hear of Others, and see also your selves, and which are sufficient to convince any Unprejudic'd Person, that I am no other than the true Messias that should come. 5 For you have heard and seen, that by my Power the Blind receive their Sight, and the Lame walk, the Lepers are cleans'd, and the Deaf hear,

I.
Our Saviour's Argument to the Disciples of the Baptist, that he was the true Messias or Christ.

A N N O T A T I O N S.

(1) The Generality of Commentators suppose the place, whence our Saviour departed at this time, to have been Capernaum; inferring this from Chap. 9. 1. But it is plain that our Saviour had more than Once departed from Capernaum, After his Coming thereto referr'd Ch. 9. 1. and Before his Sending his Disciples to preach, which is related Ch. 10. Indeed it seems most likely, that Christ gave the Twelve the Instructions in Ch. 10. not in Capernaum, but in some private retir'd Place, perhaps not far from Capernaum, and on the Mountain commonly call'd the Mountain of the Beatitudes, where Christ deliver'd the Sermon set down Ch. 5 – 7.

(f) See Luke 7. 18.

(t) See

TEXT. TRANSLATION.

ἀκούουσι, νεκροὶ ἐγείρονται, καὶ πτω-
χοὶ εὐαγγελίζονται. 6 Καὶ μα-
χαίριός ἐστιν ὅς ἐάν μὴ σκωδαλισθῇ
ἐν ἐμοί.

7 Τύπαι δὲ πορβομύων, ἤρξα-
το ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ
Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον
θεάσασθαι; χάλαμον ὑπὸ ἀνέμου σα-
λιδόμενοι; 8 Ἀλλὰ τί ἐξήλθετε
ιδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱμα-
τίοις ἡμφιεσμένον; ἰδοὺ, οἱ τὰ μα-
λαχὰ φοροῦντες ἐν τοῖς οἴκοις τῆς
βασιλείας εἰσιν. 9 Ἀλλὰ τί ἐξήλ-
θετε ἰδεῖν; περὶ τί; ναὶ, λέγω
ὑμῖν, καὶ θειωτέρον περὶ τούτου.

10 Οὗτος γὰρ ἐστὶ περὶ οὗ γέγρα-
πται· Ἰδοὺ ἐγὼ ἀποπέμπω τὸν ἄγγε-
λόν μου πρὸς σὺν ὁδὸν σου, ὅς σε προ-
σκευάσῃ· τίς ὁδὸς σου ἐμὲ προεθε-
σεν.

11 Ἀμὲν λέγω ὑμῖν, οὐκ ἐγήγε-
ται ἐν γεννητοῖς γυναικῶν μείζων
Ἰωάννου τοῦ Βαπτιστοῦ· ὁ δὲ μικρότε-
ρος ἐστὶ τῆς βασιλείας τῶν οὐρανῶν
μείζων αὐτοῦ ἐστίν. 12 Ἀπὸ δὲ πῶν

ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἕως
ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιά-
ζεται, καὶ βιάται ἀρπάζουσι αὐτήν·

hear, the dead are rais'd up,
and the poor have the gospel
preach'd to them.

6 And blessed is he who so-
ever shall not be offended in
me.

7 And as they departed, Je-
sus began to say unto the mul-
titudes concerning John, What
went ye out into the wilder-
ness to see? A reed shaken
with the wind?

8 But what went ye out for
to see? A man cloath'd in soft
raiment? behold, they that
wear soft clothing are in kings
houses.

9 But what went ye out for
to see? A prophet? yea, I say
unto you, and more than a
prophet.

10 For this is he of whom
it is written, Behold, I send
my messenger before thy face,
which shall prepare thy way
before thee.

11 Verily I say unto you,
among them that are born of
women, there hath not risen
a greater than John the Bap-
tist: notwithstanding, he that
is least in the kingdom of hea-
ven is greater than he.

12 And from the days of
John the Baptist, until now,
the kingdom of heaven suffer-
eth violence, and the violent
take it by force.

13 Πάντες

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the Dead are rais'd up, and the Poor have the Gospel preach'd unto them as being not only *No less capable of obtaining Salvation, but even better dispos'd and qualify'd generally to obtain it, than the Rich.* 6 And Blessed is He, whosoever, *having so good Grounds for his Conviction that I am truly the Messias or Christ, shall not be offended in me, i. e. either Assam'd of my Doctrine, or Discourag'd from obeying it by any Temporal Evils: and consequently Wo shall be to Him, whosoever after All shall be thus offended in me.*

7 And as they, *i. e. the Baptist's Disciples* departed, Jesus began to say to the Multitudes concerning John, *What went ye out into the Wilderness to see? Surely not to see a Reed shaken with the Wind, or on any such trifling Account?* 8 But what went ye out for to see? A Man cloth'd in soft Raiment, or *very fine Apparel?* behold, They that wear soft Clothing, or *such very fine Apparel,* are to be seen in King's Houses, rather than in a Wilderness. 9 But what went ye out for to see? A Prophet? Yea, I say unto you, And *or even more than a Prophet.* 10 For this John, *whom ye thus went out for to see,* is He of whom it is written (*Malachi 3. 1.*) Behold, I send my Messenger before thy Face, which shall prepare thy Way before Thee, *i. e. shall prepare Men for receiving the Gospel, when Thou, who art the Messias or Christ, shalt come into the World to preach the Gospel.* 11 Verily I say unto you, Among them that are born of Women, there has not risen hitherto any Prophet or Holy Man that has been employ'd in a Greater Office by God, than John the Baptist; as being the immediate Fore-runner and Messenger of Christ, sent to prepare the Way for Christ, and the Fuller Reception of the Gospel, by preaching some great Doctrines more clearly than ever they had been Afore, and also as being the Person that baptiz'd Christ himself, &c. Notwithstanding He that is the Least or Meaneſt Preacher of the Gospel in the Kingdom of Heaven now set up, is employ'd in a Greater or more Excellent Office and Ministry, than He, viz. John the Baptist was: forasmuch as every such Mean Preacher of the Gospel is entrusted with the Preaching of several Mysteries and Doctrines of the Gospel, which were either Wholly unknown, or not so clearly known to the Baptist; and also on other the like Accounts. 12 And from the days of John the Baptist beginning to preach that the Kingdom of Heaven is at hand or come, until Now, the Kingdom of Heaven suffers as it were Violence, and the Violent take it by Force, *i. e. Many Gentiles as well as Jews, many Publicans and the Greatest of Sinners as well as Those that were afore Religiously dispos'd, do press to hear the Gospel and embrace it with a Pious Fervor and Earnestness; and being Acted by such a Christian Warmth and Eagerness, do readily perform the Terms of Salvation requir'd of them in the Gospel, and so secure unto themselves Eternal Happiness; labouring to do this, as if they seiz'd it to themselves*

II.
Christ's Testimony of the Dignity of the Baptist; & his Reproof of the Jews for their Perverse Behaviour toward the Baptist and Himself.

TEXT.

TRANSLATION.

13 Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος
 ἕως Ἰωάννου προεφῆτευσαν. 14 Καὶ
 εἰ θέλετε δεξασθῆ, αὐτὸς ὅστις Ἠλίας
 ὁ μέλλων ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
 ἀκούειν, ἀκουέτω. 16 Τίνι δὲ ὁμοιω-
 σω τὸ γενεὴν τούτων; ὁμοία ὅτι
 παιδαρίοις ἐν ἀγοραῖς καθήμενοι,
 καὶ προσφωνῶσι τοῖς ἐταίροις αὐτῶν,
 17 καὶ λέγουσιν. Ὑλῆσαμεν ὑμῖν,
 καὶ οὐκ ᾤρχήσασθε· ἐθρηνήσαμεν
 ὑμῖν, καὶ οὐκ ἐκόψασθε. 18 Ἠλ-
 θε γὰρ Ἰωάννης μήτε ἐσθίειν, μήτε
 πίνειν· καὶ λέγουσι. Δαιμόνιον ἔχει.
 19 Ἠλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίειν
 καὶ πίνειν· καὶ λέγουσιν. Ἰδοὺ ἄν-
 θρωπος φάγος καὶ οἰνοπότης, πλανῶν
 φίλος καὶ ἁμαρτωλῶν· καὶ ἐδικαιώθη
 ἡ σοφία διὰ τῶν τέκνων αὐτῆς.

20 Τότε ἤρξατο οἰκτιρίζειν τὰς πό-
 λεις, ἐν αἷς ἐγένοντο αἱ πλεῖσαι δυ-
 νάμεις αὐτοῦ, ὅτι ἐμετενόησαν. 21 Οὐαὶ
 σοὶ Χοραζὶν, καὶ σοὶ Βηθσαϊδὰ, ὅτι
 εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυ-
 νάμεις αἱ γινόμεναι ἐν ὑμῖν, πόσους
 αἶν ἐν σάκκῳ καὶ σποδίῳ μετενόησαν.

13 For all the prophets & the law prophesy'd until John.

14 And if ye will receive it, this is Elias which was for to come.

15 He that hath ears to hear, let him hear.

16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have pip'd unto you, and ye have not danc'd: we have mourn'd unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a Devil.

19 The Son of man came eating and drinking, and they say, Behold, a man gluttonous and a wine-bibber, a friend of publicans and sinners: but wisdom is justify'd of her children.

20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee, Chorazin, wo unto thee, Bethsaida: for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 Πάλιν

ANNOTATIONS.

(1) See the Account of this and the other Cities in my Geographical History of N. T. Whence it will appear, how fully verify'd is that Wo denounc'd by our Lord (v. 23.) against *Capernaum*; it being long since so decay'd, as to consist but of six Poor Fishermen's Cottages, and now perhaps wholly Desolate.

(u) The

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themselves by a Religious Violence or Force. 13 This, I say, is the State of the Kingdom of Heaven from the foresaid days of John Baptist's preaching: for All the Prophets and the Law prophesy'd only of things pertaining to the Kingdom of Heaven, until John began his Ministry, who was the First that preach'd that the Kingdom of Heaven was at hand, or then come, or to begin. 14 And if ye will receive it, i. e. the Truth I am going to tell you, tho' it be somewhat Contrary to your generally receiv'd Tradition (viz. that Elias the Thibite shall come again in Person, at the Coming of your Messias, which you understand of the First Coming of the Messias :) This John Baptist is that Person, who is foretold by the Prophets under the name of Elias, which was for to come at the Coming of the Messias. 15 He that has his Ears so dispos'd, as without prejudice to hear the Truth I have now made known unto you, let him hear and weigh well what I have told you; it being a good Means to convince Him, that by Consequence I am your Messias. 16 But so far is the Generality of you Jews from thus impartially weighing what either John Baptist or I my self teach you, that whereunto shall I liken this Generation of you Better, than by saying; It is like unto Children sitting in the Markets, and calling unto their Fellows, 17 and saying: We have pip'd unto you, and ye have not danc'd; we have mourn'd unto you, and ye have not lamented. 18 For as Children, in such a froward and peevish humour, do every thing just contrary to what their Fellows would have them, even so the Men of this Generation cannot be wrought upon by One way of Behaviour and Instruction, or Another: Namely, John came to preach and instruct them, with great Austerity of Living, using the Common Liberty or Satisfaction neither in Eating nor Drinking; and they say, He has a Devil, or is Mad. 19 On the contrary, the Son of Man came to preach and instruct them without such an Austere manner of Living, and using the Common and Innocent Freedoms in Eating and Drinking and Conversation; and they say of him, Behold, a Man Gluttonous and a Wine-bibber, a Friend of Publicans and other Sinners. But notwithstanding the Men of this Generation act thus Perversly; yet they are to know, that after All Wisdom is justify'd of her Children, i. e. Wisdom in whomsoever it be found, and in what different Manner soever it be exercis'd, will be discern'd and approv'd of by such Others as are Themselves endu'd also with Wisdom. And accordingly the Wisdom both of the Baptist's and my Coming in so Different a Manner, as to our Way of Living and Conversation, is Discernible and Approv'd by All that are Themselves endu'd with true Wisdom.

20 Then began He to upbraid the Cities, wherein most of his mighty Works were done, because they repented not. 21 Wo unto thee; (t) Chorazin; wo unto thee, Bethsaida: for if the mighty Works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and ashes, i. e. in the most humble Man-

III.
Christ upbraids the Impenitence of the Jewish Cities, wherein Most of his mighty Works or Miracles were done.

TEXT.

TRANSLATION.

22 Πλὺν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν. 23 Καὶ σὺ Καπερναοῦμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ἄβου καταβιβασθήσῃ· ὅτι ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἀν μέρει τῆς σήμερον. 24 Πλὺν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

25 Εἰ ἐκείνῳ τῷ καιρῷ ἀπακριθεὶς ὁ Ἰησοῦς, εἶπεν· Εὐχομολογῶμαί σοι, πάτερ, κύριε τῶ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remain'd until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 * In that time Jesus answer'd and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast reveal'd them unto babes.

26 Καὶ

ANNOTATIONS.

(μ) The Expression, *Εἰ ἐκείνῳ τῷ καιρῷ*, occurs but Thrice (as I have observ'd) in this Gospel of St Matthew. And in Two of the Three places it is evident from the Harmony of the Gospels, that the Matters of Fact, to which it is prefix'd, are not related in their *due Order of Time*. For, whereas it is said Chap. 12. 1. *Εἰ ἐκείνῳ τῷ καιρῷ, Jesus went on the Sabbath-day thro' the Corn &c.* it is evident from the Gospels of St Mark and Luke, that this was done before Christ's Sermon on the Mount Chap. 5—7. and also before several Particulars related Chap. 8, 9, 10 and 11. of St Matthew. In like manner it is said Matt. 14. 1. *Εἰ ἐκείνῳ τῷ καιρῷ, Herod the Tetrarch heard of the Fame of Jesus*; whereas it is evident from St Mark and Luke, that This came to pass, not presently after what is related Matt. 12 and 13. but Matt. 10. Whence it follows, that the Greek Expression aforementioned is not to be understood in a *Strict Sense*, or so as to denote that the Particulars, which they usher in, were done or fell out in *That Point of Time*, which follow'd next in *Order* to the *Time* wherein came to pass the Particulars next afore related by St Matthew: but the said Greek Phrase is to be understood in a *Large Sense*, or so as to denote a *Certain Considerable Interval or Space of Time*, *In or During which* the several Particulars, which are usher'd in by the said Greek Phrase, did come to pass. And this is no other a Sense than the word *καιρὸς* is very capable of, as denoting not only a *more particular or short Time*, as a *Day or Week*; but also a much *longer Space of Time*, viz. *Months or even Years*. Accordingly by the *καιρὸς* here mention'd it seems most Reasonable to understand *the Time of Christ's Ministry in Galilee after the Imprisonment of the Baptist*; and the Beginning whereof is very particularly and fully taken

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ner. 22 But I say unto you; It shall be more tolerable for Tyre and Sidon at the Day of Judgment, than for you: *In proportion, as Greater Means of Conviction and Repentance have been offer'd to you than to them; so shall Greater Punishment be inflicted on you than on them.* 23 And thou, Capernaum, which art exalted unto Heaven, or the most flourishing and happy Condition, being most Highly advanc'd above other Cities on Account of my having made choice of Thee for my Dwelling or Place of Chief Residence, shalt be brought down to Hell, (t) i. e. shalt be brought to a Ruinous and desolate Condition: for if the mighty Works, which have been done in thee, had been done in Sodom, it would have remain'd until this day. 24 But I say unto you, that it shall be more tolerable for the Land of Sodom, in the day of Judgment, than for thee.

25 In or during (u) that Time of Christ's Ministry (which I am now relating, viz.) in Galilee after the Imprisonment of the Baptist, on a certain Occasion, probably on the Return of the twelve Apostles to him after he had sent them forth to preach (as may be Reasonably infer'd from Luke 10. 21. where our Lord uses the same Thanksgiving upon the Return of the Seventy) Jesus answer'd, i. e. spake in Relation to the said Occasion, and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent as to the World, and in their Own Conceits, and hast reveal'd them unto Babes; i. e. because thou hast been pleas'd to make known the Gospel or Mysteries and Means of Salvation in such a Manner, as that the Cunning, Politick and Proud Men of this World, being acted by wicked Principles, and so wilfully Blinded, do not discern the Excellency of the Gospel, and therefore reject it; whilst such as are Modest, Humble, Meek and Innocent as

IV.

Christ glorifies the Wisdom of God, in revealing the Gospel so as to be embrac'd chiefly by the Humble, Meek & Innocent; and invites Penitent Sinners to him.

A N N O T A T I O N S.

taken notice of by St Matthew, Chap. 4. 12, &c. After which he proceeds to relate the several Particulars of Christ's Ministry, without tying himself up to Order of Time in his Relation of them; but contenting himself to say of some of them only in general, that they happen'd *Εν καιρῷ τῷ καιρῷ*, In or During that Time, viz. of Christ's Ministry. And I am the more confirm'd in this Acceptation of the said Expression, because I find St Matthew using a like Expression in a like Latitude. For Chap. 2. 1. it is said, *Εν τοῖς ἡμέραις ἐκείναις* came John the Baptist &c. Whence *ἡμέραι ἐκείναι* must signify All the Time of Christ's dwelling at Nazareth, which was much nearer 30 than 20 years. And if *ἡμέραι ἐκείναι* may signify so many years, then surely *καιρὸς ἐκεῖνος* may very well signify the two years and upwards of Christ's Ministry in Galilee. Lastly and in short, by *ἐν καιρῷ τῷ καιρῷ* St Matthew may very well be understood to denote the same as he do's by *ἀναστρέφοντων αὐτῶν ἐν τῇ Γαλιλαίᾳ*, Chap. 17. 22. While they abode in Galilee. And hereby are easily solv'd all Objections urg'd against St Matthew's Gospel, as being Faulty as to Wrong-dating of several Particulars of our Saviour's History; without having Recourse to such Notions, as that St Matthew writ on loose Papers, which have not been put together in their due Order.

Now.

TEXT.

TRANSLATION.

26 Ναὶ ὁ πατήρ, ὅτι ἕως ἐγένεθ' εὐδο-
κία ἐμ' ὁραθεῖν σου. 27 Πάντα μοι
παρέδοθ' ὑπὸ τῷ πατρὸς μου· καὶ ἔδειξ'
ἂπληρώσει τὸ υἱόν, εἰ μὴ ὁ πατήρ· ἔδει-
ξ' ὁ πατήρ τις ἂπληρώσει, εἰ μὴ ὁ υἱός,
καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.
28 Δεῦτε πρὸς με πάντες οἱ κοπιών-
τες καὶ πεφορτισμένοι, καὶ ἄναπαύσω
ὑμᾶς. 29 Ἀράτε τὸν ζυγόν μου ἐφ'
ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι ῥαῖός
εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐ-
ρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.
30 Ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορ-
τίον μου ἐλαφρόν ἐστιν.

26 Even so, Father, for so
it seem'd good in thy sight.

27 All things are deliver'd
unto me of my Father: and no
* one knoweth the Son but the
Father: neither knoweth any
* one the Father, * but the Son,
and he to whomsoever the Son
will reveal *him*.

28 Come unto me, all ye
that labour, and are heavy
laden, and I will give you
rest

29 Take my yoke upon
you, and learn of me, for I am
meek and lowly in heart: and
ye shall find rest unto your
souls.

30 For my yoke is easy, and
my burden is light.

Chap. XII.

* In that time Jesus went on
the sabbath-day through the
corn, and his disciples were
* hungry, and began to pluck
the ears of corn, and to eat.

2 But when the Pharisees
saw *it*, they said unto him,
Behold, thy disciples do that
which is not lawful to do up-
on the sabbath day.

3 But he said unto them,
Have ye not read what David

Δαδ,

Κεφ. ιβ'. Εν ἐκείνῳ τῷ καιρῷ ἐπο-
ρεύθη ὁ Ἰησοῦς τοῖς σαββάσι διὰ
τῶν ἀπορέμων· οἱ δὲ μαθηταὶ αὐτοῦ
ἐπείνασαν, καὶ ἤρξαντο πλῖναι σά-
χους, καὶ ἐσθίειν. 2 Οἱ δὲ φαρι-
σαῖοι ἰδόντες εἶπον αὐτῷ· Ἰδὲ οἱ μα-
θηταὶ σου ποιοῦσιν, ὃ οὐκ ἔξεστι
ποιεῖν ἐν σαββάτῳ. 3 Ο δὲ εἶπεν
αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε

ANNOTATIONS.

Now it being thus Reasonable to understand ἐν ἐκείνῳ τῷ καιρῷ in the Sense
abovemention'd, with respect to *Matt.* 12. 1. and 14. 1. it will be but Reasonable
to understand it so likewise in this Chap. 11. 25. which is the only other Place,
wherein, I think, it is us'd in this Gospel. And the Reasonableness hereof will
further appear by considering, that it is evident from *Luke* 10. 21. that our Bl.
Saviour us'd such a Thanksgiving upon the Return of the *Seventy* to him; and
therefore that it is highly probable that this Thanksgiving was also us'd by him
upon the Return of the *Twelve* to Him: Especially since *St Matthew* takes no
notice of such their *Return*, (as *St Mark* and *Luke* do) tho' he do's of their being
sent

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as Children, do gladly embrace it. 26 Even so, Father, hast thou most justly dispos'd things: for so it became Thy infinite Goodness and Justice to do; and therefore so it seem'd good in Thy Sight, or to the Wisdom of thy All-seeing Providence, to do. 27 All things relating to Man's Salvation are deliver'd unto me, as Man, of my Father: And as No one (whether Man or Angel) knows the Son, either in respect of what they are to Believe concerning Him, or to Do in Obedience to Him, but the Father, and He to whom the Father will have reveal'd such Particulars relating to the Son; so on the other hand, neither knows Any one the Father, but the Son, and he to whomsoever the Son will reveal him. 28 Wherefore come unto Me, All ye that labour and are heavy laden, either with the Burden or under the Yoke of your Own Sins, or of the Rites and Ceremonies of the Mosaical Law, and I will give you Rest from Both these. 29 Namely on Condition you take my Yoke upon you, i. e. Submit to the Rules I shall prescribe you; and I shall prescribe no harder Rules unto you, than to learn of Me, or follow the Example I my self shall give you, as in other Respects, so primarily as to Meekness and Lowliness or Humility of Heart, this being the First Preparative or Ground-Work to Piety; for accordingly among all the other Particulars of a good Example I shall set you, you may easily observe, that I am in an extraordinary manner Meek and Lowly in Heart: and if ye shall follow my Example herein, and so proceed in the Practice of the Virtues consequent to such a pious Meekness and Lowliness, ye shall find Rest unto your Souls. 30 For, tho' the Rules I shall prescribe are a Yoke or Restraint in some Degree, yet this my Yoke is Easy in respect of the Yoke of Sin or the Ritual Law; and in like manner, tho' the Precepts I shall give you are some sort of Burden, yet this my Burden is Light in comparison of the Burden either of Sin or of the Ritual Law.

Chap. XII. In or during (w) that time also, viz. of Christ's Ministry in Galilee after the Imprisonment of John Baptist, but long before the Particulars related in the foregoing Chapter, (as appears from my Table of the Harmony of the Gospels) Jesus went on the Sabbath-day (call'd the ~~Sabbath~~ ^{Sabbath} Luke 6. 1) and his Disciples were hungry, and knowing what the Law permitted them (x) to do in such a Case, began to pluck the Ears of Corn, (xx) and rubbing the Corn out of the Ears with their hands, to eat it. 2 But when the Pharisees saw it, they said unto him, Behold, thy Disciples do that which is not lawful to do upon the Sabbath-day. 3 But he said unto them, Have ye not read, (y) what David

v.
Christ justifies
his Disciples in
plucking and rubbing
and eating
the Ears of Corn
on the Sabbath-
day.

+ thro' the Corn.

A N N O T A T I O N S.

sent forth to Preach; unless we suppose him to have penn'd down this Thanksgiving in Reference thereto.

(w) See the foregoing Note (u).

(x) See Deut. 23. 5.

(xx) Compare Luke 6. 1.

(y) 1 Sam. 21. 6.

(z) Hence

TEXT.

TRANSLATION.

Δαβὶδ, ὅτε ἐπείνασεν αὐτὸς, καὶ οἱ μετ' αὐτοῦ; 4 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ τῆς ἄρτης τῆς προθέσεως ἔφαγεν, ἧς οὐκ ἔστιν ἡ αὐτῷ φαγεῖν, ὅθεν τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσι μόνοις; 5 Ἡ οὐκ ἀνέγνωτε ὅτι τῷ νόμῳ, ὅτι τοῖς σαββάσιν οἱ ἱερεῖς ὁ τῷ ἱερῷ τὸ σαββάτον βεβηλῶσι, καὶ ἀναίποί εἰσι; 6 Λέγω δὲ ὑμῖν, ὅτι τῷ ἱερῷ μείζων ὅστιν ᾧδε. 7 Εἰ δὲ ἐνρώκετε τί ὅστιν. Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀμαρτίους. 8 Κύριός γάρ ὅστι καὶ τῷ σαββάτου ὁ υἱὸς τῷ ἀνθρώπῳ.

9 Καὶ μεταβὰς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῆς. 10 Καὶ ἰδοὺ ἄνθρωπος ἡμὴν τῷ χεῖρ ἔχων ξηρὰν. καὶ ἐπιρώτησαν αὐτὸν, λέγοντες. Εἰ ἔστι τοῖς σαββάσι θερά-

did when he was *hungry, and they that were with him;

4 How he enter'd into the house of God, and did eat the shew-bread, which was not lawful for him to eat, * nor for them who were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, & are blameless?

6 But I say unto you, that in this place is *one* greater than the temple.

7 But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemn'd the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 And when he was departed thence, he went into their synagogue.

10 And behold, there was a man which had *his* hand wither'd: and they ask'd him, saying, Is it lawful to heal on

πεύειν;

PARAPHRASE.

vid did, when he was hungry, and they that were with him; 4 How he enter'd into the House of God, *which was then the Tabernacle*, and did eat the Shew-bread *in this Case of Necessity to satisfy Hunger*, which otherwise or in ordinary Cases it was not Lawful for Him to eat, nor for them who were with him, but only for the Priests? Now if This be no where Blam'd in Scripture as a Sinfull Action or Violation of the Ritual Law, either in David and his Men for Eating the Shew-bread, or in the Priest for Giving it them to eat; why should you thus Blame my Disciples for Plucking and Eating a few Ears of Corn on the Sabbath-day, and thereby go about also to Blame Me for permitting them so to do?

5 Or

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5 Or have ye not read in the Law; how *it requires* that on the Sabbath-days the Priests in the Temple *should do those Works, which being done Elsewhere by Others would* profane the Sabbath; and are Blameless notwithstanding, because they do it by God's Appointment and to his Service? 6 But I say unto you, that in this Place is One Greater than the Temple in all Respects relating to this Case; forasmuch as (among other Considerations) He acts by the most immediate Appointment of God, and that to promote the Service and Honour of God more than the Temple could conduce thereto. Wherefore if the Works, that the Priests do on the Sabbath in the Temple, are exempted from Profaning the Sabbath, as being done for the Service of the Temple, or to the Honour of God; then Plucking and Rubbing the Ears of Corn may much more Reasonably be esteem'd, as exempted in my Disciples, from profaning the Sabbath, forasmuch as They are employ'd in my Service, which at present has made it necessary for them so to do; and by being employ'd in my Service, do promote the Honour of God more than the Temple-Service could. 7 But further yet, if Ye had known, what this meaneth Hosea 6. 6. where God says, I will have Mercy, and not, i. e. rather than Sacrifice; had ye known, I say, the True Meaning hereof to be, that God prefers Works of Charity before the exact Observance of Ritual or the like Positive Laws; ye would not have condemn'd my Disciples for not observing the Sabbath in the strictest Rigour of the Law, that they might the Better attend Works of Greater Importance, viz. promoting the Salvation of Others; since on this Account they are, in the Sight of God, Guiltless, in respect of what you blame them for. 8 And it will appear still more plainly, that my Disciples are thus Guiltless, forasmuch as it may be easily inferr'd from the Passages of Scripture already referr'd to, that the strict Jewish Observation of the Sabbath, and all other such like Ritual and Positive Institutions, are not (like Duties of Moral and Eternal Obligation) to be observ'd Indispensably, or in whatever Extremity and Necessity a Man may be; but the said Observation of the Sabbath &c. was made or appointed by God for the Use and Benefit of Man; and that God did not make Man for to subject him to the strict Legal Observation of the Sabbath, or such Ritual and other positive Institutions, in all Cases whatever, even such as be plainly Inconsistent with the Welfare of Man in this Life: So that it may be truly said, that the Son of Man is Lord even of the Sabbath-day, i. e. in extraordinary Cases, or Cases of Necessity, which require the same in order to the Preservation of Life or the like, the rigid Legal Observation of the Sabbath may be dispens'd with by any Man, and therefore Much more by Me, who am the Son of Man in the more emphatical Meaning of the Expression.

9 And when he was departed thence, He went into their Synagogue on another Sabbath-day. 10 And behold, there was a Man which had his hand wither'd: and they ask'd him, saying, Is it lawful in your

VI.
Christ heals a
Man with a wi-
ther'd hand on
the Sabbath.

TEXT.

TRANSLATION.

πύειν; ἵνα κατηγορήσωσιν αὐτοῦ.

11 Ο δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει πρῶτον ἐν, καὶ εἰς ἐμπύση τοῦτο τοῖς σάββασιν εἰς βόθρῳ οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγείρῃ; 12 Πόσῳ οὖν ἀγαθὸν ἄνθρωπος πρῶτον; ὥστε ἔξει τοῖς σάββασιν καλῶς ποιεῖν.

13 Τότε λέγει πρὸς τὸν ἄνθρωπον· Εκτείνει τὴν χεῖρά σου, καὶ ἔξειτενε· καὶ ἀπεκατεστάθη ὅλος, ὡς ἡ ἄλλη.

14 Οἱ δὲ φαρισαῖοι συμβῆλιν ἔλαβον κατ' αὐτὸν ἔξελθόντες, ὥπως αὐτὸν ἀπολέσωσιν. 15 Ο δὲ Ἰησοῦς

γινῶσκων ἀνεχώρησεν ἀκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἔθεράπευσεν αὐτοὺς πάντας.

16 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν.

17 Ὅπως πληρωθῇ τὸ ῥηθὲν ἀπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος·

18 Ἰδοὺ ὁ παῖς μου, ὃν ἠρέπσα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίνει τοῖς ἔθνεσιν ἀπαρχὰς.

19 Οὐκ ἐρίσῃ, οὐδὲ κρυγῇ, οὐδὲ ἀκούσῃ τις ὅτι παῖς πλατείας τὸ φωνεῖ αὐτόν.

20 Κάλανον συντετριμμένον οὐ κατεῖλεν, καὶ λίθον τυφόμενον οὐ σβέσει· ἕως

the sabbath-days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretch'd it forth; and it was restor'd whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But Jesus * knowing it, withdrew himself from thence: and great multitudes follow'd him, and he heal'd them all;

16 And charg'd them that they should not make him known:

17 That it might be fulfill'd which was spoken by Esaias the prophet, saying,

18 Behold, my servant whom I have chosen, my beloved in whom my soul is well pleas'd: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any Man hear his voice in the streets.

20 A bruised reed shall he not break, and smocking flax shall he not quench, till he

TEXT.

TRANSLATION.

ἀν ἐκβάλη εἰς νῆα τὴν χειρὶν.

send forth judgment unto victory.

21 Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔσται

21 And in his name shall the Gentiles trust.

ἐλπιοῦσι.

22 Τότε

PARAPHRASE.

Opinion to heal on the Sabbath-days? that, if he did any ways assert this to be Lawfull, they might Accuse him as a Profaner of the Sabbath, and so not of God. 11 And he said unto them, What Man shall there be found among you, that shall have one Sheep, and if it fall into a Pit on the Sabbath-day, will he not lay hold on it, and lift it out? 12 How much then is a Man better than a Sheep? Wherefore it is Lawfull, according to your own Opinion and Practice, to do Well, i. e. what is Necessary or Requisite to the Life and Welfare of a Living Creature, and therefore especially to Men, on the Sabbath-days, and consequently to heal this poor Man. 13 Then saith He to the Man, Stretch forth thy Hand: and he stretch'd it forth; and it was restor'd whole, like as the other.

14 Then the Pharisees went out, and being enrag'd that Christ had thus shewn the Unreasonableness of their endeavouring to find Fault with him, and so had baffled them, they held a council against him, how they might destroy him some way or other, Right or Wrong. 15 But Jesus knowing it by his Divine Omniscience, withdrew himself from thence into a retir'd place by the Sea-side. And great Multitudes discovering whither he went, follow'd him, and he heal'd them all. 16 And, because his Time of Suffering was not yet come, and so he was willing to avoid the Malice of the Pharisees and others, that sought his Life, he charg'd them, i. e. the Multitudes that follow'd him, that they should not make him known: 17 That it might be fulfill'd, which was spoken by Isaiah the Prophet (Ch. 42. 1.) saying, 18 Behold, my Servant whom I have chosen; my Beloved, in whom my Soul is well pleased: I will put my Spirit upon him, and he shall shew Judgment, i. e. the True way of Serving God, not only to the Jews, but also to the Gentiles. 19 And he shall do this, and not strive, nor cry, neither shall any Man hear his Voice in the Streets, i. e. without Strife and Noise, without Tumult and Disturbance. 20 A bruised Reed shall he not break, and smoking Flax shall he not quench, i. e. Those that are weak in Faith or fall into erroneous and sinful Practices, as long as there shall be any hopes left of Reforming or doing them Good, he shall not deal with Rigorously or Severely, but Gently and Mercifully; till he send forth Judgment unto Victory, i. e. till he shall cause true Religion or the Gospel to be spread Triumphantly over the World, and to be establish'd for Ever. 21 And by this means shall it come to pass, that in his Name shall the Gentiles trust, i. e. embrace the Christian Religion.

VII.
Christ charges the Multitudes that follow him, not to make him known, and why.

TEXT.

TRANSLATION.

22 Τότε προσνέχθη αὐτῷ δαίμων·
 νιζόμενος, τυφλὸς καὶ κωφός· καὶ ἐθεά-
 πωσεν αὐτόν, ὥστε τὸ τυφλὸν καὶ κωφὸν
 καὶ λαλεῖν, καὶ βλέπειν. 23 Καὶ ἐξί-
 σαντες πάντες οἱ ὄχλοι, καὶ ἔλεγον, Μή-
 τι ὁτός ἐστιν ὁ υἱὸς Δαβὶδ; 24 Οἱ
 δὲ φαρισαῖοι ἀκέσαιτες, εἶπον· Οὐ-
 τοὺς ἔκ ἐκβάλλει τὰ δαίμονια, εἰ μὴ
 ὁ τῷ Βεελζεβὺλ ἄρχοντι τῷ δαίμονιων.
 25 Εἰδὼς δὲ ὁ Ἰησοῦς τὰς ἐνθυμήσεις
 αὐτῶν, εἶπεν αὐτοῖς· Πᾶσα βασιλεία
 μερισθεῖσα κατ' ἑαυτῆς, ἐρημῶται· καὶ
 πᾶσα πόλις ἢ οἰκία μερισθεῖσα κατ'
 ἑαυτῆς, ἔσται ἐρημωμένη. 26 Καὶ εἰ ὁ
 σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ'
 ἑαυτὸν ἐμερίσθαι· πῶς οὖν σταθήσεται
 ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ
 ὁ Βεελζεβὺλ ἐκβάλλω τὰ δαίμο-
 νια, οἱ υἱοὶ ὑμῶν ὅτι πῶς ἐκβάλλουσιν;
 ἂν γὰρ τῷ αὐτοῖς ὑμῶν ἔσονται κριταί.
 28 Εἰ δὲ ἐγὼ ὁ πνεῦμα πνεύματος ἐκ-
 βάλλω τὰ δαίμονια, ἄρα ἔφθασεν ἐφ'
 ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 Ἡ
 πᾶς δυνάταί τις εἰσελθεῖν εἰς τὴν οἰ-
 κίαν τοῦ ἰσχυροῦ, καὶ τὰ σκεύη αὐτοῦ
 διαρπάσαι, εἰ μὴ ὁ ἰσχυρὸς ἢ ἰσχυ-
 ρὸν, καὶ τότε ὁ οἰκίας αὐτοῦ διαρπάσῃ;

22 Then was brought unto
 him one posses'd with a devil,
 blind and dumb: and he heal'd
 him, infomuch that the blind
 and dumb both spake and saw.

23 And all the people were
 amaz'd, and said, Is not this
 the son of David?

24 But when the Pharisees
 heard *it*, they said, This fel-
 low doth not cast out devils,
 but by Beelzebub the prince of
 the devils.

25 And Jesus knew their
 thoughts, and said unto them,
 Every kingdom divided against
 it self, is brought to desola-
 tion: and every city or house
 divided against it self, shall not
 stand.

26 And if Satan cast out Sa-
 tan, he is divided against him-
 self; how shall then his king-
 dom stand?

27 And if I by Beelzebub
 cast out devils, by whom do
 your children cast *them* out?
 therefore they shall be your
 judges.

28 But if I cast out devils
 by the Spirit of God, then the
 kingdom of God is come unto
 you.

29 Or how can one enter
 into a strong man's house, and
 spoil his goods, except he first
 bind the strong man? and then
 he will spoil his house.

30 O

ANNOTATIONS.

(z) Hence it is evident, that it was a receiv'd Opinion among the Jews that there is an establish'd Government among the Evil Angels; They having One for their Chief or Prince. Him the Jews here call'd *Beelzebub*, from the Idol-god of the *Ekronites* of that Name; which (*Ekronites*) gave the said name to their

false

false
they
Gre
then

P A R A P H R A S E.

22 Then, *i. e.* After this a considerable Time (as appears from comparing the Gospels of St Mark and Luke, or from the Table of Harmony &c.) was brought unto him one possess'd with a Devil, and also Blind and Dumb: and he heal'd him, insomuch that the Devil was cast out, and the Man that was afore both Blind and Dumb, now both Spake and Saw. 23 And all the People were amaz'd, and said, Is it not plain by these Miracles, that this is the Messiah, who in Scripture is styl'd emphatically the Son of David? 24 But when the Pharisees heard it, being harden'd themselves against all Conviction, and having nothing better to object, they said among themselves, This Fellow does not cast out Devils by the Power of God, but by the Power of (z) Beelzebub the Prince of the Devils. 25 And Jesus knew their thoughts, and said unto them: Tis evident to Common Understandings, that Every Kingdom divided against it self, is brought to Desolation by such Divisions in it self; and Every lesser Society, as City or House, divided against it self, shall not stand, or continue in a good or flourishing State. 26 And therefore, if the Prince of the Devils, whom you call Beelzebub, but the Scripture calls Satan, enables me (who preach a Doctrine most directly against his Interest, as tending to deliver Men from his Power) to cast out the inferior Devils, who are so many Instruments or Servants of Satan, He is divided against himself, Acting by me in Opposition to what he acts by the inferior Devils; and how shall then his Kingdom stand or continue long? So that nothing can be more Absurd as well as Malicious, than this Objection of yours against me. 27 And yet I shall further shew the Absurdity of it by another Consideration. If I by Beelzebub cast out Devils, by whom do your Children, *i. e.* Countrymen undertake to cast them out? therefore they shall be your Judges, *i. e.* since I cast out Devils by no worse Means, nor to any worse purpose, than your own Countrymen undertake to do it, These must condemn you of Partiality and unjust Judgment; or else ye must acknowledge that I cast out Devils by a Divine Power. 28 But if it be thus Apparent, that I cast out Devils by the Spirit of God; then here is a Convincing Proof, that the Kingdom of the Messiah, which according to the Prophecies of Daniel was to be set up by God at this Time, is accordingly come unto you. 29 Or thirdly, to add another Argument that I cast out Devils by a Power Greater than that of the Devils or their Prince, and consequently by the Power of God; How can One enter into a strong Man's house, and spoil his Goods, except he be Able first to bind the strong Man? and then indeed, *viz.* if he be Able first to bind the strong Man, he will be Able also easily to spoil or plunder his House. In like manner I could not by

VIII.

Christ heals a Blind and Dumb Man; and thereupon warns the Jews to avoid the Blasphemy against the Holy Ghost.

A N N O T A T I O N S.

false God, as being Lord of Elies, (for so the word signifies in the Hebrew) which they gave our, their God kept out of his Idol-temple. And accordingly the like Greek Names or Epithets, *viz.* *μυῖστος, δειμονιμύστος, &c.* were given by other Heathens to their Idols.

(zz) See

T E X T.

T R A N S L A T I O N.

30 Ο μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ὄντι· καὶ ὁ μὴ συναγων μετ' ἐμοῦ, σκορπίζει. 31 Διὰ τῆτο λέγω ὑμῖν· Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ ἡ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 Καὶ ὅς ἂν εἴπῃ λόγον κατὰ τὸ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τὸ Πνεύμα· τὸ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τῷ αἰῶνι, οὔτε ἐν τῷ μέλλοντι. 33 Ἡ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· οὐ γὰρ τὸ καλὸν τὸ δένδρον γινώσκεται. 34 Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, ποιεῖν ὅντις; ἐκ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

31 Wherefore I say unto you, All minner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the holy Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 O

P A R A P H R A S E.

my Power, as it were, enter against the Will of Satan, into the Bodies of Men already possess'd by Devils, and cast them out thence, except the Power I act by was Greater than That of the Devils or their Prince; and consequently no other than the Power of God. 30 Lastly, you know this a Common Saying, us'd by or in respect of One Party that is at Irreconcilable Enmity with Another, He that is not with me, is against me; and he that gathers not with me, scatters abroad: Wherefore since it is evident, that I am not with Satan, nor gather with him, i. e. do by no means promote his Interest; it thence follows, according to the foremention'd Proverbial Saying, grounded on Reason and Common Experience, that I am against Satan, and do all I can to destroy his Interest and Kingdom. 31 Wherefore it being thus as evident, as is possible, that I cast

MONTAGUE'S PARAPHRASE.

I cast out Devils and do all other such miraculous Works by the Spirit of God, I say unto you, All manner of other Sin, and that even of Blasphemy shall be forgiven unto Men upon their Repentance: But the Blasphemy against the Holy Ghost, i. e. that Obstinate and Diabolical Degree of Wickedness and Enmity against God, which makes Men choose rather to ascribe the Miracles and other Miraculous or Supernatural Assistance of Christ and his Apostles, to the Power of the Devil, than to yield to the Conviction which such Miracles and Miraculous or Supernatural Assistance carry in them of the Truth of Scripture or Reveal'd Religion, shall not be forgiven unto Men, for this plain Reason, because God in his most just Judgment will not afford to such Men any further Means of Conviction, and consequently no further Means of Repentance and Forgiveness. 32 And this being a Matter of great Importance, I repeat the same again, somewhat more distinctly: All other Sins and Blasphemy may be forgiven Men; Even whosoever (considering me only as a Mean Man) speaks a Word, i. e. Blasphemy against Me for asserting my self to be the Son of Man emphatically so call'd, Dan. 7. 13. that is, the Messias, and is not convinc'd by my Doctrine, tho' it tends only to promote Piety, and is most agreeable to Scripture; yet such an One by duly considering the Power of the Holy Ghost, which not only evidences it self in me at present, but shall be more Illustrious in my Apostles after the Descent of the Holy Ghost upon them, may at length be convinc'd of the Truth of the Gospel, and so Repent; and upon such his Repentance of his former Blasphemy against me, it shall be forgiven him: But whosoever obstinately resists the Conviction arising from the Gifts and Operations of the H. Ghost evidently appearing in me and my Apostles; and speaks blasphemously against the Holy Ghost, by choosing rather to ascribe such his Gifts and Operations to the Power of Evil Spirits, than to yield to the Truth of the Gospel, as for such his Blasphemy, it shall not be forgiven him for ever, or neither in this World, nor in the World to come; forasmuch as God in his just Judgment shall not afford him any other Means of Conviction, nor consequently of Repentance; and without Repentance there is no Forgiveness. 33 A Man may be compar'd to a Tree, and his Words to the Fruit. Wherefore either you must take care to make the Tree Good, and then his Fruit will be Good, i. e. if you were really the Holy Good Men you pretend to be, then you would not thus blaspheme the Holy Spirit of God: or else if you make the Tree Corrupt, and his Fruit also will be Corrupt, and so shew the Corruptness of the Tree, i. e. as you your selves are really Wicked and bad Men, so your Words will be agreeably, and shew the Wickedness of your Hearts: For as the Tree is known by his Fruit, so is a Man's Heart known by his Discourse or Words. 34 O Generation of Vipers, i. e. of perverse and malicious Men, how can ye, being Evil, speak Good things: for out of the Abundance or Treasure of the Heart, the Mouth speaketh.

35 Namely,

TEXT.

TRANSLATION.

35 Ο ἀγαθὸς ἄνθρωπος ἐκ τῆς ἀγα-
θῆ θησαυρῶν τῆς καρδίας, ἐκβάλλει τὰ
ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τῆς
πονηροῦ θησαυροῦ ἐκβάλλει πονηρὰ.
36 Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν,
ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ὑποδώ-
σεται ὡς αὐτῷ λόγον ἐν ἡμέρᾳ κρίσεως.
37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ
ἐκ τῶν λόγων σου καταδικασθήσῃ.

38 Τότε ἀπεκρίθησαν τινες τῶν
γραμματέων καὶ φαρισαίων, λέγοντες·
Διδάσκαλε, θέλομεν ἰδεῖν σὺ σημεῖον
ἰδεῖν. 39 Ο δὲ ἀποκριθεὶς, εἶπεν
αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς ση-
μεῖον ὀπιζητῇ· καὶ σημεῖον οὐ δοθή-
σεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ
τῷ ὡφρέτῃ. 40 Ὡς περὶ γὰρ ἦν Ἰω-
νᾶς ἐν τῇ κοιλίᾳ τῆς κήτης πρὸς
ἡμέρας καὶ πρὸς νύκτας· ὅπως ἔσται ὁ
υἱὸς τῆς ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
πρὸς ἡμέρας καὶ πρὸς νύκτας. 41 Ἄν-
δρες Νινευῖται ἀναστήσονται ἐν τῇ κρί-
σει μετὰ τῆς γενεᾶς τούτης, καὶ κατακρι-
νῶσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κή-
ρυγμα Ἰωνᾶ· καὶ ἰδοὺ, πλεῖον Ἰωνᾶ ὧδε.
42 Βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς τούτης, καὶ
κατακρινῇ αὐτήν· ὅτι ἦλθεν ἐκ τῶν
παραπέραν τῆς γῆς ἀκῦσαι τὴν σοφίαν Σο-

35 A good man out of the
good treasure of the heart,
bringeth forth good things:
and an evil man out of the evil
treasure, bringeth forth evil
things.

36 But I say unto you, That
every idle word that men shall
speak, they shall give account
thereof in the day of judgment.

37 For by thy words thou
shalt be justify'd, and by thy
words thou shalt be condemn'd.

38 Then certain of the
scribes and of the Pharisees an-
swer'd, saying, Master, we
would see a sign from thee.

39 But he answer'd and
said to them, An evil and adul-
terous generation seeketh after
a sign; and there shall no
sign be given to it, but the sign
of the prophet Jonas.

40 For as Jonas was three
days and three nights in the
whale's belly: so shall the Son
of man be three days and three
nights in the heart of the earth.

41 The men of Nineveh
shall rise up in judgment with
this generation, and shall con-
demn it, because they repen-
ted at the preaching of Jonas;
and behold, a greater than Jo-
nas is here.

42 The queen of the south
shall rise up in judgment with
this generation, and shall con-
demn it: for she came from
the uttermost parts of the earth
to hear the wisdom of Solo-

(22) See Chap. 16. 1. and Note (g) in my Paraphrase of Revel. 13. 13.

P A R A P H R A S E.

35 *Namely*, a Good Man out of the Good Treasure of the Heart, *i. e.* whose Heart is sincerely dispos'd to Good, brings forth, or speaks, Good things: and an Evil Man out of the Evil Treasure of his Heart, *i. e.* whose Heart is set upon Evil, brings forth Evil things. 36 But I say unto you, that, however *Light Men* may make of their Words, they are not Unregarded by God; but on the contrary, Every Idle, *i. e.* False or Evil Word that Men shall speak, they shall give Account thereof in the Day of Judgment. 37 For by thy good Words, as well as Actions, thou shalt be justify'd at the Last Day; and by thy evil Words, as well as Actions, thou shalt be condemn'd.

38 Then certain of the Scribes and of the Pharisees answer'd, saying, Master, we would see a miraculous Sign from thee, *i. e.* at thy Call from (22) Heaven, and which should appear more Clearly to be done by the immediate Power of God, than those Miracles we have seen thee do here on Earth, by casting out Devils, &c. More especially, since thou affirm'st thyself to be the Son of Man spoken of by Daniel, we would see Thee Coming in the Clouds of Heaven with the Holy Angels; and then we should readily acknowledge Thee to be the Messiah. 39 But he answer'd, Ye are an Evil and Adulterous Generation of Men: Adulterous I call you, because as the Heart of an Adulterer is estrang'd from his Wife, and is always desirous of some other rather than Her; So your Hearts are estrang'd from God, and you are always desirous of some other Means of Conviction than Those God sees fit to afford you. Thus the Company of you here present is not content with those Miracles I have already shewn you, but seeks after a Sign visibly wrought from Heaven, or more immediately by the Power of God: but after all, I assure you, God will not gratify your perverse Humours, and there shall no such Sign be given to it, viz. this adulterous Generation, but the Sign, *i. e.* such a Sign as was that of the Prophet Jonas. 40 For as Jonas was three Days and three Nights in the Whale's Belly, whence he was deliver'd by the immediate hand of Providence; so shall I the Son of Man be three Days and three Nights (according to the Jewish way of Speaking, and denoting thereby sometimes no more than Part of three Days) in the Heart of the Earth, *i. e.* bury'd in a Grave after my Death, and on the third Day shall be rais'd up to Life again by the immediate Power of God. 41 And having had thus Occasion to mention Jonas, I can't but observe further, and forewarn you, that the Men of Nineveh shall rise up in Judgment with this Generation, and shall condemn it, because they repented at the Preaching of Jonas; and behold a Greater than Jonas is here, not only Preaching to you, but also Working Miracles before you for your Conviction; and yet this Generation is not to be brought to Repentance. 42 In like manner, the Queen of Sheba lying in the South part of Arabia shall rise up in Judgment with this Generation, and shall condemn it; for she came from the Uttermost parts of the then known Earth toward the South, to hear the Wisdom

IX.
Christ's Answer
to the Jews, upon
their requiring to
see a Sign.

TEXT.

TRANSLATION.

λομῶντος· ὃς ἰδὼς, πλεῖον Σολομῶντος
ᾤδε. 43 Όταν δὲ τὸ ἀκάθαρτον πνεύ-
μα ἔξελθῇ ἀπὸ τοῦ ἀνθρώπου, διέρχε-
ται δι' ἀνύδρων τόπων, ζητῶν ἀνάπαυ-
σιν, καὶ οὐκ εὕρισκε· 44 Τότε λέγει·
Επιστρέψω εἰς τὸ οἶκόν μου, ὅθεν ἔξηλ-
θον. Καὶ ἐλθὼν, εἰεῖσκει ὁρλάζοντα,
σιταρωμένον, καὶ κεκοσμημένον. 45 Τό-
τε πορεύεται, καὶ περιλαμβάνει μετ'
ἑαυτοῦ ἐπὶ ἄλλα πνεύματα πονηρότερα
ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ ἡ-
νείαται τὰ ἔργα αὐτοῦ ἀνθρώπου ἐκεῖνους χεί-
ρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γε-
νεᾷ ταύτῃ τῇ πονηρᾷ.

46 Ἐπὶ δὲ αὐτῷ λαλοῦντος τοῖς
ὄχλοις, ἰδὼς ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ
ἐστήκει ἔξω, ζητῶντες αὐτὸν λαλήσαι.

mon; and behold, a greater
than Solomon is here.

43 When the unclean spirit
is gone out of a man, he walk-
eth thro' dry places, seeking
rest, and findeth none.

44 Then he saith, I will
return into my house from
whence I came out: and when
he is come, he findeth it empty,
swept, and garnish'd.

45 Then goeth he, and tak-
eth with himself seven other
spirits more wicked than him-
self, and they enter in and
dwell there: and the last state
of that man is worse than
the first. Even so shall it be
also unto this wicked gene-
ration.

46 While he yet talk'd to
the people, behold, his mother
and his brethren stood with-
out, desiring to speak with him.

47 Εἰπε

ANNOTATIONS.

(a) There being frequent mention made in N. T. of the *Brethren* of Christ, and the like; and it being a Matter which seems worth taking Notice of, tho' pass'd over by others; I have therefore judg'd this Place, where they are first mention'd, the most proper to set this Point in as clear a Light as I can. Concerning these *Brethren* of our Lord there are then *two* Opinions: *One*, that they were the *Sons of Joseph by a former Wife*, or before he was marry'd to the Virgin Mary; and consequently that they were esteem'd by the Unbelieving Jews to be *Really* the *Brethren* of Christ, as *Joséph* was esteem'd to be *Really* his *Father*. And as this is the *more genuine Sense* of the word, so it is the *most early Acceptation* of it, and *most Naturally agreeable* to what the Unbelieving Nazarens said of our Saviour, *Matt. 13. 55. Is not this (i. e. Jesus) the Carpenter's (viz Joseph's) Son? Is not his Mother call'd Mary? and his Brethren James and Joseph, Simon and Judas? &c.* Where as by the *Carpenter* the Jews meant our Lord's *real* (in their Esteem) *Father*, as well as by his *Mother Mary*, his *real Mother*; so in all Reason it is not to be doubted, but by his *Brethren* thus mention'd with the former *Two* they understood likewise his *real Brethren* in their Esteem or Repute. The *Other* Opinion is, that these *Brethren* of our Lord were (not the Sons of Joseph any more than of the V. Mary, but were really) the Sons of *Cleophas* and his Wife *Mary*, Sister to the Bl. Virgin; and consequently were in Strictness of Speech only *Cousin-germans* to our Lord, and so are call'd his *Bre-*

thren

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of Solomon; and behold, a Greater, in respect of Wisdom, than Solomon is here; and yet this Generation despises and rejects his most Wise Instructions. 43 I will therefore tell you by a Similitude, what shall be the Case of the Men of this Generation: When the Unclean or any Evil Spirit is gone, i.e. cast out of a Man, he walks thro' other Parts of the World, which being as it were dry Places, i.e. affording no pleasing Entertainment, the Evil Spirit continues thus for some time seeking Rest, or a fit Person to take up his Abode in, and finds none. 44 Then he says, I will return into my House, i.e. the Man from whence I came out: and when he is come, he finds it empty, swept, and garnish'd, i.e. he finds the Man more dispos'd and fitted to receive him than at first. 45 Then goes he, and takes with himself seven other Spirits more wicked than himself, and they enter into that Man, and dwell there; and the Last State of that Man is worse than the First. Even so shall it be also unto this Wicked Generation. Ignorance, Superstition and Malice, like so many Evil Spirits, have by the Preaching of the Gospel been beginning to be in some measure dispell'd from amongst Them: But These meeting with Less entertainment even in the Heathen World than among the Jews, and finding the Hearts of these Men still prepar'd to receive and entertain them, they return into them again, and filling them with more incurable Wickedness and Impenitence than ever, fit them for a dreadfull and exemplary Destruction.

46 While he yet talk'd to the People, behold, his Mother and his (a)reputed Brethren stood without, desiring to speak with him: for they could not come at him, because of the Multitude that was about him.

X.

who are esteem'd
by Christ to be
his Mother, Bre-
thren, and Sisters.

47 Then

A N N O T A T I O N S.

thren only in the larger and less proper Sense of the Word, wherein it is us'd in the Hebrew tongue to denote also Cousin-germans, as Abraham call'd Sarah his Sister, &c. And this Opinion seems to have been first started by St Jerom, and so is much Later than the former; as well as founded on a Sense of the Word not only less proper, but also less agreeable to the forecited Matt. 13. 55. For why should the Nazarens, having mention'd Jesus's real Mother, and him whom they took to be his real Father, immediately mention his Cousin-germans, without mentioning the Father and Mother of the said Cousin-germans, viz Cleophas and his Wife Mary; since it is certain from the History of the Gospel, that Both of them were then Alive, being living after Christ's Resurrection? Had the Nazarens by the Brethren of our Lord meant only such his Cousin-germans, it is but Reasonable to suppose they would have express'd themselves thus: Is not this the Carpenter's Son? is not his Mother call'd Mary? and his Uncle and Aunt, Cleophas and Mary; and their Sons, James and Joses? &c. Upon these Considerations therefore I am induc'd to prefer the First Opinion: Whence it will follow, that as Joseph, the reputed Father of Christ, was otherwise call'd Alpheus, as appears from Chap. 10. 4. so the V. Mary, the real Mother of Jesus, was otherwise call'd the Mother of James and Joses, &c. (as Mark 15. 40, 47, &c.) as being their Mother in Law, or the second Wife of Joseph their real Father. And hence it will also follow, that the V. Mary is mention'd as being at our Saviour's Cross by the

R 2

other

T E X T.

TRANSLATION.

47 Εἶπε δὲ πρὸς αὐτῷ· Ἰδὺ ἡ μήτηρ
 σου καὶ οἱ ἀδελφοί σου ἔξω ἐσθῆκασι, ζη-
 τῶντές σοι λαλήσαι. 48 Ο δὲ ἀπο-
 κριθεὶς, εἶπε πρὸς τοὺς ἐπὶ πρὸς αὐτῷ· Τίς ἐστὶν
 ἡ μήτηρ μου, καὶ πίνες εἰσὶν οἱ ἀδελ-
 φοί μου; 49 Καὶ ἐκτείνας τὴν χεῖρα
 αὐτοῦ ὅτι τῶς μαθηταῖς αὐτοῦ, εἶπεν·
 Ἰδὺ ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου.
 50 Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ
 πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου
 ἀδελφός, καὶ ἀδελφὴ, καὶ μήτηρ ὅσιν.

Κεφ. ιγ'. Εἰς δὲ τῇ ἡμέρᾳ ἐκένη
 ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας,
 ἐκάθητο πρὸς τὴν θάλασσαν. 2 Καὶ
 συνήχθησαν πρὸς αὐτὸν ὄχλοι πολ-
 λοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμ-
 βάτα κατῆσθαι· καὶ πᾶς ὁ ὄχλος
 ὅτι τὴν αἰχμαλὸν εἰσῆλθαι. 3 Καὶ ἐλά-
 λησεν αὐτοῖς πολλὰ ἐν παραβολαῖς,
 λέγων· Ἰδὺ ἐξῆλθεν ὁ σπείρων ὁ σπεί-
 ρειν. 4 Καὶ ὡς τὸ σπείρειν αὐτὸν, ἂν
 μὲν ἔπεσε πρὸς τὴν ὁδὸν· καὶ ἤλ-
 θε τὰ πετεινά, καὶ κατέφαγεν αὐτά.
 5 Ἀλλὰ δὲ ἔπεσεν ὅπου τὰ πετρῶ-
 δη, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ
 ἐφάνη ἐξερύττειν, ἀλλὰ τὸ μὴ ἔ-
 χεν βάθος γῆς. 6 Ἡλίου δὲ
 ἀνατείλοντος ἐκαυματίσθη· καὶ
 ἀλλὰ τὸ μὴ ἔχεν ῥίζαν, ἐξηράνθη.
 7 Ἀλλὰ δὲ ἔπεσεν ὅπου τὰς ἀκρί-
 νας,

47 Then one said unto him,
 Behold, thy mother and thy
 brethren stand without, de-
 siring to speak with thee.

48 But he answer'd and said
 unto him that told him, Who
 is my mother? and who are
 my brethren?

49 And he stretch'd forth
 his hand towards his disciples,
 and said, Behold my mother,
 and my brethren.

50 For whosoever shall do
 the will of my Father which
 is in heaven, the same is my
 brother, and sister, and mother.

Chap. XIII.

The same day went Jesus
 out of the house, and sat by
 the sea-side.

2 And great multitudes were
 gather'd together unto him,
 so that he went into a ship, and
 sat; and the whole multitude
 stood on the shore.

3 And he spake many things
 unto them in parables, saying,
 Behold, a sower went forth to
 sow.

4 And * as he sow'd, some
 seeds fell by the way-side, and
 the * birds came and devour'd
 them up.

5 Some fell upon stony pla-
 ces, where they had not much
 earth: and forthwith they
 sprung up, because they had
 no deepness of earth:

6 And when the sun was
 up, they were scorched; and be-
 cause they had not root, they
 wither'd away.

7 And some fell among

thorns,

T E X T.

T R A N S L A T I O N.

θας, καὶ ἀνέβησαν αἱ ἀκανθαι, καὶ
ἀπέπνιξαν αὐτά. 8 Ἀλλὰ δὲ ἔπε-
σεν ὅτι τὴν γῆν τὴν καλὴν, καὶ
ἐδίδου καρπὸν, ὁ μὲν ἑκατὸν,
thorns : and the thorns sprung
up and choak'd them.
8 But other fell into good
ground, and brought forth
fruit, some an hundred-fold,

P A R A P H R A S E.

47 Then one, *that was near him*, said unto him, Behold, thy Mother
and thy Brethren stand without, desiring to speak with thee. 48 But
he answer'd and said unto him that told him, Who is my Mother? and
who are my Brethren, *thinkest thou in my Esteem?* 49 And he stretch'd
forth his hand towards his Disciples, and said, Behold, *these are they*
whom I esteem, in a more especial manner, as my Mother and my Brethren.
50 For *I esteem not of Others by Nearness of Blood, or any Earthly Re-*
lation or Affection: but whosoever shall do the Will of my Father which
is in Heaven, the same is in a principal manner esteem'd by me as my
Brother, and Sister, and Mother.

S E C T. III. N^o 6.

*Wherein Christ sets forth the several Particulars relating to the
Kingdom of Heaven or the Gospel, by Parables, i. e. Similitudes
or Comparisons, contain'd Chap. XIII. 1 — 53.*

Chap. XIII. The same day went Jesus out of the House, *wherein he*
was discoursing to the People, when his Mother and Brethren came to
him, (as was said Chap. 12. 46.) and sat for some time by the Sea-side,
viz. by the side of the Sea of Galilee. 2 And great Multitudes were ga-
ther'd together unto him, so that *in order to avoid being Crowded, and*
that he might be the better heard, He went into a Ship or Boat, and sat;
and the whole Multitude stood *along* on the Shore. 3 And he spake
many things unto them in Parables, *i. e. Similitudes or Comparisons,* say-
ing, Behold, a Sower went forth to sow. 4 And as he sow'd, some
Seeds fell by the Way-side, and the Birds came and devour'd them up.
5 Some fell on Stony places, where they had not much Earth; and
forthwith they sprung up, because they had no Deepness of Earth:
6 and when the sun was up, they were scorch'd; and because they had
not Root, they wither'd away. 7 And some fell among Thorns; and
the Thorns sprung up and choak'd them. 8 But other fell into good
Ground, and brought forth fruit; some an hundred-fold, some sixty-
fold,

I.
Christ delivers
the Parable of
the Sower &c.

A N N O T A T I O N S.

other Evangelists, as well as by St John, tho' not under the same Name. And
surely it is more likely that they should omit Mary the Wife of Cleophas, than
Mary the Mother of our Lord, and Mother in Law of James, &c.

(aa) Namely.

TEXT.

TRANSLATION.

ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

some sixty-fold, some thirty-fold.

9 Ὁ ἔχων ὦτα ἀκέειν, ἀκέτω.

9 * He that hath ears to hear, let him hear.

10 Καὶ προσελθόντες οἱ μαθηταί, εἶπον αὐτῷ. Διατί εἰς ὡραίας λαλεῖς αὐτοῖς;

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. Ὅτι ὑμῖν δέδοται γινῶσθαι τὰ μυστήρια τῆς βασιλείας τοῦ ὕψους, ἐκείνοις δὲ οὐ δέδοται.

11 He answer'd and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 Ὅστις γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ περισσεύσεται. ὅστις δὲ οὐκ ἔχῃ, καὶ ὃ ἔχῃ, ἀρθήσεται ἀπ' αὐτοῦ.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Διὰ τῆτο εἰς ὡραίας αὐτοῖς λαλῶ, ὅτι βλέποντες ὃ βλέπουσι, καὶ ἀκούοντες οὐκ ἀκούουσιν, ὅθεν σιωποῦσι.

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand.

14 Καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἠσαΐου, ἡ λέγουσα. Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε. καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδῃτε.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.

15 Επαχμώθη γὰρ ἡ καρδία τῷ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκυσαν, καὶ τὰς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.

15 For this people's heart is wax'd gross, and their ears are dull of hearing, and their eyes they have clos'd; lest at any time they should see with *their* eyes, and hear with *their* ears, & should understand with *their* heart, and should be converted, and I should heal them.

16 Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέψουσιν καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκέει.

16 But blessed are your eyes, for they see; and your ears, for they hear.

T E X T.

TRANSLATION.

17 Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ πρῶφῆται καὶ δίκαιοι ἐπέθυμουν ἰδεῖν ἃ βλέπετε, καὶ οὐκ

17 For verily I say unto you, that many prophets and righteous men have desir'd to see those things which ye see,
 εἶδον.

P A R A P H R A S E.

fold, some thirty-fold. 9 He that has Ears to hear, let him hear or attend to, and duly weigh the great Importance of this Parable.

10 And, when he was alone, the Disciples came, and said unto him, Why speakest thou unto them in Parables, and not rather in a ^{II.} Literal ^{why Christ spake} and most plain manner; or at least, why dost thou not explain this Parable in Parables.

11 He answer'd and said unto them, Because it is given, or vouchsaf'd by God, unto you to know the Mysteries of the Kingdom of Heaven, i. e. the Truths, Blessings and Privileges of the Gospel, several of which were conceal'd from former Ages; but to them it is not given.

12 For whosoever hath, i. e. duly improves the Instructions and Advantages which have been already given him, as you do, to him shall be given more, and that so as he shall have more Abundance, i. e. abundantly more and more Instructions and Advantages vouchsaf'd unto him: but whosoever has not, i. e. whosoever by not making a due Use of the Instructions and Advantages he has already had, is no better than if he never had them, from him shall be taken away even that, i. e. those Advantages and Means of Instruction he has thus Unprofitably had; so far shall he be from having any new Advantages vouchsaf'd unto him.

13 Therefore speak I to them in Parables: because they seeing the greatest Miracles, yet see not so as to be convinc'd thereby; and hearing the plainest Doctrines, yet they hear not so as to heed what it is they hear, neither consequently do they hear so as to understand, and practise accordingly. 14 And in them is fulfill'd the Prophecy of Isaiah (Chap. 6. 9.) which saith, By hearing ye shall hear, i. e. ye shall indeed hear, and shall not understand; and seeing ye shall see, i. e. ye shall indeed see, and shall not perceive.

15 For this People's Heart is waxed gross or slow of understanding, and their Ears are dull of hearing, and their Eyes have they clos'd; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal, i. e. save them. 16 But blessed are your Eyes, for they see so, and your Ears, for they hear so, as that ye make a right Use of what ye see and hear to the Purposes of Religion; and therefore as a Reward to you, it is given to you to know the Mysteries of the Kingdom of Heaven, as was said afore (v. 11.) And this is no small Reward or Favour vouchsaf'd unto you.

17 For verily I say unto you, that many Prophets and other Righteous Men of Old have desir'd to see those things which

TEXT.

TRANSLATION.

εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.

18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τῆς σπειρομένης. 19 Πάντος ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς, καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ. οὗτός ἐστιν ὁ σπείρων ἐν τῇ ὁδῷ σπαρεῖς. 20 Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν. 21 Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ ὡς ὁ χερσὶς ἐστὶν γενουμένης δὲ θλίψεως ἢ διωγμοῦ ἀφ' οὗ τὸν λόγον, εὐθὺς σκανδαλίζεται. 22 Ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων· καὶ ἡ μέριμνα τῆς αἰῶνος τούτου, καὶ ἡ ἀπάτη τῆς πλάνης συμπνίγει τὸν λόγον, καὶ ἀκαρπίζονται. 23 Ὁ δὲ ἐπὶ τῇ γῇ τῇ καλλίᾳ σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ συνιῶν. ὅς δὲ καρποφορεῖ, καὶ ποιεῖ, ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

and have not seen *them*: and to hear those things which ye hear, and have not heard *them*.

18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his heart: this is he which receiv'd seed by the way-side.

20 But he that receiveth the seed into stony places, the same is he that heareth the word, and *forthwith with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word,*forthwith he is offended.

22 He also that receiveth seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that receiveth seed into the good ground, is he that heareth the word, and understandeth *it*, which also beareth fruit, and bringeth forth some an hundred fold, some sixty, some thirty.

24 Ἀλλὰ

PARAPHRASE.

which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

18 Hear ye therefore the *Explication or Meaning* of the Parable of the Sower, which ye desir'd to (aa) hear of Me. By the Sower is to be understood the Preacher of the Gospel; and by the Seed, the Doctrines of the

III.
Christ explains
the Parable of
the Sower &c.

PARAPHRASE.

the Gospel. And whereas I told you, some Seeds fell by the Way-side, which is altogether unfit to bring forth Fruit; so the Gospel is heard by some, who are not at all dispos'd to embrace and practise it: And whereas the Fowls came and devour'd up the Seeds that fell by the Way side; 19 so when any One, that is not at all dispos'd to embrace and practise what he is taught, hears the Word of the Kingdom, i. e. the Gospel preach'd, and understands it Not, i. e. never thinks more of what he has heard, at least do's not meditate on it so as to understand aright the Importance of it, and his own Duty agreeably thereto; then this is brought about by this Means, viz. there comes the wicked One, and, as it were, ~~draw~~ away that which was sown in his Heart, i. e. presently puts out *catches* of his Thoughts, by some Means or other, what he had just afore heard Preach'd; so that he never more Remembers it, or at least never Regards it. This is He who receiv'd Seed by the Way-side, i. e. who is denoted by the Way-side that some of the Seed fell on. 20 But he that receiv'd Seed into Stony places, i. e. he that is signify'd by the Stony places on which other Seed fell, and where it had not much Earth, and forthwith sprung up, because it had not Deepness of Earth; and when the Sun was up, was scorcht; and because it had not Root, wither'd away; the same is he that hears the Word or Gospel, and forthwith or for the present with Joy receives it. 21 Yet has he not Root in himself, but dureth for a while only, i. e. whereas he receives or embraces the Gospel not upon mature Consideration and solid Reasons, he as Quickly renounces it again, as he at first embrac'd it: for when Tribulation or Persecution arises because of the Word or Gospel, forthwith or presently he is offended at it, i. e. renounces it. 22 He also that receiv'd Seed among the Thorns, i. e. is denoted by the Thorny Ground, the same is he that hears the Word or Gospel preach'd; and the Care of this World, and the Deceitfulness of Riches (either in making Men value them Overmuch, or in withdrawing them from the Concerns of Religion to the Pursuit of sinfull Pleasures, or the like) choak the Word, i. e. take away or hinder the Effects thereof; and so he becomes Unfruitfull, so far at least as to bring no Fruit to Perfection. 23 But he that receiv'd Seed into the good Ground, i. e. is denoted by the good Ground which receiv'd Seed, and brought forth fruit according to the different Goodness of the Soil, some an hundred-fold, some sixty, &c. the same is He that hears the Word, and duly meditates on it, and so understands it; which also bears Fruit, and brings forth some an hundred-fold, some sixty, some thirty, i. e. who lives also according to the Rules of the Gospel, and practises the Duties thereof, One in an Higher, Another in a Lower, but all in a considerable Degree of Piety, according to the different Circumstances or Abilities of Mind, Body or Estate.

(aa) Namely as appears Luke 8. 9.

TEXT.

TRANSLATION.

24 Ἀλλὺ πᾶβολῷ πῤέθηκεν αὐτοῖς, λέγων· Ὡμοιώθη ἡ βασιλεία τῷ ἔρχοντι ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ· 25 Ἐν δὲ τῷ καθεύδειν τῆς ἀνθρώπου, ἦλθεν αὐτοῦ ὁ ἐχθρὸς, καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τῆς σίτης· καὶ ἀπῆλθεν. 26 Ὅτε δὲ ἐβλάστει· ὁ χορὸς, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27 Προσελθόντες δὲ οἱ δούλοι τῷ οἰκοδεσπότῃ, εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἐχρὶ τὰ ζιζάνια; 28 Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἀνθρώπου τὸ ἐποίησεν. Οἱ δὲ δούλοι εἶπον αὐτῷ· Θέλεις ὅτι ἀπελθόντες συλλέξωμεν αὐτά; 29 Ὁ δὲ ἔφη· Οὐ· μήποτε συλλέγοντες τὰ ζιζάνια, ἐκριζώσῃτε ἅμα αὐτοῖς τὸ σῖτον. 30 Ἀφετε συναυξάνειν ἀμφότερα μέχρι τῆς θερισμοῦ· καὶ ἐν τῷ καρπῷ τῆς θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε τρωτόν τὰ ζιζάνια, καὶ δύνάτε αὐτὰ εἰς δεσμάς, τοῦς τὸ καὶ καυῶσαι αὐτά· τὸ δὲ σῖτον συναγαγίτε εἰς τὸ σποθήκην μου.

31 Ἀλλὺ πᾶβολῷ πῤέθηκεν αὐτοῖς, λέγων· Ὁμοία ἐστὶν ἡ βασιλεία τῷ ἔραντι κόκκῳ σιάντῳ, ὃν λαβὼν ἀνθρώπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

32 Ὁ μικρότερος μὲν ὅστις πάντων τῶν

24 Another parable put he forth unto them, saying, The kingdom of heaven is like unto a man which sow'd good seed in his field :

25 But while men slept, his enemy came and sow'd tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appear'd the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sow'd in his field:

32 Which indeed is the least

σπερμάτων

TEXT.

TRANSLATION.

σπερμάτων· ὅταν δὲ αὐξηθῇ, μείζον
τῶν λαχόντων ὅσιν· καὶ γίνεται δένδρον, ὥστε
ἐλθεῖν τὰ περὶ αὐτῆς ἄνθρωποι, καὶ κατα-
σκηνώσιν ἐν τοῖς κλάδοις αὐτῆς.

33 Ἄλλω παραβολῇ ἐλάλησεν
αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν ἁ-
νῶν ζυμῇ, ἣν λαβῶσα γυνὴ ἐνεκρύψεν εἰς
ἀλεύρῳ σάτα τρία, ἕως ἃ ἐζυμώθη ὅλον.

of all seeds: but when it is
grown, it is the greatest among
herbs, and becometh a tree:
so that the birds of the air
come and lodge in the branches
thereof.

33 Another parable spake
he unto them; The kingdom
of heaven is like unto leaven,
which a woman took and hid
in three measures of meal, till
the whole was leaven'd.

34 Ταῦτα

PARAPHRASE.

24 Another Parable put he forth unto them, saying, The Kingdom
of Heaven, *i. e. State of the Gospel in this World* is like unto a Man
which sow'd good Seed in his Field: 25 But while Men slept, his Ene-
my came and sow'd Tares or Cockles among the Wheat, and went his
way. 26 But when the Blade was sprung up, and brought forth Fruit,
then appear'd the Tares or Cockles also. 27 So the Servants of the
Householder came and said unto him, Sir, didst thou not sow good Seed
in thy Field? from whence then has it Tares? 28 He said unto them,
An Enemy has done this. The Servants said unto him, Wilt thou then
that we go, and gather them up? 29 But he said, Nay; lest, while ye
gather up the Tares, ye root up also the Wheat with them. 30 Let
both grow together until the Harvest: and in the time of Harvest I
will say to the Reapers, Gather ye together first the Tares, and bind
them in Bundles to burn them: but gather the Wheat into my Barn.
*This Parable our Saviour himself explaining v. 37 — 43. therefore needs
not to be explain'd here.*

IV.
The Parable of
the Tares.

31 Another Parable put he forth unto them, saying, The Kingdom
of Heaven, or *State of the Gospel*, is like to a Grain of Mustard-seed,
which a Man took and sow'd in his Field: 32 which indeed is the
least of all Seeds; but when it is grown, it is the greatest among Herbs,
and becomes a Tree in those Parts of the World; so that the Birds of the
Air come and lodge in the Branches thereof. *For in like manner, tho'
the Gospel at its first appearing be receiv'd only by a very few and mean
Persons; yet in time it shall spread it self over the World, and be embrac'd
by the several Nations thereof.*

V.
The Parable of
the Grain of Mu-
stard-seed.

33 And to the same purpose of illustrating the great Progress the Gospel
should make, another Parable spake he unto them, viz. The Kingdom of
Heaven is like unto Leaven, which a Woman took and hid in three
Measures or Bushels of Meal, till the whole quantity of Meal was leaven'd:

VI.
The Parable
of Leaven.

TEXT.

TRANSLATION.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰη-
σοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
χωρὶς παραβολῆς οὐκ ἐλάλει αὐ-
τοῖς. 35 Ὅπως πληρωθῇ τὸ ῥηθὲν
ἀπὸ τοῦ προφήτου, λέγοντος, Ανοί-
ξω ἐν παραβολαῖς τὸ στόμα μου·
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβο-
λῆς κόσμου.

36 Τότε ἀφῆκε τὰς ὄχλους, ἦλθεν
εἰς τὴν οἰκίαν ὁ Ἰησοῦς· καὶ προσῆλθον αὐ-
τῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φε-
ρσον ἡμῖν τὴν παραβολὴν τὴν τῶν ζιζανίων τοῦ
ἀγροῦ. 37 Ὁ δὲ ἀποκριθεὶς, εἶπεν
αὐτοῖς· Ὁ σπείρων τὸ καλὸν σπέρμα,
ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου. 38 Ὁ δὲ
ἀγρὸς, ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν
σπέρμα, εἰσὶν οἱ υἱοὶ τῆς βασιλείας·
καὶ δὲ ζιζάνια, εἰσὶν οἱ υἱοὶ τοῦ πονηροῦ.
39 Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ, ἐστὶν
ὁ διάβολος· ὁ δὲ θερισμὸς, συντέλεια
τοῦ αἰῶνος ἐστίν· οἱ δὲ θερισταί, ἄγγελοι εἰσιν.
40 Ὡστερ ὅτι συλλέγειται τὰ ζιζάνια,
καὶ πυρὶ κατακαίεται· ὅτως ἔσται ἐν τῇ
συντελείᾳ τοῦ αἰῶνος τούτου. 41 Ἀπο-
στέλλει ὁ υἱὸς τοῦ ἀνθρώπου τὰς ἀγγέλους
αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
αὐτοῦ πάντα τὰ σκάνδαλα, καὶ τὰς ποιεῖ-
ντας τὰ ἀνομία. 42 Καὶ βαλῶσιν αὐ-
τὰς εἰς τὴν χάμινον τοῦ πυρός· ἐκεῖ ἔσται
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

34 All these things spake
Jesus unto the multitude in
parables, and without a parable
spake he not unto them:

35 That it might be fulfill'd
which was spoken by the pro-
phet, saying, I will open my
mouth in parables, I will utter
things which have been kept
secret from the foundation of
the world.

36 Then Jesus sent the mul-
titude away, and went into
the house: and his disciples
came unto him, saying, *Ex-
plain unto us the parable of the
tares of the field.

37 He answer'd and said
unto them, He that soweth the
good seed, is the Son of man:

38 The field is the world:
the good seed are the children
of the kingdom: but the tares
are the children of the wicked
one:

39 The enemy that sow'd
them, is the devil: the harvest
is the end of the world: and
the reapers are the angels.

40 As therefore the tares
are gather'd and burnt in the
fire; so shall it be in the end
of this world.

41 The Son of man shall
send forth his Angels, and they
shall gather out of his kingdom
all that offend, and them which
do iniquity;

42 And shall cast them in-
to *the furnace of fire: there
shall be wailing and gnashing
of teeth.

TEXT.

TRANSLATION.

43 Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτοῦ. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

44 Πάλιν

PARAPHRASE.

For in like manner shall the Gospel in time spread its Influence over the World. 34 All these things spake Jesus unto the Multitude in Parables, and without a Parable spake he not unto them *at this time*: Which as he did for the Reason above (v. 11—17.) mention'd, so also for this Reason, 35 That it might be fulfill'd which was spoken by the Prophet (Psal. 78. 2.) I will open my Mouth in Parables, I will utter dark Sayings of Old, or Things which have been kept secret from the Foundation of the World.

36 Then Jesus sent the Multitude away, and went into the House (mention'd v. 1.) and his Disciples came unto him, saying, Explain unto us the Parable of the Tares of the Field. 37 He answer'd and said unto them: He that sows the good Seed, is put to denote Me the Son of Man, the First Preacher of the Gospel, and also any Other true Preacher of the Gospel sent by me. 38 The Field is put to signify the World: the good Seed are the Children of the Kingdom, i. e. denote good Christians; but the Tares are the Children of the wicked One, i. e. wicked Men. 39 The Enemy that sow'd them, viz. the Tares, is, i. e. denotes the Devil: the Harvest is, i. e. denotes the End of the World; and the Reapers are, i. e. signify the Angels of God. 40 As therefore the Tares are represented in the foremention'd Parable to be gather'd and burnt in the Fire; so shall it be in the End of this World. 41 For then the Son of Man, i. e. Christ shall send forth his Angels, and they shall gather out from among the Children of his Kingdom, i. e. from among the Good and Sincere Christians, All that offend, i. e. make others to offend by their false Doctrines, or the like, and in general All them which do Iniquity; 42 and shall cast them into the Furnace of Fire prepar'd for the Devil and his Angels: there shall they be tormented for ever, which shall cause in them fruitless Bewailing (b) of their most miserable Condition, and the Extremity of their Pain shall cause Gnashing of Teeth. 43 Then shall the Righteous be crown'd with such Glory, as shall shine forth as the Sun, in the Kingdom of their Father. He that has Ears to hear, let him hear or regard this different Condition of the Good and Bad in the World to come, as he ought.

VII.
Christ explains
the Parable of
the Tares.

(b) See my Paraphrase also on Chap. 8. 12.

TEXT.

TRANSLATION.

44 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία
τῷ ὕδατι θησαυρῷ κεκρυμμένῳ ἐν τῷ
ἀγρῷ, ὃν εὐρὼν ἀνθρώπος ἔκρυψε, καὶ ἀπὸ
τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει,
πωλεῖ, καὶ ἀγοράζει τὸ ἀγρὸν ἐκεῖνον.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῷ
ὕδατι ἀνθρώπῳ ἐμπόρῳ, ζητῶντι καλὰς
μαργαρίτας. 46 Ὃς εὐρὼν ἕνα πολύ-
τιμον μαργαρίτην, ἀπελθὼν, πέπρακε
πάντα ὅσα ἔχει, καὶ ἠγόρασεν αὐτόν.

47 Πάλιν ὁμοία ὅστιν ἡ βασιλεία
τῷ ὕδατι σαγῆνι βληθείσῃ εἰς τὴν θά-
λασσαν, καὶ ἐκ παντὸς γένους συναγαγέσθῃ.

48 Ἡν, ὅτε ἐπληρώθη, ἀναβιάσαντες
ἐπὶ τὸν ἀγρὸν, καὶ καθίσαντες, συνέλε-
ξαν τὰ καλὰ εἰς ἀγῆα, τὰ δὲ σαφὰ
ἔξω ἔβαλον.

49 Οὕτως ἔσται ἐν τῇ
σωτηρίᾳ ὁ αἰὼν. ἔξελεύσονται οἱ ἄγ-
γλοι, καὶ ἀφοριῦσι τοὺς ποιητὰς ἐκ μέσων
καὶ δικαίων. 50 Καὶ βαλῶσιν αὐτοὺς εἰς
τὸν ἕρμιον ὃς πυρός· ἐκεῖ ἔσται ὁ κλαυθ-
μὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

51 Συνή-
κατε ταῦτα πάντα; Λέγουσιν αὐτῷ. Ναὶ
Κύριε. 52 Ὁ δὲ εἶπεν αὐτοῖς. Διὰ
τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς
τὴν βασιλείαν τῶν ὀφθαλμῶν, ὁμοίος ἐστὶν ἀν-
θρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ
θησαυροῦ αὐτοῦ κατὰ καὶ παλαιά. 53 Καὶ
ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς ταῖς παρα-
βολαῖς ταῦτας, μετήρην ἐκεῖθεν.

44 Again, the kingdom of
heaven is like unto treasure
hid in a field: the which when
a man hath found, he hideth,
and for joy thereof goeth and
felleth all that he hath, and
buyeth that field.

45 Again, the kingdom of
heaven is like unto a merchant-
man, seeking goodly pearls:

46 Who when he had found
one pearl of great price, he
went and sold all that he had,
and bought it.

47 Again, the kingdom of
heaven is like unto a net that
was cast into the sea, and ga-
ther'd of every kind.

48 Which, when it was full,
they drew to shore, and sat
down, & gather'd the good in-
to vessels, but cast the bad away.

49 So shall it be at the end
of the world: the angels shall
come forth, and separate the
wicked from among the just;

50 And shall cast them into
the furnace of fire: there shall
be wailing & gnashing of teeth.

51 *Have ye understood all
these things? They say unto
him, Yea, Lord.

52 Then said he unto them,
Therefore every scribe which
is instructed unto the kingdom
of heaven, is like unto a man
that is an householder, which
bringeth forth out of his trea-
sure things new and old.

53 And it came to pass, that
when Jesus had finish'd these
parables, he departed thence.

P A R A P H R A S E.

44 Again, *Jesus spake unto them another Parable, viz.* The Kingdom of Heaven is like unto Treasure hid in a Field: the which when a Man has found, he hides, and for Joy thereof go's and sells All that he has, and buys that Field: *For in like manner the Piety and Happiness set forth by the Gospel is such a Treasure, that every truly Good and Wise Man, that has once come to the Knowledge of the Gospel, will part with all he has in this World, to secure to himself the Happiness promis'd by the Gospel.*

VIII.
The Parable of
the Treasure hid in
a Field.

45 Again, the Kingdom of Heaven is like unto a Merchant-man, seeking goodly Pearls: 46 who, when he had found one Pearl of great Price, he went and sold All that he had, and bought it: *For in like manner the Piety and Happiness of the Gospel is a Jewel of such Price, that whoever really seeks after his Chief Good will quit All Earthly Enjoyments in order to attain this Piety and Happiness.*

IX.
The Parable of
a Merchant seeking
goodly Pearls.

47 Again, the Kingdom of Heaven is like unto a Net that was cast into the Sea, and gather'd or inclos'd some Fish of every Kind: 48 Which, when it was full, they drew to Shore, and sat down, and gather'd the good Fish into Vessels, but cast the Bad away. 49 *For so shall it be at the End of the World: then the Angels of God shall come forth and separate the Wicked, that shall have been gather'd into the Visible Church on Earth by the Preaching of the Gospel, from among the Just; so and shall cast them into the Furnace of Fire prepar'd for the Devil and his Angels: there shall be (b) Wailing and Gnashing of Teeth.* 51 Have ye understood All these things, *that I have taught you by Parables?* They say unto him, Yea, Lord. 52 Then said he unto them, *Therefore you are to be Carefull to Treasure up in your Memory what I thus teach you; forasmuch as Every one that is to be a Scribe or Preacher of the Gospel, and which is therefore instructed in the Mysteries or Doctrines relating unto the Kingdom of Heaven, i. e. unto the Gospel, is to look on it as his Duty to act Like unto a Man that is an Houholder, which brings forth out of his Treasure or Store-house things New and Old (i. e. of the Present and Former Years growth) to entertain his Friends or Guests with: For in like manner every Preacher of the Gospel should be Able, out of the Treasure of his Knowledge, to produce such Instructions as are suitable to all Capacities and Occasions.* 57 And it came to pass, that when Jesus had finish'd these Parables, he departed thence.

X.
The Parable of
the Net.

S E C T. III. N^o 7.

Containing an Account of our Saviour's being slighted by his own Townsmen of Nazareth, and also of Herod's beheading the Baptist: Which are related Chap. XIII. 54 — Chap. XIV. 12. where ends that Part of this Gospel, wherein Order of Time is generally not observ'd in the Order of Relating the several Particulars, which make up this Part of St Matthew's Gospel.

T E X T.

TRANSLATION.

54 Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐ-
 τῷ, ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ
 αὐτῶν· ὥστε ἐκπλήττει αὐτοὺς, καὶ λέ-
 γει· Πόθεν τέτω ἡ σοφία αὐτῇ, καὶ αἱ
 δυνάμεις; 55 Οὐχ' ἔσθις ὅτις ὁ τῷ
 τέκνονος υἱός; ἢ ἡ μήτηρ αὐτοῦ λέγει
 Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ, Ἰάκω-
 βος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας;
 56 Καὶ αἱ ἀδελφαὶ αὐτοῦ ἢ ἅσαι μετὰ
 ἡμῶς εἰσι; πόθεν ὅτι τέτω ταῦτα πάν-
 τα; 57 Καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
 Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προ-
 φήτης ἀπὸς τοῦ λαοῦ, ἐκ μὴ ἐν τῇ πατρίδι
 αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ
 οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς,
 διὰ τὸ ἀπιστεῖν αὐτοῖς.

Κεφ. ιδ'. Εν ἐκείνῳ τῷ καιρῷ ἦκε-
 σεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοίω
 Ἰησοῦ. 2 Καὶ εἶπε τοῖς πασι τοῖς αὐ-
 τοῦ. Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής·
 αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ

54 And when he was come
 into his own country, he taught
 them in their synagogue, in-
 somuch that they were asto-
 nish'd, and said, Whence hath
 this man this wisdom, and these
 mighty works?

55 Is not this the carpen-
 ter's son? is not his mother
 call'd Mary? and his brethren,
 James, and Joses, and Simon,
 and Judas?

56 And his sisters, are they
 not all with us? whence then
 hath this man all these things?

57 And they were offended
 in him. But Jesus said unto
 them, A prophet is not with-
 out honour, * except in his
 own country, and in his own
 house.

58 And he did not many
 mighty works there, because
 of their unbelief.

Chap. XIV.

* In that time Herod the te-
 trarch heard of the fame of
 Jesus,

2 And said unto his ser-
 vants, This is John the Baptist,
 he is risen from the dead, and

2/3

P A R A P H R A S E.

L.
 Christ slighted by
 his own Towns-
 men at Nazareth.

54 Altho' St Matthew mentions Jesus coming into his own Country
 here immediately after his departing from the Place, where he had de-
 liver'd the foregoing Parables; yet it is evident from my Table of the
 Harmony of the Gospels, that our Saviour did not immediately depart
 thence into his own Country or Town of Nazareth. For St Mark Chap.
 4. 35, &c. expressly tells us, that the same Day, when Evening was come,
 Christ gave Order to his Disciples for passing over unto the other Side of
 the Sea of Galilee; which was accordingly done, and they came into the
 Country of the Gadarenes. And we read, Mark 5. 21, &c. that when Christ

was

was return'd again unto the Western side of the Sea of Galilee, Jairus came to him, desiring him to cure his Daughter. After which it was (as we learn Mark 6. 1, &c.) that Jesus went into his own Country that Time, as is referr'd to by St Matthew in the following part of this Ch. 13. And when he was come into his own Country, i. e. Town, viz. Nazareth, He taught them in their Synagogue, and wrought some Miracles among them, (as appears v. ult.) inasmuch that they of Nazareth were astonish'd and said, Whence has this Man this Wildom to teach so Excellently as he do's, and whence has he Power to perform these mighty or miraculous Works? 55 Is not This the Carpenter's (Joseph's) Son? is not his Mother call'd Mary? and are not his reputed Brethren, or Brethren in Law (see Ch. 12. 46.) James surnam'd the Less and one of the Apostles, and Joses, and Simon, and Judas or Jude another of the Apostles? 56 And his reputed Sisters or Sisters in Law, are they not All with us, plain and mean Persons? Whence then has this Man all these things, viz. this Wisdom to teach, and this Power to work Miracles? 57 And they were offended in him, i. e. took offence at him, and slighted him on account of the Meanness of his Parentage and Relations. But Jesus said unto them, A Prophet is generally not without Honour, except in his own Country and in his own House, i. e. among his own Countrymen and Relations. 58 And he did not many mighty Works, i. e. Miracles there, because of their Unbelief founded on such unreasonable Prejudice, which render'd them Uncapable of being benefited by his Doctrine, and Unworthy of being convinc'd by greater Miracles.

Chap. XIV. St Matthew proceeds next to take notice of the Beheading of John the Baptist, which also fell out in or during that Time of Christ's Ministry in Galilee; the History whereof takes up so large a Part of this (and St Mark's and Luke's) Gospel. Namely, some time after Christ had been slighted at Nazareth, (as may be learn'd from Mark 6. 7, &c.) He call'd the Twelve; and sent them forth to preach and to work Miracles, (which is related Chap. 10. of this Gospel, and so out of its Order.) By this means the Name or Fame of Christ was quickly spread abroad more than ever. Whence (as we learn from Mark 6. 14.) Herod the Tetrarch, (c) i. e. who was by the Romans made Governour of One of the Tetrarchies or Four Parts into which his Father Herod's Kingdom was divided after his Decease; namely Governour of the Tetrarchy of Galilee, heard of the Fame of Jesus; and said unto his Servants: I am apt to think, that This is John the Baptist, whom I lately beheaded, and that He is risen from the Dead by the extraordinary Power of God, who has

seen

A N N O T A T I O N S.

(c) Hence it is observable that this Herod was One of the Sons of Herod surnam'd the Great, in whose Reign our Bl. Saviour was born, and who endeavour'd to have kill'd our Saviour in his Infancy.

T

(d) See

II.
An Account of
Herod's Beheading
the Baptist.

TEXT.

TRANSLATION.

2. γὰρ τῷτο αἱ δυνάμεις οἰεργῶσιν ἐν
 αὐτῷ. 3. Ὁ δὲ Ἡρώδης κρατήσας τὸν
 Ἰωάννην, ἔδωκεν αὐτὸν, καὶ ἔθηκε ἐν
 φυλακῇ, 2. γὰρ Ἡρωδιάδα τῇ θυγατρὶ
 Φιλίππου ἧς ἀδελφῆς αὐτοῦ. 4. Ἐλεγε
 δὲ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστὶ σοὶ ἔ-
 χειν αὐτήν. 5. Καὶ θέλων αὐτὸν ἀπο-
 κτεῖναι, ἐφοβήθη τὸ ὄχλον, ὅτι ὡς προ-
 φητεῖα αὐτὸν ἔχον. 6. Γενεσίων δὲ
 ἀγρομέρων τῷ Ἡρώδῃ, ὡρχήσατο ἡ θυ-
 γατήρ τῇ Ἡρωδιάδῃς ἐν τῷ μέσῳ· καὶ
 ἤρесе πρὸς Ἡρώδη. 7. Ὄθεν μετ' ὅρκου
 ὁμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτή-
 σεται. 8. Ἡ δὲ, περιβασθεῖσα
 ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι,
 φησὶν, ὡς ἐπὶ πίνακι τινὶ κεφαλὴν
 Ἰωάννου τοῦ Βαπτιστοῦ. 9. Καὶ ἐλυπή-
 θη ὁ βασιλεὺς. 2. γὰρ δὲ τὸς ὅρκους καὶ
 τὸς συναγαγεμένους, ἀκέλευσε δο-
 ῦναι. 10. Καὶ πέμψας ἀπεκεφα-
 λισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 11.
 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ
 πίνακι, καὶ ἐδόθη τῷ κορασίῳ καὶ
 ἠνεγκε τῇ μητρὶ αὐτῆς. 12. Καὶ
 προσελθόντες οἱ μαθηταὶ αὐτοῦ ἔβραν
 τὸ σῶμα, καὶ ἔθαψαν αὐτὸ καὶ ἐλθόν-
 τες ἀπήγγελλον τῷ Ἰησοῦ.

therefore mighty works do shew forth themselves in him.

3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he fear'd the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Herodias danc'd before them, and pleas'd Herod.

7 Whereupon he promis'd with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

12 And his disciples came, and took up the body and bury'd it, and went and told Jesus.

13 Καὶ

P A R A P H R A S E.

seen fit thus to attest the Truth of his being sent by God; as also the Truth of what he said, as to its being Unlawfull for me to have my Brother Philip's Wife, and consequently to make Publickly known my great Sin in Beheading him: and therefore, altho' Before the Baptist did no (d) Miracles, yet now it seems good to the Wisdom of God for the Reasons just aforemention'd, that He should not only be Miraculously rais'd from the Dead, but also that Other mighty Works should, as they do, shew forth themselves in Him, i. e. that He himself should be enabled to perform Miracles. Thus Herod thought that the Baptist was Risen from the Dead. 3 For this Herod had laid hold on or apprehended John, and bound him and put him in Prison for Herodias sake, his Brother Philip's Wife, who having agreed with Herod to divorce her self from her Husband Philip, at Herod's Return from Rome was married to him, and dwelt with him as his Wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would, for this cause, have put him to Death, he fear'd the Multitude, because they counted him as a Prophet; And so John was kept alive for some time in Prison. 6 But when Herod's Birth-day was kept, the Daughter of Herodias danc'd before them, and pleas'd Herod. 7 Whereupon he promis'd with an Oath, to give her whatsoever she would ask, even to the Half of his Kingdom. 8 And she hereupon going to her Mother to be instructed what she had best to ask for, and thus being before she ask'd instructed of her Mother, said, Give me here John Baptist's Head in a Charger or great Dish. 9 And the King was sorry, that she should make such a Request, as on other Accounts, so particularly as Fearing what the Consequence might be, when the People came to know that John was thus put to Death. Nevertheless for the Oaths sake, and also for the sake of Them which sat at meat with him, namely, that he might not appear to them to have made a Rash and Unlawful Oath, and to be guilty of Levity or Fearfulness, at last he commanded it to be given her. 10 And he sent, and beheaded John in the Prison. 11 And his Head was brought in a Charger, and given to the Damsel; and she brought it to her Mother. 12 And his Disciples came, and took up the Body of their late Master, and bury'd it, and went and told Jesus what had been done. And at the same time, or presently after (as appears from Mark 6. 30. and Luke 9. 10.) the Apostles return'd to our Bl. Saviour from Preaching, &c. the first Time he sent them forth; and they likewise told him All things, both what they had done, and what they had taught. And from henceforward St Matthew observes Order of Time in relating the Particulars he takes notice of, as much as any of the other Evangelists.

(d) See John 10. 41.

TEXT.

TRANSLATION.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἀκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον καὶ ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ περὶ τὴν πόλιν. 14 Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτοῦ. 15 Ὅψιας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ερημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη πῆλθεν· σπάλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρειάζονται ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. 17 Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. 18 Ὁ δὲ εἶπε· Φέρετέ μοι αὐτούς ὧδε. 19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸ ὕψος, εὐλόγησε καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὄχλοις. 20 Καὶ ἔφαγον πάντες, καὶ ἐχορίσθη. καὶ

13 When Jesus heard of it, he departed thence by ship into a desert place, apart: and when the people had heard thereof, they follow'd him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was mov'd with compassion toward them, and he heal'd their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were fill'd: and they took up

ANNOTATIONS.

(e) See Luke 9. 10.

(f) Mark 6. 31.

(g) By comparing v. 15, and v. 23. together, it is evident, that ὥρα must be taken in a latitude, or so as to comprehend two distinct Times. Hence ὥρα, or the Evening, is distinguish'd by some into *Vespera Declinationis*, which begins with the Sun's declining after Noon, and *Vespera Occasus*, which begins with the Sun's setting: Others distinguish it into *Vespera Solis*, when the Body of the Sun

sets;

PARAPHRASE.

SECTION IV.

Containing such Particulars as are taken notice of by St Matthew, from some little time afore the Passover that was in the thirty fourth Year of our Saviour's Life (or A. D. 32.) to his Departure out of Galilee in order to his keeping his last Passover at Jerusalem, which was in the thirty fifth Year of his Life (or A. D. 33.) Which Particulars take up Chap. XIV. 13—Ch. XVIII. ult. and are related by St Matthew in due Order of time; which is likewise very well observ'd in all the remaining Part of this Gospel.

13 When Jesus heard of it, (*viz. of the Baptist's Death, and also the Account given him by his own Apostles of what they had done and taught upon their being sent by him, Ch. 10.*) he departed with his Apostles thence by Ship into a Desert place (*e*) belonging to Bethsaida, apart from the Multitude, which came so (*f*) continually to them, that they had not time to eat: and when the People had heard thereof, or whither he was gone, they took a Compass by Land, and follow'd him on foot out of the Cities, and many got before him to the Place where he Landed. 14 And Jesus went forth out of the Ship, and saw a great Multitude come together, and being pleas'd with their Faith and Diligence in Following him, was mov'd with Compassion toward them, and he heal'd their Sick, (*And the Passover, a Feast of the Jews was nigh, John 4. 4.*) 15 And (*g*) when it was the Beginning of the Evening, his Disciples came to him, saying, This is a Desert place, where no Victuals are to be had, and the Time for Dinner is now past; therefore send the Multitude away, that they may go into the neighbouring Villages, and buy themselves Victuals. 16 But Jesus said unto them, They need not depart to buy Victuals; give ye them to eat. 17 And they say unto him, We have here but five barley Loaves, and two small Fishes: and what are they among so many. 18 And he said, Bring them hither to me. 19 And he commanded his Disciples to make the Multitude to sit down upon the Grass (*b*) by Hundreds and Fifties in a Company. And then he took the five Loaves and the two Fishes, and looking up to Heaven, he blessed them, by giving Thanks to God for Them, and craving the Divine Blessing on them, and brake and gave the Loaves to his Disciples, and the Disciples to the Multitude: and in like manner he divided the two Fishes among them All. 20 And they did All eat, and were fill'd; and they took up

I.
Christ feeds five
thousand with five
Loaves, and two
small Fishes.

ANNOTATIONS.

sets; and *Vespera Luminis*, when the Beams or Light of the Sun sets or ceases.

(*b*) Luke 9. 14. Mark 6. 39, 40.

(*i*) The

TEXT.

TRANSLATION.

ἦσαν τὸ θείον αὐτῶν ἡ κλασματῶν δώδεκα κοφίνοις πλήρεις. 21 Οἱ δὲ ἐσθιόντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, γυναῖκες καὶ παῖδες.

22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τὰς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως ὅτι ἀπολύσῃ τὰς ὄχλους. 23 Καὶ ἀπολύσας τὰς ὄχλους, ἀνέβη εἰς τὸ ὄρος καὶ ἰδίᾳ προσεύξατο. Ὁ ἥμερος δὲ γινόμενης, μόνος ἦν ἐκεῖ. 24 Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασιανισζόμενον ὑπὸ τῆς κυμάτων· ἦν δὲ ἐναντίος ὁ ἄνεμος. 25 Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, θειπατῶν ὅτι τῆς θαλάσσης. 26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ὅτι τῆς θαλάσσης θειπατῶντα, ἐταράχθη, λέγοντες· Ὁ πνεῦμα ἡμεῖς ὅτι καὶ ἀπὸ τοῦ φόβου ἔκραξαν. 27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσύνετε· ἐγὼ εἰμι· μὴ φοβεῖσθε. 28 Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρὸς σε ἐλθεῖν ὅτι τὰ ὕδατα. 29 Ὁ δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιπάτησεν ὅτι τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν. 30 Βλέπων δὲ τὸ ἄνεμος ἰσχυρὸν, ἐφοβήθη καὶ ἀρχόμενος καταπονίζεσθαι, ἔκραξε, λέγων· Κύριε,

of the fragments that remain'd, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrain'd his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the Sea, toss'd with waves: for the wind was contrary.

25 And in the fourth watch of the night, Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cry'd out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer, It is I, be not afraid.

28 And Peter answer'd him and said, Lord if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walk'd on the water, to go to Jesus.

30 But when he saw the wind boistrous, he was afraid: and beginning to sink, he cry'd saying, Lord, save me.

T E X T.

TRANSLATION.

σῶσόν με. 31 Εὐθέως δὲ ὁ Ἰησοῦς
ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐ-
τὴν, καὶ λέγει αὐτῷ. Ολιγόπιστε, εἰς
τί ἐδίστασας; 32 Καὶ ἐμβάντων αὐ-
τῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνε-
μος. 33 Οἱ δὲ ἐν τῷ πλοίῳ, ἐλ-
θόντες προσεκύνησαν αὐτῷ, λέγοντες.
Ἀληθὺς Θεοῦ υἱὸς εἶ.

31 And immediately Jesus
stretch'd forth *his* hand, and
caught him, and said unto him,
O thou of little faith, where-
fore didst thou doubt?

32 And when they were come
into the ship the wind ceas'd.

33 Then they that were in
the ship, came and worshipp'd
him, saying, Of a truth thou
art the Son of God.

34 Καὶ

P A R A P H R A S E.

up of the Fragments that remain'd twelve Baskets full. 21 And they that
had eaten were about five Thousand Men, beside Women and Children.

22 And straightway Jesus, *knowing that the Multitudes hereupon de-
sign'd to make him a King (John 6. 15.) and that this might be pleasing*
to his Disciples, constrain'd his Disciples to get into a Ship, and to go
before him unto the other, *i. e. North-east Side of the Sea of Galilee,*
namely to Bethsaida (Mark 6. 45.) while he sent the Multitudes away.

23 And when he had sent the Multitudes away, he went up into a Moun-
tain apart to pray; and when *the latter Part of the Evening* was come,
he was there Alone. 24 But the Ship was now in the midst of the Sea,

tos'd with Waves; for the Wind was contrary. 25 And in the (i)

fourth or last Watch of the Night, Jesus went unto them, walking on
the Sea. 26 And when the Disciples saw him walking on the Sea, *but*

had not Light enough to see distinctly who he was, they were troubled,
saying, It is a Spirit or Apparition; and they cry'd out for fear. 27 But

straightway Jesus spake unto them, saying, Be of good Cheer, It is I,
be not Afraid. 28 And Peter answer'd him and said, Lord, if it be

thou, bid me come unto thee on the Water. 29 And he said, Come.

And when Peter was come down out of the Ship, he walk'd on the Wa-
ter to go to Jesus. 30 But when he saw the Wind boistrous, he was

afraid; and beginning to sink, he cry'd out to Jesus, saying, Lord, save
me. 31 And immediately Jesus stretch'd forth his hand, and caught

him, and said unto him, O thou of little Faith, Wherefore didst thou
doubt? 32 And when they, *i. e. Christ and Peter* were come into the

Ship, the Wind ceas'd. 33 Then they that were in the Ship came
and worshipp'd him, saying, Of a truth Thou art the Son of God.

34 And

A N N O T A T I O N S.

(i) The four Watches of the Night are mention'd by St. Mark, Chap. 13. 35.
under Names taken from their respective Parts of the Night, viz. *ἡ νύξ* the Even-
μεσσηνία Midnight, and *ἀλεκτοροφωνία* Cock-crowing, and *πρωΐ* Dawning.

(k) Con-

II.
Christ walks on
the Sea to his
Disciples.

TEXT.

TRANSLATION.

34 Καὶ διαπεράσαντες, ἦλθον εἰς
τὴν Γεννησαρέτ. 35 Καὶ ἐπιγνό-
ντες αὐτὸν οἱ ἄνδρες τῆς τόπῃ ὅκεινου,
ἀπέστειλαν εἰς ὅλην τὴν περὶ ἐκεῖ-
νιν, καὶ προσήνεγκαν αὐτῷ πάντα τὰς
κακῶς ἔχοντάς. 36 Καὶ παρεκάλει
αὐτὸν, ἵνα μόνον ἅψωνται τῆς κρα-
σέδου τῆς ἱματίου αὐτοῦ· καὶ ὅσοι
ἤψοντο, διεσώθησαν.

34 And when they were
gone over, they came into the
land of Gennesaret.

35 And the men of that
place * knowing him, sent out
into all that country round a-
bout, and brought unto him
all that were diseas'd.

36 And they besought him,
that they might only touch the
hem of his garment: and as
many as touch'd it were made
perfectly whole.

Chap. XV.

Then came to Jesus Scribes
and Pharisees, which were of
Jerusalem, saying,

2 Why do thy disciples
transgress the tradition of the
elders? for they wash not their
hands when they eat bread.

3 But he answer'd and said
unto them, Why do * even you
transgress the commandment of
God by your tradition?

4 For God commanded, say-
ing, Honour thy father and
mother: and, He that curseth
father or mother, let him die
the death.

5 But ye say, Whosoever
shall say to his father or his
mother, It is a gift by what-
soever thou mightst be profit-
ed by me, and shall not hon-
our his father or his mother,
he shall be free.

6 Thus have ye made the
commandment of God of none
effect by your tradition.

7 Ye hypocrites, well did
Esaias prophesy of you, say-
ing,

Κεφ. ιε'. Τότε προσέρχοντες τῷ Ἰησοῦ
οἱ ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ φα-
ρισαῖοι, λέγοντες· 2 Διατί οἱ μα-
θηταί σου ὀβριζάνουσιν καὶ ὀβριζοσιν
τὴν παραδοτέραν; ὅτι γὰρ νίπνουναι τοὺς
χεῖρας αὐτῶν, ὅταν ἄρτον ἐσθίωσιν.
3 Οὗτοι δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Διατί
καὶ ὑμεῖς ὀβριζάνετε καὶ ὀβριζοσιν ὁ Θεὸς,
λέγοντες· 4 ὅτι γὰρ
ὁ Θεὸς ἐνετείλατο, λέγων· Τίμα καὶ πα-
τέρα σου, καὶ τὴν μητέρα· καὶ, ὁ κα-
κολογῶν πατέρα ἢ μητέρα, θανάτω
πλεωπάτω. 5 Ὑμεῖς δὲ λέγετε· Ὅς
αἱ εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δω-
ρον ὃ ἐστὶν ἐξ ἐμοῦ ὀφειλητὴς, καὶ ὁ
μὴ πειρήσῃ τὸν πατέρα αὐτοῦ, ἢ τὴν
μητέρα αὐτοῦ. 6 Καὶ ἠκυρώσατε
τὴν ἐντολήν τοῦ Θεοῦ λέγοντες· 7 Ὑποκριταί,
καλῶς προ-
εφείλετο περὶ ὑμῶν Ἡσαΐας, λέγων·

TEXT.

TRANSLATION.

8 Εβλίζε μοι λαὸς ἔστος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με πμᾶ. ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχεται ἀπ' ἐμοῦ.

8 This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.

9 Μάτθω

PARAPHRASE.

34 And when they were gone over *the Sea of Galilee*, they came, *having been driven toward that Side by the contrary Winds*, into the Land of (k) Gennefaret, *which lay on the West side of the Sea, and where- in stood Capernaum.* 35 And the Men of that Place knowing him, as *having been often there Afore*, sent out into that Country round about, and brought unto him All that were diseas'd: 36 And they besought him, that they might only touch the Hem of his Garment; and as many as touch'd it, were made perfectly whole, *agreeably to their Faith or Strong Belief of his Power to heal them.*

Chap. XV. Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying: 2 Why do thy Disciples transgress the Tradition of the Elders, *i. e. those Rules which our Ancestors have deliver'd down to us to be observ'd as Fences of the Law?* for they wash not their hands, when they eat bread; *whereas our Elders have ordain'd, that for fear of any Defilement that may have happen'd to them, Men should always wash their Hands before Meat.* 3 But he answer'd and said unto them, *There is much greater Reason for me to ask, Why do even you transgress the Commandment of God by some part of your Tradition, which is so far from being a Fence to the Law, that it is directly Contrary thereto?* 4 For God commanded, saying, Honour thy Father and Mother; and also (Exod. 21.17.) He that curses Father or Mother, let him dye the Death: 5 But ye say, Whosoever shall say to his Father or Mother, *when they ask or Stand in need of any Relief from him, It is a Gift, i. e. I have vow'd or Swore that I will not give you what you ask for Relief; and therefore it is become no less Unlawfull for me to give it, than it would be to give you any thing devoted to God: Whosoever shall thus say, It is a Gift, namely, That by whatsoever thou (i. e. his Father or Mother) might'lt be profited or reliev'd by me,* 6 and whosoever hereupon shall not honour his Father and Mother *by Relieving them*, he shall be free from the Obligation laid upon him by the Command of God to Honour, and consequently to Relieve his Parents. Thus have ye made the Commandment of God of no effect by your Tradition. 7 Ye Hypocrites, well did Isaiah (Chap. 29. 13.) prophesy of you, *by saying of your Fathers what holds as true of you their Children:* 8 This People draws nigh unto me with their Mouth, and honours me with their Lips; but their Heart is far from me: 9 But in vain they do

III.
He heals many by only touching the Hem of his Garment.

IV.
Christ justifies his Disciples in eating with unwashen hands, and reproves the Jews for transgressing the Commands of God by their Traditions.

(k) Concerning this Land of Gennefaret, see my Geogr. of N.T. P. 1. Ch. 4. §. 9.

TEXT.

TRANSLATION.

9 Μάτθην δὲ σέβοντάς με, διδάσκοντες διδασκαλίας, ἐν ἰσχύει ἀνθρώπων.

10 Καὶ προσκαλεσάμενος τὸ ὄχλον, εἶπεν αὐτοῖς· Ακούετε καὶ συνίετε.

11 Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τῆς φύματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἶδας, ὅτι οἱ φαρισαῖοι ἀκύναντες τὸ λόγον, ἰσχυρίζονται;

13 Ο δὲ ἀποκριθεὶς, εἶπε· Πᾶσα φυτεία, ἣν ὁ ἐφύπευσεν ὁ πατήρ μου ὁ ὑψίστος, ἐκρίζωθήσεται.

14 Αφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν. τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσόντες.

15 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Φέρον ἡμῖν τιὸ παραβολὰν ταύτην.

16 Ο δὲ Ἰησοῦς εἶπεν· Ακμὴ καὶ ὑμεῖς ἀσυνέτοι ἐστε;

17 Οὐκ ὁρνεῖτε, ὅτι πάντα τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς τιὸ κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

18 Τὰ δὲ ἐκπορευόμενα ἐκ τῆς φύματος, ἐκ τῆς καρδίας ἐξέρχεται, κακῆνα κοινοῖ τὸν ἄνθρωπον.

19 Ἐκ γὰρ τῆς καρδίας

9 But in vain they do worship me, teaching for doctrines the commandments of men.

10 And he call'd the multitude, and said unto them, Hear and understand.

11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?

13 But he answer'd and said, Every plant which my Heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answer'd Peter, and said unto him, Explain unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.

19 For out of the heart
ἐξέρχεται

ANNOTATIONS.

(1) It is well to be observ'd, that our Saviour's Discourse here relates only to such Commandments of Men as are opposite to the Commandments of God, and so render the Commands of God of No effect; as did the Tradition of the Jews here mention'd

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worship me, teaching for Doctrines necessary to Salvation such the Commandments of Men (l) as are opposite to the Commandments of God.

10 And he call'd the Multitude, and said unto them, Hear and understand what I am going to say, concerning what I have been discoursing about with the Scribes and Pharisees. 11 Not that which goes into the Mouth, i. e. Nothing that one eats or drinks, defiles a Man, as being Unclean in its own Kind or Nature; for (m) every Creature of God is in its own Nature Good and Clean: (it is only the Intemperance in eating or drinking too much, which is a Vice of the Mind, that defiles:) but that which comes out of the Heart thro' the Mouth, viz. all evil Discourse or Words, this defiles a Man, i. e. renders him Sinfull in the sight of God. 12 Then came his Disciples and said unto him, Knowest thou that the Pharisees were offended after they heard this saying, i. e. thy speaking thus Openly against their Traditions? 13 But he answer'd and said, Every Plant, which my Heavenly Father has not planted, shall be rooted up, i. e. Both these False Teachers and their Doctrines, not being from God, shall be brought to nought in God's good time. 14 Let them alone, and trouble not your selves about them: They be blind, i. e. ignorant of the Truth, and yet will not be taught it, but take upon them to be Leaders of the Blind, i. e. of others that are as obstinately ignorant of the Truth as themselves. And if the Blind lead the Blind, Both shall fall into the Ditch, i. e. receive their just Punishment at last.

V.
The true notion of Cleanneſs ſtated in ſhort;

15 Then answer'd Peter and said unto him, Explain unto us this Parable, or short pithy Saying which thou deliver'd'st unto us just now, viz. v. 11. Not that which goes into the Mouth defiles a Man, &c. 16 And Jesus said, Are ye also, who should teach others, yet without Understanding in so plain a Case? 17 Do not ye yet understand, that whatsoever Meat or Drink enters in at the Mouth, go's into the Belly, and is cast out into the Draught; and so only passes thro' the Body, without having of it self, merely for being of This or That Kind, any effect upon a Man to make him Better or Worse? 18 But those things which proceed out of the Mouth, i. e. All Words or Discourse, come forth from the Heart; and they do or do not defile the Man. 19 For out of the Heart proceed

VI.
And here further explain'd.

Evil

A N N O T A T I O N S.

mention'd by our Saviour in relation to the Relief of Parents. In other Cases, where the Commandments of Men are not contrary to the Commands of God, and given by such Men as have Authority to command; there it is an indispensable Part of the Worship of God to obey such Commands of Men; and They do in vain worship God in other respects, who do Not teach for Doctrines necessary to Salvation such Commandments of Men; agreeably to those Scriptures, Children, obey your Parents in All things &c. Col. 3. 20. Submit your Selves to every Ordinance of Man, for the Lord's Sake &c. 1 Pet. 2. 13. Obey them that have the Rule over you &c. Hebr. 13. 17. Servants, be subject to your Masters &c. 1 Pet. 2. 18.

(m) See 1 Tim. 4. 4.

TEXT.

TRANSLATION.

ἔξέρχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. 20 Ταῦτά ἐστι τὰ κοινῶντα ᾧ ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν, ἢ κοινοῖ ᾧ ἄνθρωπον.

21 Καὶ ἔξελθὼν ἐκεῖθεν ὁ Ἰησοῦς, ἀπεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδωνῶν. 22 Καὶ ἰδὼς, γυνὴ Χαναanaία ἀπὸ τῆς οἰκίας ἐκείνων ἔξελθῶσα, ἱκραύρασεν, αὐτῷ λέγουσα· Ελέησόν με, Κύριε, ὡς Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. 23 Ο δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ, ἠρώτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτήν, ὅτι κραυγάζει ὅπουθεν ἡμῶν. 24 Ο δὲ ἀποκριθεὶς εἶπεν· Οὐκ ἀπεσάλλω εἰ μὴ εἰς τὰ ὁδοβάτα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. 25 Ἡ δὲ ἐλθῶσα προσεκύνη αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. 26 Ο δὲ ἀποκριθεὶς, εἶπεν· Οὐκ ἔστι καλὸν λαβεῖν τὸ ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναερίοις. 27 Ἡ δὲ εἶπεν· Ναὶ Κύριε· καὶ γὰρ τὰ κυνάεια ἐσθίει ἀπὸ τῶν ψυχίων τῶν πίπόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. 28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Ὡ γύναι, μεγάλη σοὶ ἡ πίστις· γινώσκω σοι ὡς θέλεις. Καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vex'd with a devil.

23 But he answer'd her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us.

24 But he answer'd and said, I am not sent, but unto the lost sheep of the house of Israel.

25 Then came she and worshipp'd him, saying, Lord, help me.

26 But he answer'd and said, It is not meet to take the childrens bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters table.

28 Then Jesus answer'd and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

TEXT.

TRANSLATION.

29 Καὶ μεταβὰς ἐκῆθεν ὁ Ἰησοῦς, ἦλθε παρὰ τῆ θάλασσαν τῆ Γαλιλαίας· ὁ δὲ ἀναβὰς

29 And Jesus departed from thence, and came nigh unto the sea of Galilee, and went up in-

P A R A P H R A S E.

Evil Thoughts, Murders, Adulteries, Fornications, Thefts, as to the first Design or Intention; and then out of the Mouth proceed the Words or Discourses, by which they are brought about and put in Act; as do also False Witness, and Blasphemies, or Railings, Slanders, and the like. 20 These are the Things which defile a Man: but to eat with Unwashed hands, defiles not a Man.

21 Then Jesus went thence, and departed into the Coasts of Tyre and Sidon. 22 And behold a Woman of Canaan, i. e. descended of the Old Canaanites, and an Heathen, and living in those parts which still retain'd the Name of Canaan in the Eastern Languages, but was call'd Phœnicia or Syrophœnicia by the Greeks, came out of the same Coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David, as I believe upon what I have heard of thy great Miracles and good Works, and of the Jews expecting about this time such a wonderful Person to come into the World, who should be a Descendent of David: my Daughter is grievously vex'd with a Devil; may it please thee to heal her. 23 But he answer'd her not a word. And his disciples came and besought him, saying, Give her some Answer or other, and so send her away; for she is very troublesome to us, while she thus cries after us. 24 But he answer'd and said, As yet I am not sent unto the Gentiles, but (n) the First offers of the Gospel are to be made unto the lost Sheep of the House of Israel, as being hitherto the Peculiar People of God. 25 Then came she and worshipp'd him, saying, Lord, help me. 26 But he answer'd and said, As it is not meet to take the Childrens Bread, and to cast it to Dogs; so those Favours which God has sent me to bestow among his peculiar People the Jews, I must not dispose to the Gentiles and Strangers. 27 And she said, Truth, Lord: Yet as the Dogs are permitted to eat of the Crumbs which fall from their Masters Table; so I trust that I, tho' a Gentile, may be permitted to obtain this one request out of that bounteous Liberality, wherewith you dispense God's Favours among the Jews. 28 Then Jesus answer'd and said unto her, O woman, Great is thy Faith, Greater than I have ordinarily found, even among the Jews themselves: therefore be it unto thee even as thou wilt, or desirest. And her Daughter was made whole from that very hour.

VII.
Christ heals the Daughter of the Canaanitish Woman, and commends her great Faith.

29 And Jesus departed from thence, viz. the Coasts of Tyre and Sidon, and came nigh unto the Sea of Galilee, (o) not directly, but thro'

VIII.
Christ heals many; and miraculously feeds four thousand and upwards with seven Loaves, and a few small Fishes.

(n) Compare Luke 24. 47. Acts 13. 46. Rom. 2. 9, 10 (o) See Mark 7. 31.

Decapolis,

TEXT.

TRANSLATION.

ἀναβὰς εἰς τὸ ὄρη, ἐκάθητο ἐκεῖ.

30 Καὶ προσήλθοι αὐτῷ ὄχλοι πολλοί, ἔχοντες μετ' αὐτῶν χωλούς, τυφλούς, κωφούς, κυλούς, καὶ ἐπίθεις πολλούς· καὶ ἔρριψαν αὐτούς ὑπὸ τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς.

31 Ὡστε τὸς ὄχλους θαυμάσας, βλέποντας κωφούς λαλοῦντας, κυλούς ὑπεῖς, χωλούς περιπατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν Θεὸν Ἰσραὴλ.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθηταίς αὐτοῦ, εἶπε· Σπλαγχνίζομαι ὅτι τὸν ὄχλον, ὅτι ἥδη ἡμέρας τρεῖς περιστένουσί μοι, καὶ οὐκ ἔχουσι πίνειν· καὶ σκελεῖν αὐτούς ἵνα μὴ γέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταί· αὐτῷ· Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι ὑποκαταστήσονται; ὥστε χορτάσαι ὄχλον τοσούτων;

34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πόσους ἄρτους ἔχετε; Οἱ δὲ εἶπον· Ἐπτά, καὶ ὀλίγα ἰχθύδια.

35 Καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.

36 Καὶ λαβὼν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας, ἔκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ μαθηταὶ τῷ ὄχλῳ.

37 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦσαν τὸ

to a mountain, and sat down there.

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maim'd, and many others, and cast them down at Jesus feet, and he heal'd them:

31 Inasmuch that the multitude wondered when they saw the dumb to speak, the maim'd to be whole, the lame to walk, and the blind to see: and they glorify'd the God of Israel.

32 Then Jesus call'd his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were fill'd: and they took up

TEXT.

TRANSLATION.

ἀεισεῦον τὸ κλασμάτων, ἐπὶ αὐ-
 εῖδας πλήρεις. 38 Οἱ δὲ ἐσθίουσες
 ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυ-
 ναϊκῶν καὶ παιδίων. 39 Καὶ ἀπολύσας
 τὸν ὄχλον, ἐβέβη εἰς τὸ πλοῖον, καὶ
 ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

of the broken meat that was
 left, seven baskets full.

38 And they that did eat
 were four thousand men, be-
 side women and children.

39 And he sent away the
 multitude, and took ship, and
 came into the coasts of Mag-
 dala.

Κεφ.

PARAPHRASE.

Decapolis, and so to the Eastern side of the Sea; and went up into a Mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maim'd, and many others *labouring under other Distempers*; and cast them down at Jesus feet, and he heal'd them; 31 insomuch that the Multitude wonder'd, when they saw the dumb to speak, the maim'd to be whole, the lame to walk, and the blind to see: and they glorify'd the God of Israel for *sending among them so great a Prophet.* 32 Then Jesus call'd his Disciples unto him, and said, I have compassion on the Multitude, because they continue with me now *part of three Days*, and have nothing to eat: and I will not send them away Fasting, lest they faint in the way; *for some came from far.* 33 And his Disciples said unto him, Whence should we have or get so much Bread in the Wilderness, or *this Desert and Uninhabited Place*, as to fill so great a Multitude? 34 And Jesus saith unto them, How many Loaves have ye? and they said, Seven, and a few little Fishes. 35 And he commanded the Multitude to sit down *by Ranks* on the Ground. 36 And he took the seven Loaves and the Fishes, and gave Thanks to God, *craving a Blessing on them*, and brake them, and gave to his Disciples, and the Disciples to the Multitude. 37 And they did All eat, and were fill'd: and they took up of the broken Meat that was left, seven Baskets full. 38 And they that did eat were four Thousand Men, beside Women and Children. 39 And he sent away the Multitude, and took ship, and came into the Coasts of Magdala, (p) or, as it may be otherwise call'd, the Coasts of Dalmanutha; the Coasts to which our Saviour now came, lying between or adjoining to both these Places, and being also situated on the same Eastern side of the Sea of Galilee where our Saviour was before.

(p) Compare Mark 8. 10. and see my Geogr. of N. T. Part 1. Chap. 6. §. 4.

Chap.

TEXT.

TRANSLATION.

Κεφ. ιϛ'. Καὶ προσελθόντες οἱ
 φαρισαῖοι καὶ σαδδουκαῖοι, πειράζοντες
 ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τῆ οὐ-
 ρανῆς ὅτι δειξάμενος αὐτοῖς. 2 Ο δὲ ἀπο-
 κριθεὶς, εἶπεν αὐτοῖς· Οὐκ ἔστι, γνομέ-
 νης λέγετε, Εὐδία· πυρρὰ δὲ ὁ οὐ-
 ρανός. 3 Καὶ πρῶτον, Σήμερον χει-
 μῶν· πυρρὰ δὲ καὶ θυμὸς ὁ οὐρανός.
 Ὑποκριταί, τὸ μὲν πρόσωπον τῆς οὐ-
 ρανῆς γινώσκετε ἀνακρίνειν, τὰ δὲ
 σημεῖα τῶν χρόνων οὐ δύνασθε; 4 Γε-
 νεὰ ποιεῖτε καὶ μοιχαλίσ σημεῖον ὅτι
 ζητεῖτε· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ
 μὴ τὸ σημεῖον Ἰωνᾶ τῆς τροφῆς. Καὶ
 καταλιπὼν αὐτούς, ἀπῆλθε.

5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ
 εἰς τὸ πέραν, ἐπελάθοντο ἄρτους λα-
 βῆναι. 6 Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς·
 Ὁρατε καὶ προσέχετε ἀπὸ τῆς ζύ-
 μης τῆς φαρισαίων καὶ σαδδουκαίων.
 7 Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέ-
 γοντες· Ὅτι ἄρτους οὐκ ἔλαβον.

Chap. XVI.

* And the Pharisees with the
 Sadducees came, and tempting
 desir'd him that he would shew
 them a sign from heaven.

2 He answer'd and said un-
 to them, When it is evening,
 ye say, *It will be fair weather:*
 for the sky is red.

3 And in the morning, *It
 will be foul weather to day:*
 for the sky is red and lowring.
 O ye hypocrites, ye can dis-
 cern the face of the sky, * and
 can ye not discern the signs of
 the times?

4 A wicked and adulterous
 generation seeketh after a sign;
 and there shall no sign be giv-
 en unto it, but the sign of the
 prophet Jonas. And he left
 them, and departed.

5 And when his disciples
 came to the other side, they
 * forgot to take bread.

6 Then Jesus said unto them,
 Take heed and beware of the
 leaven of the Pharisees, and of
 the Sadducees.

7 And they reason'd among
 themselves, saying, *It is be-
 cause we have taken no bread.*

8 Γ'85

ANNOTATIONS.

(pp) Compare *Mark* 8. 11.

(g) See note (g) in my Paraphrase on *Revel.* 13. 13.

(gg) So the Bishop of *Worcester* has observ'd by his Computation.

(r) This seems to have been the Course of our Saviour's going from place to place at this Time, because we find *Mark* 8. 22. our Saviour to have come next to *Bethsaida*, which lay on the North-East Part of the Sea; and thence to have travell'd to *Cesarea Philippi* along the Eastern side of the Jordan. Now the Reason of our Saviour's taking Ship or Boat at *Magdala*, tho' he went to another Place on the same Eastern Side of the Sea, seems to be that he might sail by the Coasts of the *Gadarenes* and *Gergesenes*, where he had been afore, and so did not think fit to pass thro' them again.

(f) See *Mark* 8. 14.

(t) See

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Chap. XVI. And *here* the Pharisees with the Sadducees came, and tempting him, *i. e.* asking (pp) him some captious Questions, that they might find some Opportunity of Reproaching and Accusing him; but after all, finding nothing spoken by him that they might lay hold of, desir'd him that He would shew them a miraculous Sign immediately from (q) Heaven, which might beyond all doubt demonstrate him to be sent by God. 2. He answer'd and said unto them, When it is Evening, ye say, It will be fair Weather, for the Sky is red; 3 and in the Morning ye say, It will be foul Weather to day, for the Sky is red and lowring. O ye Hypocrites, ye can discern what Weather it is like to be by the Face or Colour of the Sky, and can ye not discern from the Signs, *i. e.* Predictions of the Prophets, and the Things which ye see accordingly come to pass, that the present Times are the Times of the Messias, (the (qq) seven Weeks and the sixty two Weeks mention'd Dan. 9. 25. being now expir'd this Year) and that I am accordingly, as being the Messias, come into the World. 4 The only Reason why ye do not discern this, is because ye are a Wicked and Adulterous Generation, which will not make use of the Means and Signs God has already given you to discern that I am the Messias, but still seeks after a Sign from Heaven to convince you thereof; and therefore on account of such your not making a Right use of the Means and Signs already given you, there shall no other sort of Sign be given unto it, viz. this Generation, than what has been given Already, but the Sign of the Prophet Jonas; namely, As Jonas after having been three Days as it were Bury'd in the Sea in the Whale's Belly, was cast up again Alive; So Christ, after he shall be Kill'd and Bury'd in the Earth, shall on the Third day be Rais'd again. And he left them, and departed by Sea to some other Place on the (r) same Eastern side of the Sea.

5 And when his Disciples came from Magdala, which lay on the South-east part of the Sea of Galilee, they together with Christ seem'd to have sail'd (r) not to the Western side of the Sea, but to have kept along the Eastern Coast, and to have sail'd to some place lying on the said Eastern Coast, Northward of Magdala; whence they might be said to sail to the Other side, the place they sail'd to lying to the North of the part of the Sea they sail'd over, as Magdala did to the South. Now it happen'd, that at their going from Magdala they forgot to take or buy Bread, inso-much (s) that they had in the Ship with them no more than one Loaf. 6 Then Jesus, taking Occasion from the Similitude of Bread to draw some usefull Instructions for his Disciples, said unto them, Take heed and beware of the Leaven of the Pharisees and of the Sadducees, meaning their evil Doctrine which was apt to spread like Leaven. 7 And they reason'd among themselves, saying, It is because we have taken no Bread,

IX.
Christ answers them that here require a Sign from Heaven of him, as he had done others afore, Ch. 12. 38, &c.

X.
Christ warns his Disciples to beware of the Leaven, *i. e.* evil Doctrines of the Pharisees.

TEXT.

TRANSLATION.

8 Γνῶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Τί
 ἀφ' αὐτῶν ἐλάβετε; ὁλιγόπιστοι,
 ὅτι ἄρτους οὐκ ἐλάβετε; 9 Οὐπω
 νοεῖτε, ὅτι μνημονεύετε τῆς πέντε
 ἄρτους τῶν πεντακισχιλίων, καὶ πό-
 σους κοφίνους ἐλάβετε; 10 Οὐδὲ
 τῆς ἐπὶ ἄρτους τῆς τετρακισχι-
 λίων καὶ πόσας αὐαίνας ἐλάβετε;
 11 Πῶς ἔνοεπε, ὅτι ἐπεὶ ἄρ-
 τες εἶπον ὑμῖν, ὡς ἐχέειν ἀπὸ τῆς
 ζύμης τῶν φαρισαίων καὶ σαδδου-
 χαίων; 12 Τότε συνήκαν, ὅτι
 οὐκ εἶπε ὡς ἐχέειν ἀπὸ τῆς ζύ-
 μης τῶν ἄρτων, ἀλλ' ἀπὸ τῆς διδα-
 χῆς τῶν φαρισαίων καὶ σαδδου-
 χαίων.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη
 Καισαρείας καὶ Φιλίππων, ἠρώτα τὴν
 μαθηταὶς αὐτοῦ, λέγων· Τίνα με λέγουσιν
 οἱ ἄνθρωποι εἶναι, καὶ ὅτι εἶμι ἄνθρωπος;
 14 Οἱ δὲ εἶπον· Οἱ μὲν, Ἰωάννην τὸν Βα-
 πτιστὴν· ἄλλοι δὲ, Ἠλίαν· ἕτεροι δὲ, Ἰε-
 ρεμίαν, ἢ ἓνα τῶν προφητῶν. 15 Λέγει
 αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
 16 Αποκριθεὶς δὲ Σίμων Πέτρος, εἶπε·
 Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.
 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐ-
 τῷ· Μακάριος εἶ Σίμων βάρ Ιωάννα, ὅτι
 σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι,
 ἀλλ' ὁ πατὴρ μου, ὁ ἐν τοῖς οὐρανοῖς.

8 Which when Jesus per-
 ceiv'd, he said unto them, O
 ye of little faith, why reason
 ye among your selves, because
 ye have brought no bread?

9 Do ye not yet understand,
 neither remember the five loaves
 of the five thousand, and how
 many baskets ye took up?

10 Neither the seven loaves
 of the four thousand, and how
 many baskets ye took up?

11 How is it that ye do not
 understand, that I spake it not
 to you concerning bread, that
 ye should beware of the leaven
 of the Pharisees and of the
 Sadducees?

12 Then understood they
 how that he bade them not
 beware of the leaven of bread,
 but of the doctrine of the Pha-
 risees and of the Sadducees.

13 When Jesus came into
 the coasts of Cesarea Philippi,
 he ask'd his disciples, saying,
 Whom do men say, that I the
 Son of man am?

14 And they said, Some say
 that thou art John the Baptist,
 some Elias, and others Jeremias,
 or one of the prophets.

15 He saith unto them, But
 whom say ye that I am?

16 And Simon Peter an-
 swer'd and said, Thou art Christ
 the Son of the living God.

17 And Jesus answer'd and
 said unto him, Blessed art thou
 Simon Bar-jona: for flesh and
 blood hath not reveal'd it unto
 thee, but my Father which is
 in heaven.

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that he saith this unto us. 8 Which when Jesus perceiv'd, he said unto them, O ye of little Faith, why reason ye among your selves, because ye have brought no more Bread? 9 Do ye not yet understand how easily I could supply the want of more Bread, if that was what I am concern'd about? neither remember the Miracle I wrought by feeding with five Loaves no less a Multitude than that of the five Thousand, and how many Baskets ye took up of the Fragments that were left? 10 Neither remember ye the miraculous feeding with seven Loaves the Multitude of the four Thousand, and how many Baskets ye took up? 11 How is it that ye do not understand from these two Miracles, that I spake it not to you concerning Bread, that ye should beware of the Leaven of the Pharisees and of the Sadducees? 12 Then understood they, how that he bade them not beware of the Leaven of Bread, but of the Evil Doctrine of the Pharisees and of the Sadducees, which was apt to spread as Leaven.

13 Jesus still keeping on the Eastern side of the Sea of Galilee, comes next to Bethsaida, (which lay on the North-east part of the Sea,) as is related by St Mark (Ch. 8. 22 — 26.) but omitted by St Matthew, who proceeds next to take notice of Christ's Coming into the Coasts of Cesarea Philippi, which lay directly North of Bethsaida. Now when Jesus came into the Coasts of Cesarea Philippi, he ask'd his Disciples, saying, Whom do Men say, that I, who have assum'd to my self no other Title yet, than that of The Son of Man, mention'd by Daniel (Chap. 7. 13.) and which denotes no more than that I am an Extraordinary Man: Whom, I ask, do Men say that I am? 14 And they said, Some say that Thou art John the Baptist risen again from the Dead, some Elias, and others Jeremias, or One of the other old Prophets. 15 He says unto them, But whom say ye, that I am? 16 And Simon Peter answer'd and said, Whereas others take thee to be at most only an Extraordinary Man, (as appears from v. 14.) we believe that Thou art the promis'd Messias or Christ, and accordingly not only the Son of Man; or an Extraordinary Man, but also the Son of the living God, and so a truly Divine Person. 17 And Jesus answer'd and said unto him, Blessed art thou Simon Barjona, i. e. the Son of Jonas, and All such as have the like Faith: for Flesh and Blood has not reveal'd it unto thee and them, but my Father which is in Heaven, i. e. this Faith and Confession is not founded on bare Human Testimony, but on the Divine Testimonies of my Doctrine and Miracles duly and impartially weigh'd and consider'd, and so having, by the concurring Grace of the Holy Spirit, their due Influence in working a full Conviction of this Grand Fundamental Truth. 18 And whereas Thou art the Person who hast made this Confession, but not only in thy own

XI.
The Opinion of the People, and of the Apostles, concerning Jesus; and his Answer to Peter thereupon.

T E X T.

TRANSLATION.

18 Καὶ γὰρ δέ σοι λέγω, ὅτι σὺ εἶ Πέ-
τρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομή-
σω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾗδου οὐ
καταχύουσιν αὐτῆς. 19 Καὶ δώσω σοι
τὰς κλεῖς τῆ βασιλείας τῶν ὀρανῶν· καὶ
ὃ ἐὰν δύνῃς ἐπὶ τῇ γῆς, ἔσται δεδεμμένον
ἐν τοῖς ὀρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ
τῇ γῆς, ἔσται λελυμμένον ἐν τοῖς ὀρανοῖς.
20 Τότε διετείλατο τοῖς μαθηταῖς
αὐτοῦ, ἵνα μηδενὶ εἵπωσιν, ὅτι αὐτός
ἐστὶν ὁ Χριστός.

21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δει-
κνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐ-
τὸν ἀπελθεῖν εἰς Ἱερουσόλυμα, καὶ πολλὰ
παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιε-
ρέων, καὶ γραμματέων, καὶ ἀποκταν-
θῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.
22 Καὶ προσλαβόμενος αὐτὸν ὁ Πέ-
τρος, ἤρξατο ἐπιτιμᾶν αὐτὸν, λέγων·
ὦ ἡγεῖς σοι Κύριε· οὐ μὴ ἔσται σοι τῷτο.

18 And I say also unto thee,
that thou art Peter, and upon
this rock I will build my
church : and the gates of hell
shall not prevail against it.

19 And I will give unto
thee the keys of the kingdom
of heaven : and whatsoever
thou shalt bind on earth, shall
be bound in heaven ; and what-
soever thou shalt loose on
earth, shall be loos'd in hea-
ven.

20 Then charg'd he his dis-
ciples that they should tell no
man that he was * the Christ.

21 From that time forth
began Jesus to shew unto his
disciples, how that he must
go unto Jerusalem, and suffer
many things of the elders, and
chief priests, and scribes, and
be kill'd, and be rais'd again
the third day.

22 Then Peter took him,
and began to rebuke him, say-
ing, Be it far from thee, Lord:
this shall not be unto thee.

23 O

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Name, but also in the Name (1) of thy Fellow-Disciples, I say also unto thee, partly in respect to thy Self in particular, and partly in respect to the Rest, that Thou art Peter, i. e. a Rock, so nam'd by me as foreseeing, that by thy Constancy in this Confession after my Resurrection and Ascension, thou shalt Eminently be what thy Name imports, viz. a firm and unmovable Professor of the Truth; and as upon the Foundation of my Apostles in general, so upon Thee this Rock in a special manner, namely as the First and more Eminent Part of this Foundation, I will build my Church; and the Gates of Hell shall not prevail against it, i. e. it shall never be utterly destroy'd. 19 And I will give unto thee in particular the Keys of the Kingdom of Heaven, i. e. the Privilege or Honour of First preaching the Gospel after my Resurrection both to Jews and Gentiles, and thereby (2) Opening, as it were, the Doors of Heaven to Man- kind:

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kind: And I say also unto thee, not only in thy Own Name, but also in the Name of thy Fellow-disciples, Whatsoever Ordinances or Rules for the well governing of the Church, thou, by the Direction of the H. Spirit, or agreeably to the Word of God, shalt continue or make anew in order to bind or oblige Men to the Observance thereof on Earth, by the Same Men shall be bound in Heaven; or Whomsoever for any enormous sinfull Misbehaviour in the Church thou shalt bind, or oblige to undergo Penance in order to obtain Forgiveness of his Sin on Earth, or in respect to the Outward Discipline of the Church, the Same shall be bound thereto likewise by God, in order to obtain Forgiveness in the Court of Heaven: And on the other hand, Whatsoever Ordinances or Institutions thou shalt loose Men from the Obligation of on Earth, they shall be loos'd from in Heaven; or Whomsoever upon his submitting to the Censures of the Church, and thereby Outwardly attesting his Repentance, thou shalt loose from the said Censures, and so forgive his Sin on Earth, or as to the Outward Discipline of the Church, the same shall be likewise loos'd from the said Censure in the Court of Heaven; and if his Repentance be Inward as well as Outward, he shall obtain Perfect Forgiveness of his Sin, namely, not only in respect of Ecclesiastical Penance here, but also in respect of Eternal Punishment in the World to come. 20 Then charg'd he his Disciples, in whose Name (as well as his own) Peter had made the fore-mention'd Confession, that they should tell no Man, that He was the Christ, till after his Resurrection; it being very improper for to have this expressly asserted by his Disciples at this present time for many Reasons; particularly for that his Disciples themselves had not yet a Right Notion of the Nature of his Kingdom as Christ, and what was to be yet done and suffer'd by Him, which therefore he proceeds now to acquaint them with.

21 From that time forth began Jesus to shew unto his Disciples, who had now made Confession of their Belief that He was Christ, how that He must go unto Jerusalem, and, tho' He was Christ, must suffer many things of the Elders, and Chief Priests, and Scribes, and even be kill'd, and then be rais'd again the third day. 22 Then the Disciples were greatly surpriz'd hereat, and Peter, always forward to speak in behalf of them All, took him and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto Thee, as being altogether inconsistent with

XII.

Jesus foretells his suffering Death, & rebukes Peter for dissuading him from it; & shews the Duty of All that will be his true Disciples to be Ready likewise to undergo the greatest Sufferings for the Truth of the Gospel.

A N N O T A T I O N S.

V. 20. † *ἰσχύς* is not read in Syr. Arab. or Perlick Versions, nor by Origen, Chrysostom, &c. nor in many MSS.

(†) See *John* 6. 69.

(u) This seems to be the most Natural Interpretation of the Keys. As to what is commonly call'd *The Power of the Keys*, that is contain'd in the following Words, *And whatsoever thou shalt bind &c.* Which so immediately following after the mention of the Keys, has given Occasion to comprehend under the Keys the Power of Binding and Loosing to mention'd immediately after it.

(w) Com-

TEXT.

TRANSLATION.

23 Ο δε γραφεῖς, εἶπε τῷ Πέτρῳ·
 Ὑπαγε ὀπίσω μου Σατανᾶ, σκάνδαλόν
 μου εἶ· ὅτι ὃ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ
 τὰ τοῦ ἀνθρώπου. 24 Τότε ὁ Ἰησοῦς
 εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλῃ
 ὀπίσω μου ἐλθεῖν, ἀπαρνησάτω ἑαυτὸν,
 καὶ ἀράτω τὸ σταυρὸν αὐτοῦ, καὶ ἀκολου-
 θεύτω μοι. 25 Ὃς ὅτι ἀν θέλῃ ἡ ψυ-
 χὴν αὐτοῦ σῶσαι, ἀπολέσῃ αὐτήν· ὃς
 δ' ἀν ἀπολέσῃ ἡ ψυχὴν αὐτοῦ ἕνεκεν
 ἐμοῦ, εὕρεσθαι αὐτήν. 26 Τί ὃ ὠφε-
 λῆται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον
 κερδήσῃ, καὶ δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ
 τί δώσθαι ἄνθρωπος ἀντάλλαγμα τῇ ψυχῇ
 αὐτοῦ; 27 Μέλλει ὃ ὁ υἱὸς τοῦ ἀνθρώπου
 ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, μετ'
 τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσθαι ἕκάστῳ
 κατὰ τὸ ἔργον αὐτοῦ. 28 Ἀμὲν λέγω
 ὑμῖν, εἰσὶν οἱ ἡμέρας ὅτε ἐστήσονται οἱ πῖνες καὶ
 μὴ γύσωσι θανάτου, ἕως ἃν ἴδωσι τὸν υἱὸν
 τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Κεφ. ιζ'. Καὶ μετ' ἡμέρας ἕξ πᾶ-
 λαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκω-
 βον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ
 ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ'
 ἰδίαν. 2 καὶ μετεμορφώθη ἔμπροσθεν
 αὐτῶν, καὶ ἔλαμψε τὸ ὄψωπον αὐτοῦ ὡς
 ὁ ἥλιος· τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά
 ὡς τὸ φῶς. 3 Καὶ ἰδὼν, ὥρθησαν αὐτοῖς
 Μωσὴς καὶ Ἠλίας, μετ' αὐτοῦ συλλαλῆσθαι.

23 But he turn'd, and said
 unto Peter, Get thee behind
 me, Satan, thou art an offence
 unto me: for thou favourest
 not the things that be of God,
 but those that be of men.

24 Then said Jesus unto his
 disciples, If any man will
 come after me, let him deny
 himself, and take up his cross,
 and follow me.

25 For whosoever will save
 his life, shall lose it: and who-
 soever will lose his life for my
 sake, shall find it.

26 For what is a man pro-
 fitted, if he shall gain the whole
 world, and lose his own soul?
 or what shall a man give in
 exchange for his soul?

27 For the Son of man shall
 come in the glory of his Fa-
 ther, with his angels; and then
 he shall reward every man ac-
 cording to his works.

28 Verily I say unto you,
 There be some standing here
 which shall not taste of death,
 till they see the Son of man
 coming in his kingdom.

Chap. XVII.

And after six days, Jesus tak-
 eth Peter, & James, & John his
 brother, and bringeth them up
 into an high mountain apart,

2 And was transfigur'd be-
 fore them, and his face did
 shine as the sun, and his rai-
 ment was white as the light.

3 And behold, there ap-
 pear'd unto them Moses and
 Elias talking with him.

P A R A P H R A S E.

with the Notions we have of Christ, whom we believe Thee to be, and Thou acknowledgest Thy self to be. 23 But he turn'd, and said unto Peter, Get thee behind me, Satan, *i. e.* who artest in this as an Instrument of Satan, being an Adversary to the Good of Mankind therein: Thou art an Offence unto me, as Tempting me to that which is contrary to the Will of God: for herein thou favour'st or understandest not the things that be of God, *i. e.* the Unexpected Way whereby he designs to bring about Man's Salvation; but thou speakest as One that is guided by those wrong Notions of the Messias, that be owing to the Worldly Desires of Men, who are fond of Worldly Grandeur and Pleasure. 24 Then said Jesus unto his Disciples, If any Man will come after me as my True Disciple, let him know that it is Necessary for him to resolve to deny himself all the Pleasure and Riches of this World, and to take up his Cross, *i. e.* to undergo the greatest Suffering, if God sees fit to call him thereto, and so to follow me as his Master. 25 For whosoever will save his Life here on Earth, by doing any thing contrary to the Truth of my Religion, shall lose it Eternally; and whosoever will lose his Life here for my Sake, shall find that he shall save it in the truest sense, *viz.* Eternally. 26 For what is a Man profited, if he shall gain the whole World here, and lose the Eternal Happiness of his own Soul, and render it Eternally Miserable? Or what shall a Man give as an Equivalent in exchange for the Eternal Happiness of his Soul? 27 For the Son of Man, tho' he appears at present in a mean helpless State and Condition, shall come in the same Glory that he is partaker of with his Father, particularly attended with his own Angels, and with other Circumstances of Divine Glory; and then he shall reward every Man according to his Works; especially shall eternally punish such as have renounc'd Christianity in order to save their Lives, or to escape Afflictions here, and shall eternally reward such as have chosen to lose their Lives, or undergo Afflictions here, for the sake of Christianity. 28 And tho' the Time of the Final or Last Judgment God has seen fit not to make known, yet verily I say unto you, There be some standing here, which shall not taste of Death, 'till they see the Son of Man coming in the Power of his Kingdom, *i. e.* in that Power wherewith He is invested as the Lord Christ, to execute Vengeance upon the obstinately unbelieving Jews of this Age.

Chap. XVII. And after six Days, Jesus takes Peter, and James, and John his Brother, and brings them up into an high Mountain apart from the rest of the Disciples. 2 And being willing to give them some small Representation of his future Glory, whilst he was (*w*) praying, He was transfigur'd before them, *i. e.* his Body was chang'd into the Appearance of a Glorify'd Body; and his Face did shine as the Sun, and his Raiment was white and glittering as the Light. 3 And behold there appear'd unto them Moses and Elias talking with him, namely of what he was to suffer,

XIII.

Christ is transfigur'd; and hints in what sense Elias is come Already, and in what Sense He is still to come.

(*w*) Compare Luke 9. 29.

which

TEXT.

TRANSLATION.

4 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπε πρὸς
 Ἰησοῦ· Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι.
 εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς,
 σοὶ μίαν, καὶ Μωσῇ μίαν, καὶ μίαν Ἠλίου.

5 Ἐπὶ αὐτῷ λαλοῦντος, ἰδὼς νεφέλη
 φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἰδὼς
 φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗ-
 τός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ
 εὐδόκησα· αὐτὸν ἀκούετε. 6 Καὶ ἀκού-
 σαντες οἱ μαθηταί, ἔπεσον ὅτι ἠρόσαντο
 αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.

7 Καὶ προσελθὼν ὁ Ἰησοῦς, ἥψατο
 αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ
 φοβεῖσθε. 8 Ἐπάραντες δὲ τοὺς
 ὀφθαλμούς αὐτῶν, ὁρῶντα εἶδον, εἰ
 μὴ τὸν Ἰησοῦν μόνον. 9 Καταβα-
 ῖντων αὐτῶν ἀπὸ τῆς ὄρεις, εἰτε-
 λατο αὐτοῖς ὁ Ἰησοῦς, λέγων, Μηδενὶ
 εἵπητε τὸ ὄραμα, ἕως ὅτε ὁ υἱὸς τοῦ
 ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. 10 Καὶ
 ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ,
 λέγοντες· Τί οὖν οἱ γραμματεῖς λέ-
 γουσιν, ὅτι Ἠλίας δεῖ ἐλθεῖν πρῶτον;
 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶ-
 πεν αὐτοῖς· Ἠλίας μὲν ἔρχεται
 πρῶτον, καὶ ἀποκαταστήσῃ πάντα.

4 Then answer'd Peter, and
 said unto Jesus, Lord, it is
 good for us to be here : if thou
 wilt, let us make here three
 tabernacles ; one for thee, and
 one for Moses, and one for
 Elias.

5 While he yet spake, be-
 hold, a bright cloud over-
 shadow'd them : and behold,
 a voice out of the cloud, which
 said, This is my beloved Son,
 in whom I am well pleas'd ;
 hear ye him.

6 And when the disciples
 heard it, they fell on their face,
 and were fore afraid.

7 And Jesus came & touch'd
 them, and said, Arise, and be
 not afraid.

8 And when they had lift
 up their eyes, they saw no man,
 * except Jesus only.

9 And as they came down
 from the mountain, Jesus charg'd
 them, saying, Tell * what ye
 have seen to no man, until the
 Son of man be risen again from
 the dead.

10 And his disciples ask'd
 him, saying, Why then say the
 scribes, that Elias must first
 come ?

11 And Jesus answer'd and
 said unto them, Elias truly
 shall first come, and restore all
 things :

12 Ἄγω

ANNOTATIONS.

(x) It is well to be observ'd, that the *ἀποκαταστήσῃ*, of which it is said *Mal.* 4. 6. that *Elias* (according to the LXX. Version) *ἀποκαταστήσῃ* καὶ πάντα πάλιν ὡς ἦν &c. is not to be confounded with, (as do some very learned Men) but distinguish'd from the *ἀποκαταστήσῃ* πάντων mention'd by St *Peter* Act. 3. 21. For it is evident from *Luke* 1. 17. that the *ἀποκαταστήσῃ*, of which it is said *Mal.* 4. 6. that *Elias* ἀποκαταστήσῃ

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which might also be design'd to prepare these Disciples the more for his Suffering. 4 Then answer'd Peter and said unto Jesus, Lord, it is Good for us to be here: if thou wilt, let us make here three Tabernacles or Apartments; one for thee, and one for Moses, and one for Elias, and let us dwell here, and continue to enjoy this Glorious Sight and State: This he said, being in such a Consternation as not to know or consider what he said, whether what he desir'd was proper or not to be desir'd. 5 While he yet spake, behold a bright Cloud overshadow'd them; and behold, a Voice came out of the Cloud, which said, This is my Beloved Son, in whom I am well pleas'd; hear ye him, i. e. follow his Doctrine and Precepts. 6 And when the Disciples heard it, they fell on their Face, and were sore afraid. 7 And Jesus came and touch'd them, and said, Arise, and be not afraid. 8 And when they had lift up their Eyes, they saw no Man, except Jesus only. 9 And as they came down from the Mountain, Jesus charg'd them, saying, Tell what ye have seen to no Man, until the Son of Man be risen from the Dead. 10 And upon this Charge his said Disciples ask'd him, saying, If what we have seen, particularly the Appearance of Elias, must be such a Secret, Why then say the Scribes, that according to Mal. 4. 5, 6. Elias must first come before that the Messias is to come or shew himself, at least as such? 11 And Jesus answer'd and said unto them, Elias truly (x) shall first come, and that Literally, Personally or Bodily before the Coming of the great and dreadful Day of the Lord, i. e. before the Second and more Eminent Coming of Christ, when God shall restore (x) All things in this World to their Primitive and Happy State wherein they were before the Fall.

12 But

A N N O T A T I O N S.

ἡ παρουσία τοῦ ἁγγελοῦ πατρὸς πρὸς ὑμᾶς, is to be understood Figuratively of John the Baptist, (the Angel Gabriel there saying to Zacharias the Baptist's Father concerning the Baptist, He shall go before Him (i. e. before Christ) in the (N.B.) Spirit and Power of Elias, ἐν πνεύματι καὶ ἐν δυνάμει ἑλισσαίου, and consequently was to be before the First Coming of Christ: whereas it is no less evident that the ἀποκατάστασις πάντων Act. 3. 21. is to be understood of the Second Coming of Christ. Now what Christ says here Matth. 17. 11. of Elias is ἀποκαταστήσει πάντα, which plainly and expressly refers to the ἀποκατάστασις πάντων Act. 3. 21. and therefore is likewise to be understood of the Second Coming of Christ; whereas what Christ says v. 12. of this Chap. 17. Ἠλίας ἢ ἄλλος, is to be understood of the First Coming of Christ. Hence it may very Reasonably be infer'd that Mal. 4. 5, 6. is to be understood of Both Comings of Christ, viz. v. 5. of Christ's Second Coming, and v. 6. of his First. That v. 6. is to be understood of Christ's First Coming is granted by All: and that v. 5. is to be understood most properly of Christ's Second Coming will appear from considering the most Natural Import of the Great and Dreadful Day of the Lord there mention'd, which must be own'd more Naturally or Properly to be a Description of Christ's Second than of his First Coming. To which add, that the Hebrew word which we translate Dreadful, the LXX. translate ἐμπνεῦν illustrious or glorious, which more restrains the Day mention'd in this Text of Malachi to the Second Coming of Christ; forasmuch as his First Coming was

Y

Not

TEXT.

TRANSLATION.

12 Λέγω δὲ ὑμῖν, ὅτι Ηλίας ἤδη ἦλθε· καὶ οὐκ ἐπέγνωσαν αὐτόν· ἀλλ' ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· ὅτι καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπὲρ αὐτῶν. 13 Τότε συνήχαν οἱ μαθηταί, ὅτι ὡς Ἰωάννης ὁ Βαπτιστῆς εἶπεν αὐτοῖς.

14 Καὶ ἐλθόντων αὐτῶν πρὸς τὸν ὄχλον, προσήλθεν αὐτῷ ἄνθρωπος, γυνυπετῶν αὐτῷ, 15 καὶ λέγων· Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται, καὶ χαλῶς πάσχει· πολλάκις ὃ πίπῃ εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ ὕδωρ. 16 Καὶ πρὸς αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι. 17 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ω γένεα ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μετ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. 18 Καὶ ἐπέτιμυσεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

12 But I say unto you, that Elias is come already; and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 And when they were come to the multitude, there came to him a certain man, kneeling down to him,

15 And saying, Lord, have mercy on my son, for he is lunatick, and sore vex'd: for oft-times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answer'd and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuk'd the devil, and he departed out of him: and the child was cur'd from that very hour.

19 Τότε

ANNOTATIONS.

Not in a glorious or illustrious Manner, but mean and obscure. Nor is it further to be omitted, that the word ἐπιφανείας, as it is indeed *Once* us'd (2 Tim. 1. 10.) of Christ's First Coming, so it is, in *All* other Places of N.T. where it is spoken of Christ, us'd of Christ's Second Coming, namely no less than *Four* times, viz. 1 Tim. 6. 14. and 2 Tim. 4. 1 & 8. and Tit. 2. 13. So that by the τὴν ἡμέραν Κυρίου τῆς μετάντης καὶ ἐπιφανείας of the LXX. we may well suppose to be understood ἡ ἡμέρα τῆς μετάντης Κυρίου ἐπιφανείας. But now ἡ μετάντης ἐπιφανείας is Reasonably to be understood the same as ἐπιφανείας τῆς δόξης—*Lord's Coming*, Tit. 2. 13. and the ἐπιφανείας when the Lord Jesus Christ shall come to judge the Quick and the Dead, 2 Tim. 4. 1. which also most fitly answers to the other Import of the Original word, which

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12 But I say unto you, that *by Elias in a Figurative Sense is to be understood (Mal. 4. 6.) another Person coming only in the Power and Spirit of Elias before the First Coming of Christ; and this Other person accordingly is come Already, and they knew him not to be the Person thus prophesied of, i. e. the Jews would not receive and acknowledge him as Such, but have done unto him whatsoever they listed, He being at last kill'd by them: Likewise shall also the Son of Man suffer of them, i. e. the Jews.* 12 Then the Disciples understood, that *what he said v. 12. he spake unto them of John the Baptist.*

14 And when they were come to the Multitude, there came to him a certain Man, kneeling down to him, 15 and saying, Lord, have mercy on my Son, for he is (*y*) Lunatick, *i. e. has the Falling Sickness,* and is fore vex'd therewith by a Devil that has possess'd him: for oft-times he falls into the Fire, and oft into the Water. 16 And I brought him hither with an Intent to bring him to Thee thy self, but thou happening to be absent I desir'd thy Disciples to cure him, and they could not cure him. Whereupon (as appears from Mark 14. 16.) there had arose a Dispute between the Scribes and Christ's Disciples, probably concerning What should be the Reason that They could not cure the Lunatick, the Scribes also inferring thence that Christ himself could not cure this Person, and so insulting over the Disciples. 17 Then Jesus answer'd and said to the said (*z*) Scribes, O faithless and perverse Generation, how long shall I be with you performing the greatest Miracles, before you will be convinc'd that I have Power to perform all such Miracles, or to cure miraculously all Diseases? how long shall I suffer or bear with you, as to such your unreasonable Unbelief? bring him, *i. e. the Lunatick,* hither to me. 18 And Jesus rebuk'd the Devil, and he departed out of him: and the Child was cur'd from that very hour; and so the Scribes were convinc'd, that tho' the Disciples could not, yet Christ could cast out the

XIV.
Christ cures one troubled with the Falling Sickness; and tells his Disciples, why they could not cure him.

A N N O T A T I O N S.

(as it is render'd by the LXX. *ἐπιφάνη*, so) it is render'd by us, the Dreadful Day of the Lord.

(y) It is well observ'd, that tho' a Lunatick is taken by us to signify only a Mad man, namely such an one as has Fits of Madness at such set times of the Moon; yet it do's not appear that this young Person was mad, but only troubled with the Epilepsy or Falling-sickness; in which respect nevertheless it is truly said of him *σληνιάσται, He is Lunatick,* according to the natural Latitude of the word, forasmuch as Fits of the Epilepsy have regard to set Times of the Moon, as well as Fits of that Madness which is peculiarly call'd among us Lunacy.

(z) It is well observ'd, that O faithless and perverse Generation can't so well be suppos'd to be spoken of the Disciples, because then the Disciples would have had no Occasion to ask our Saviour, Why they could not cast out the Devil, as they did verse 19.

TEXT.

TRANSLATION.

19 Τότε προσελθόντες οἱ μαθηταὶ τοῦ
 Ἰησοῦ χωρὶς ἰδίαν, εἶπον· Διατί ἡμεῖς οὐκ
 ἠδυνήθημεν ἐκβαλεῖν αὐτό; 20 Ο δὲ
 Ἰησοῦς εἶπεν αὐτοῖς· Διὰ τί τὴν ἀπίστιαν
 ὑμῶν· ὡς κόκκον ὡς λέγω ὑμῖν, ἐὰν ἔχητε
 πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
 τέτυφ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ
 μεταθήσεται· καὶ ὃ ἐν ἀδυνατίᾳ ὑμῶν.
 21 Τῷτο δὲ τὸ γένος οὐκ ἐκπορεύεται,
 εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.

22 Αναστρεφομένων δὲ αὐτῶν ἐν τῇ
 Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλ-
 ον ὁ υἱὸς τοῦ ἀνθρώπου πῶς ἀδίδου εἰς
 χεῖρας ἀνθρώπων· 23 καὶ ἀποκτε-
 νῶσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερ-
 θήσεται· Καὶ ἐλυπήθησαν σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ-
 ναῦμ, προσήλθον οἱ τὰ δίδραχμα λαμ-
 βάοντες τῷ Πέτρῳ, καὶ εἶπον· Ο διδά-
 σκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;
 25 Λέγεις· Ναί· Καὶ ὅτε εἰσῆλθεν εἰς τὴν
 οἰκίαν, προέφρασεν αὐτόν ὁ Ἰησοῦς, λέγων·
 Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆ γῆς
 ἀπὸ πόνων λαμβάνουσιν τέλη, ἢ κῆνσον;
 ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;
 25 Λέγεις αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἄλλο-
 τρίων· Εφῆ αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύ-
 θεροί εἰσιν οἱ υἱοί· 27 Ἴνα δὲ μὴ σκαν-
 δαλίσωμεν αὐτούς, πορεύεις εἰς τὴν θά-
 λασσαν, βάλε ἄγκιστρον, καὶ τὰ ἀναβαίνα

19 Then came the disciples
 to Jesus apart, and said, Why
 could not we cast him out?

20 And Jesus said unto them,
 Because of your unbelief: for
 verily I say unto you, If ye
 have faith as a grain of mu-
 stard-seed, ye shall say unto
 this mountain, Remove hence
 to yonder place, and it shall
 remove; and nothing shall be
 impossible unto you.

21 Howbeit this kind goeth
 not out, but by prayer and
 fasting.

22 And while they abode
 in Galilee, Jesus said unto
 them, The Son of man shall be
 betray'd into the hands of men:

23 And they shall kill him,
 and the third day he shall be
 rais'd again: and they were
 exceeding sorry.

24 And when they were
 come to Capernaum, they that
 receiv'd tribute-money, came to
 Peter, and said, Doth not your
 master pay tribute?

25 He saith, Yes. And when
 he was come into the house,
 Jesus prevented him, saying,
 What thinkest thou, Simon?
 of whom do the kings of the
 earth take custom or tribute?
 of their own children, or of
 * others?

26 Peter saith unto him,
 Of * others. Jesus saith unto
 him, Then are the children free.

27 Notwithstanding, lest
 we should offend them, go thou
 to the sea, and cast an hook,
 and take up the fish that first

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the said Devil. 19 Then came the Disciples to Jesus apart from the Multitude, and said, Why could not we cast him out? 20 And Jesus said unto them, Because of your Unbelief also; you being blameable in some measure on this Account as well as the Scribes, inasmuch as you had in you some Doubting whether you could cast out the Devil in my Name: for verily I say unto you, If ye have Faith as a Grain of Mustard-seed, i. e. the Least Degree of Faith answerable to your Office and Commission to work Miracles, so as to take away All Doubt of Success in the Discharge of such your Office on such proper Occasions, or when ye shall be directed by the Impulse or Suggestion of the H. Spirit to attempt the Performance of any Miracle, ye shall say unto this Mountain, Remove hence to yonder Place, and it shall remove; and nothing consequently, tho' it be most Difficult and Impossible to be done by bare Humane Means, shall be Impossible unto you for to do, in such Cases in the Discharge of your Office for the Propagating and Confirming of the Truth of the Gospel. 21 Howbeit, this Kind go's not out, i. e. the Ability to perform these greater Miracles, such as casting out Devils, and the like, is not to be expected or attain'd, but by special and extraordinary Prayer and Fasting.

22 And while they abode in Galilee, namely as they were in the Way to Capernaum from the Parts about Cesarea Philippi, in order to prepare his Disciples the better for his Death, Jesus said unto them, It is requisite for you to be reminded of what I have once afore, and that not long since, (viz. Chap. 16. 21.) inform'd you of, namely, that the Son of Man shall be betray'd into the Hands of Men: 23 and they shall kill him, and the third day He shall be rais'd again; and they were exceeding Sorry to hear again that he must thus dye.

24 And when they were come to Capernaum, they that receiv'd Tribute-money, i. e. the yearly Tax or Offering that was pay'd for the Service of the Temple, came to Peter, and said, Do's not your Master pay the said Tribute? 25 He saith, Yes. And when he was come into the House, probably his own House, and Peter was going to speak to him about it, Jesus prevented him, saying, What thinkest thou, Simon? Of whom do the Kings of the Earth take Custom or Tribute? of their own Children or Family, or of Others only? 26 Peter says unto him, Of Others only. Jesus saith unto him, Then are the Children of Earthly Princes Free from paying Custom or Tribute. And therefore for the like Reason I, who am the Son of God, should be Free from paying this Tribute-money for the Service of the Temple, it being no other than my Father's House. 27 Notwithstanding, lest we should offend them by not paying it, go thou to the Sea, and cast in an Hook, and take up the Fish that

XV.
Christ again foretells his Disciples of his Death.

XVI.
Christ pays the Tribute for the Service of the Temple.

first

TEXT.

TRANSLATION.

πρωτον ἰχθύν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὕρήσεις σαττήρα· ὃ κεῖνον λαβὼν, δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Κεφ. ιη'. Εἰς ἐκείνη τῇ ὥρᾳ προσήλθοι οἱ μαθηταὶ πρὸς Ἰησοῦν, λέγοντες· Τίς ἄρα μείζων ὅστις ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; 2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔθηκεν αὐτὸ ἐν μέσῳ αὐτῶν, 3 καὶ εἶπεν· Ἀμὲν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε, καὶ γένησθε ὡς τὰ παιδιά, ἢ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τοῦ οὐρανῶν. 4 Οἷς οὕτω καταπεινώσῃ ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτος ὅστις ἐστὶν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

5 Καὶ ὅς ἐστιν δέξῃ παιδίον τοιοῦτον ἐν ὀνόματί μου, ἐμὲ δέχεται. 6 Ὅς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων, τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἢ ἵνα κρεμάσῃ μύλον ὀικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντοῖ ἐν τῷ πελάγῳ τῆς θαλάσσης. 7 Οὐαὶ τῷ κόσμῳ διὰ τῶν σκανδάλων· ἀνάγκη γάρ ἐστι εἰσελθεῖν τὰ σκάνδαλα· πλεονέχων δὲ καὶ ἀνθρώπων ἐκείνων, δι' ὃ τὰ σκάνδαλα ἔρχονται. 8 Εἰ δὲ ἡ χεὶρ σου, ἢ ὁ πούς σου σκανδαλίζει σε, ἐκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοι εἶναι εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλόν, ἢ δύο χεῖρας

cometh up: and when thou hast open'd his mouth, thou shalt find a piece of money: that take and give unto them for me and thee.

Chap. XVIII.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus call'd a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hang'd about his neck, and that he were drown'd in the depth of the sea.

7 Wo unto the world because of offences: for it must needs be that offences come: but wo to that man by whom the offence cometh.

8 Wherefore if thy hand or thy foot * make thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life halt or maim'd, rather than having two hands,

ἢ δύο

TEXT.

TRANSLATION.

ἢ δύο πύδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
τὸ αἰώνιον. 9 Καὶ εἰ ὁ ὀφθαλμός σου

or two feet, to be cast into
everlasting fire.

9 And if thine eye * makes

σκανδα-

PARAPHRASE.

first comes up: and when thou hast open'd his Mouth, thou shalt find therein a piece of Money; that take and give unto them for me and thee.

Chap. XVIII. At the same time *there arose a Dispute among the Disciples (being still big with the Expectation of the Glory of Christ's Kingdom) about Preeminence; which Jesus taking Notice of, there came the Disciples unto Jesus, proposing the Case to him, and saying, Who is the Greatest in the Kingdom of Heaven?* 2 And Jesus call'd a little Child unto him, and set him in the midst of them, 3 and said, Verily I say unto you, Except ye be converted so as to lay aside such ambitious Desires, and become as little Children in respect of Humility and Disregard to Preeminence, and the things of this World, which are apt to affect and influence Elder Persons too much, ye shall not enter into the Kingdom of Heaven. 4 Whosoever therefore shall humble himself, and be as free from all ambitious Desires, and other Vices, as this little Child, the same is the Greatest in the Kingdom of Heaven.

5 And whoso shall receive, *i. e. entertain, encourage, assist, or follow the Doctrine or Example of One such Person as is thus qualify'd with Humility and Innocence, as is this little Child, in my Name, the same shall be rewarded as one that receives me.* 6 But whoso shall offend, *i. e. despise or discourage, persecute or seduce One of these little ones which believe in me, i. e. any such humble and innocent Christian,* it were better for him that a Millstone were hang'd about his Neck, and that he were drown'd in the depth of the Sea, than that he should thus offend one such Person. 7 Wo unto the World because of such Offences in contemning and discouraging, persecuting and seducing such humble and innocent Persons: for, considering the State of Things and Wickedness of Men, it must needs be that such Offences come, and the Providence of God may, for wise Reasons, permit it to be so: But wo to that Man by whom the Offence comes, *i. e. by whose Fault any humble & good Man shall be persecuted, discourag'd or perverted and entic'd to Sin.* 8 Wherefore if thy Hand or thy Foot make thee to offend, cut them off, and cast them from thee, *i. e. whatever is like to be the Means of tempting and prevailing on thee thus to offend by persecuting, discouraging or seducing any humble good Man, how Dear or Usefull soever it may be in other respects, be sure to part with it, whether it be a beloved Pleasure or Companion:* it is Better for thee to enter into Life everlasting Halt or Maim'd, *i. e. by denying thy self such a Pleasure or Companion,* rather than having two Hands or two Feet, *i. e. enjoying such Pleasure or Companion,* to be cast into everlasting Fire. 9 And if thy Eye, *i. e.*

most

XVII.

Christ teaches his Disciples, that Humility is requisite to make a good Christian.

XVIII.

Christ exhorts to the Encouragement of good humble Men; & warns us of the sad Punishment of Those that shall discourage, persecute, or seduce good humble Men.

TEXT.

TRANSLATION.

σκανδαλίζῃ σε, ἔξελε αὐτὸν, καὶ βάλε
ὑπὸ σὺν· καλόν σοι ὅτι μονόφθαλμον
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς τὴν γέενναν τὴν πυρός.

10 Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν
μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ
ἄγγελοι αὐτῶν ἐν ἔρανοις ἀφ' οὐρανοῦ
βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου,
καὶ ἐν ἔρανοις. 11 Ἦλθε γὰρ ὁ υἱὸς τοῦ
ἀνθρώπου σῶσαι τὸ ἀπολωλός.

12 Τί ὑμῖν δοκεῖ; εἰάν τις γένηται πνι ἀνθρώπου
ἔχοντος ὡσεύς, καὶ πλανηθῇ ἐν ἑξ
αὐτῶν· ἔτι ἀφ' οὗ τοῦ ἐνεννηκονταεννέα,
ὅτι τὰ ὄρη πορευθεὶς, ζητῇ τὸ πλανη-
μένον;

13 Καὶ εἰάν τις γένηται εὐρεῖν
αὐτό, ἀμὲν λέγω ὑμῖν, ὅτι χαίρει
ἐπ' αὐτῷ μᾶλλον, ἢ ὅτι τοῖς ἐνεννη-
κονταεννέα, τοῖς μὴ πλανημένοις.

14 Οὕτως οὐκ ἐπὶ θέλημα ἔμεροσθεν
τῷ πατρὶ ὑμῶν, τῷ ἐν οὐρανοῖς, ἵνα
ἀποληθῇ εἰς τὴν μικρῶν τούτων.

15 Εἰάν τις ἀμαρτήσῃ εἰς σὲ ὁ
ἀδελφός σου, ὑπάγε, καὶ ἐλεγξον
αὐτὸν μετὰ σοῦ καὶ αὐτὸς μόνου·
εἰάν σου ἀκούσῃ, κέρδισας τὸν ἀδελ-
φόν σου.

16 Εἰάν τις μὴ ἀκούσῃ,
λάβε μετὰ σοῦ ἑπὶ ἑνὶ ἢ δύο·
ἵνα ὅτι τόματι δύο μαρτύρων ἢ
τριῶν σταθῇ πᾶν ῥῆμα.

17 Εἰάν τις
δὲ ἀκούσῃ αὐτῶν, ἔπε τῇ κά-

thee to offend, pluck it out, and
cast it from thee: it is better
for thee to enter into life with
one eye, rather than having two
eyes to be cast into hell-fire.

10 Take heed that ye de-
spise not one of these little
ones: for I say unto you, that
in heaven their angels do al-
ways behold the face of my
Father which is in heaven.

11 For the Son of man is
come to save that which was
lost.

12 How think ye? if a man
have an hundred sheep, and
one of them be gone astray, and
doth he not leave the ninety
and nine, and goeth into the
mountains, and seeketh that
which is gone astray?

13 And if so be that he find
it, verily I say unto you, he
rejoiceth more of that sheep,
than of the ninety and nine
which went not astray.

14 Even so it is not the will
of your Father which is in
heaven, that one of these little
ones should perish.

15 Moreover, if thy bro-
ther shall trespass against thee,
go and tell him his fault be-
tween thee and him alone: if
he shall hear thee, thou hast
gained thy brother.

16 But if he will not hear
thee, then take with thee one
or two more, that in the mouth
of two or three witnesses every
word may be establish'd.

17 And if he shall neglect
to hear them, tell it unto the

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most belov'd and darling Pleasure or Companion, makes thee to offend as aforesaid, pluck it out, and cast it from thee, *i. e. be sure to part with such a Pleasure or Companion*: it is Better for thee to enter into Life with one Eye, *i. e. depriv'd of such a Pleasure or Companion*, rather than having two Eyes, *i. e. enjoying such a Pleasure or Companion*, to be cast into Hell-fire. 10 Take heed therefore that ye despise not, nor discourage, nor persecute, nor any way draw into Sin One of these little ones, *i. e. the meanest humble and good Man*: for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven; and since God has such a Concern and Value for them, as to appoint them certain of his Angels to minister unto and watch over them, it is evidently the Duty of other Men to take heed not to Despise them. 11 Nay there is a still greater Reason why no one ought to despise or offend them, namely, forasmuch as the Son of Man himself is come to save that which was lost; and consequently he that thus despises or offends, *i. e. persecutes or draws into Sin a good humble Man*, acts in direct Opposition to the Intent of my Coming into the World. 12 How think ye? if a Man have an hundred Sheep, and one of them be gone astray, do's he not leave the ninety and nine, and go's into the Mountains, and seeks that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoices more, *i. e. expresses more joy at the Finding of that Sheep*, than at the Safety of the ninety and nine which went not astray. 14 Even so it is not the Will of your Father which is in Heaven, that any One of these little ones, *i. e. the meanest humble good Christian* should perish; but he has sent his Son to redeem them, and sends his Angels to minister unto and preserve them; and expects that ye should, in your several Stations, endeavour to encourage those that stand, and with Tenderness to recover those that fall.

15 Moreover to this Purpose I shall give you the following Directions: If thy Brother-Christian transgress against thee, go and tell him his Fault between thee and him alone; if he shall hear thee, *so as to repent of his Fault and amend*, thou hast gain'd thy Purpose by being thus instrumental to the Good of thy Brother. 16 But if he will not hear thee, *so as to repent and amend*, then take with thee one or two more, that in or by the Mouth of two or three Witnesses every Word may be establish'd, *i. e. either that the Motives made use of to bring him to a Sense of his Fault being approv'd of, and so establish'd or confirm'd to be Reasonable and Weighty, by the concurrent Opinion and Judgment of the said two or three Witnesses, may have the greater Influence on him they are us'd to; or else that the said two or three Witnesses may be sufficient Evidence, that proper Methods have been us'd to reclaim him by private Admonition, before it was made a Matter of publick Cognizance*. 17 For and if he shall neglect to hear them, then thou art to tell it unto the

XIX.

Christ teaches how we are to deal with our Fellow-Christians, when they trespass against us.

TEXT.

TRANSLATION.

κλησία· ἐὰν δὲ καὶ τῆς ἐκκλησίας
ᾤξασθαι, ἔγω σοι ὡς ἡθνηκός
καὶ ὁ τελώνης. 18 Ἀμὲν λέγω ὑ-
μῖν, ὅσα ἐὰν δέσσητε ἐπὶ τῆς γῆς,
ἔσται δεδεμμένα ἐν τῷ οὐρανῷ· καὶ ὅσα
ἐὰν λύσσητε ἐπὶ τῆς γῆς, ἔσται λευ-
μμένα ἐν τῷ ὕδατι. 19 Πάλιν λέ-
γω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμ-
φωνήσωσιν ἐπὶ τῆς γῆς περὶ πο-
τὸς πράγματος, ἔσται αἰτησώμενα,
γενήσεται αὐτοῖς ὡς ἂν τῷ πατρὶός μου,
τῷ ἐν οὐρανοῖς. 20 Οὗ γὰρ εἰσι δύο
ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,
ἐγὼ εἰμι ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν αὐτῷ ὁ Πέ-
τρος, εἶπε· Κύριε, πόσας ἀμαρτίας
εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ;
ἕως ἐπτάκις; 22 Λέγει αὐτῷ ὁ Ἰησοῦς·
Οὐ λέγω σοι, ἕως ἐπτάκις, ἀλλ' ἕως
ἑβδομηκοντάκις ἐπτά. 23 Διὰ τούτο
ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν ἀν-
θρώπῳ βασιλεῖ, ὃς ἤγελησε συναρ-
λόγηται μὲν τὸ δούλον αὐτοῦ. 24 Ἀρ-
ξαμένου δὲ αὐτοῦ συναρ-
αὐτῷ εἰς ὀφειλέτης μυρία τάλαν-
των. 25 Μὴ ἔχοντος δὲ αὐτοῦ ἀποδύ-
ναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ
παρασῆναι, καὶ τὴν γυναῖκα αὐτοῦ, καὶ τὰ τέ-
κνα, καὶ πάντα ὅσα ἔχει· καὶ ἀποδοθῆναι.

26 Πεσὼν οὖν ὁ δούλος προσεκύνη αὐτῷ,

church: but if he neglect to
hear the church, let him be
unto thee as an heathen-man
and a publican.

18 Verily I say unto you,
Whatsoever ye shall bind on
earth, shall be bound in hea-
ven: and whatsoever ye shall
loose on earth, shall be loos'd
in heaven.

19 Again I say unto you,
that if two of you shall agree
on earth as touching any thing
that they shall ask, it shall be
done for them of my Father
which is in heaven.

20 For where two or three
are gather'd together in my
name, there am I in the midst
of them.

21 Then came Peter to him,
and said, Lord, how oft shall
my brother sin against me, and
I forgive him? till seven times?

22 Jesus saith unto him, I
say not unto thee, Until seven
times: but, until seventy times
seven.

23 Therefore is the kingdom
of heaven like unto a certain
king, which would take ac-
count of his servants.

24 And when he had began
to reckon, one was brought un-
to him, which ow'd him ten
thousand talents:

25 But forasmuch as he had
not to pay, his lord command-
ed him to be sold, and his wife
and children, and all that he
had, and payment to be made.

26 The servant therefore
fell down and worshipp'd him,

λέγων·

(a)

T E X T.

TRANSLATION.

λέγων· Κύριε, μαχεσθήμην σοι ἐπ' εἰ
μοί, καὶ πάντα σοι ἀποδώσω. 27 Τὸν τοῦ
27 Σπλαγχνισθεὶς δὲ ὁ κύριος ἔδου-
λέναι,

saying, Lord, have patience
with me, and I will pay thee all.
27 Then the lord of that
servant was mov'd with com-

passion,

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Church, *i. e.* so as that he may be rebuk'd publickly by the proper Officers or Governours of the Church: but if he neglect to hear the Church, *i. e.* to be wrought upon by the publick Reproof of the Governours of the Church, let him be unto thee as an Heathen-man and a Publican is among the Jews, *i. e.* as an incorrigible Sinner not to be convers'd with; and accordingly he ought to be Excommunicated or turn'd out of the Church. 18 Verily I say unto you, Whatsoever ye, my Apostles and the design'd Governours of my Church after me, and likewise your Successors the Bishops, shall (a) bind or censure such a Person to undergo, as a due Punishment of such his Impenitency, the same he shall be bound to undergo in the Court of Heaven: and from whatsoever such Penance or Punishment, upon his outward Repentance, ye shall loose such a Person on Earth, from the same he shall be loos'd in the Court of Heaven. 19 And in order to your Acting herein conformably to the Will of God by the Assistance and Direction of the Holy Ghost, Again I say unto you, that if two of you shall agree on Earth as touching any thing that they shall ask, it shall be done for them of my Father which is in Heaven. 20 For where Two or Three are gather'd together in my Name, and consequently according to my Appointment, there am I in the midst of them, ready to intercede for and obtain or grant their Petition.

21 Then came Peter to him, and said, Lord, how oft shall my Brother sin against me, and I forgive him? till seven times? 22 Jesus says unto him, I say not unto thee, that thou art to forgive him only until seven times; but I say unto thee, that thou art to forgive him until seventy times seven, *i. e.* without Limitation, or as often as he repents. 23 Therefore herein is the Kingdom of Heaven like unto a certain King, which would take Account of his Servants. 24 And when he had begun to reckon, One was brought unto him, which ow'd him ten thousand Talents, or a very great Sum: 25 But forasmuch as he had not wherewith to pay, his Lord commanded him to be sold, and his Wife and Children, and All that he had, as the manner was among the Jews and other Eastern Nations, and so Payment to be made as far as the Sum arising from the said Sale would go. 26 The Servant therefore fell down and worshipp'd him, saying, Lord, have patience with me, and in some time I will pay thee All. 27 Then the Lord of that Servant was mov'd

XX.
Of the Necessity
of forgiving o-
thers that trespass
against us.

(a) See the Paraphrase of Chap. 16. 19.

T E X T.

TRANSLATION.

ἐκείνῃ, ἀπέλυεν αὐτὸν, καὶ τὸ δάνειον
 ἀφῆκεν αὐτῷ. 28 Εξελθὼν δὲ ὁ δού-
 λος ἐκεῖνος, εὔρεν ἓνα τῶν συνδούλων αὐ-
 τῷ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια·
 καὶ κρατῆσας αὐτὸν ἐπιβέ, λέγων, Από-
 δος μοι ὅ, π ὀφείλεις. 29 Πεισὼν δὲ
 ὁ συνδούλος αὐτῷ εἰς τῆς πόδας αὐ-
 τῷ, πῆρεχά αὐτὸν, λέγων· Μακροθύμη-
 σον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
 30 Ο δὲ οὐκ ἤθελεν· ἀλλ' ἀπελθὼν
 ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως ὅτε ἀπο-
 δῶ τὸ ὀφειλόμενον. 31 Ἰδόντες δὲ οἱ
 συνδούλοι αὐτῷ τὰ γενόμενα, ἐλυπήθη-
 σφόδρα· καὶ ἐλθόντες διεσαύφη τῷ κυ-
 ρίῳ αὐτῶν πάντα τὰ γενόμενα. 32 Τό-
 τε προσκαλεσάμενος αὐτὸν ὁ κύριος
 αὐτῷ, λέγει αὐτῷ· Δούλε ποιηρὲ, πᾶσαν
 τιμὴν ὀφειλὴν ἐκείνῳ ἀφήκα σοι, ἐπεὶ
 πῆρεχά με. 33 Οὐκ ἔδει καὶ σε
 ἐλεῆσαι τὸν συνδούλόν σου, ὡς καὶ ἐγὼ σε
 ἠλέησα; 34 Καὶ ὀργισθεὶς ὁ κύριος
 αὐτῷ παρέδωκεν αὐτὸν τοῖς βασανι-
 σταῖς, ἕως ὅτε ἀποδῶ πᾶν τὸ ὀφειλό-
 μενον αὐτῷ. 35 Οὕτω καὶ ὁ πατήρ
 μου ὁ ἐπ' οὐρανῷ ποιήσει ὑμῖν, ἐὰν μὴ
 ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῆς
 καρδίας ὑμῶν τὰ πῆρα πτώματα αὐτῶν.

Κεφ. ιθ'. Καὶ ἐγένετο, ὅτε ἐπέ-
 λεσεν ὁ Ἰησοῦς τῆς λόγους τού-
 τας, μετήρην ἀπὸ τῆς Γαλιλαίας,

passion, and loos'd him, and
 forgave him the debt.

28 But the same servant
 went out, and found one of his
 fellow-servants, which ow'd
 him an hundred pence: and
 he laid hands on him, and took
 him by the throat, saying, Pay
 me that thou owest.

29 And his fellow-servant
 fell down at his feet, & besought
 him, saying, Have patience with
 me, and I will pay thee all.

30 And he would not: but
 went and cast him into prison,
 till he should pay the debt.

31 So when his fellow-ser-
 vants saw what was done, they
 were very sorry, and came and
 told unto their lord all that
 was done.

32 Then his lord, after that
 he had call'd him, said unto
 him, O thou wicked servant,
 I forgave thee all that debt,
 because thou desiredst me:

33 Shouldst not thou also
 have had compassion on thy
 fellow-servant, even as I had
 pity on thee?

34 And his lord was wroth,
 and deliver'd him to the * jay-
 lers, till he should pay all that
 was due unto him.

35 So likewise shall my hea-
 venly Father do also unto you,
 if ye from your hearts forgive
 not every one his brother their
 trespasses.

Chap. XIX.

And it came to pass, that
 when Jesus had finish'd these
 sayings, he departed from Ga-

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with Compassion, and loos'd him *or set him at Liberty*, and also forgave him the Debt, *tho' it was so very great.* 28 But the same Servant went out, and found one of his Fellow-servants, which ow'd him an hundred Pence, *or a very small Sum*: and he laid hands on him, and took him by the Throat, saying, Pay me that thou owest. 29 And his Fellow-servant fell down at his feet, and besought him, saying, *as he had said to his Lord*, Have patience with me, and *in some time* I will pay thee All. 30 And he would not; but went *forthwith* and cast him into Prison, till he should pay the Debt. 31 So when his Fellow-servants saw what was done *by him*, they were very sorry *for it*, and came and told unto their Lord all that was done. 32 Then his Lord, after that he had call'd him, said unto him, O thou wicked Servant, I forgave thee all that *great Debt thou owedst to me*, because thou desiredst me: 33 Shouldst not *therefore* thou also have had Compassion on thy Fellow-servant, even as I had pity on thee, *and have forgiven him that small Debt he ow'd to thee?* 34 And his Lord was wroth, and deliver'd him to the Jaylors *to be kept in Prison*, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, *i. e. he shall by no means forgive you your much Greater and Oftner Trespases against him*, if ye from your hearts forgive not every one his Brother their *Smaller and Fewer Trespases against you.*

S E C T I O N V.

Containing such Particulars as are taken notice of by St Matthew, from Christ's Departure out of Galilee in order to his Coming up to Jerusalem at that Passover whereat he Suffer'd, and which was in the thirty fifth Year of his Life (or A.D. 33.) to his Coming to Bethany or Bethphage, and Riding thence in Triumph into Jerusalem: Which Particulars take up Chap. XIX and XX.

Chap. XIX. And it came to pass, that when Jesus had finish'd the Time of his long Stay in Galilee upon his first Coming thither after the Imprisonment of the Baptist; which Stay of his was From some time after the Passover that was in the thirty second Year of his Life, To some time afore the Feast of Tabernacles, that was in the thirty fourth Year of his Life, and so near, if not quite, or (as seems most probable) even somewhat more than two Years; during which Time it was that Jesus deliver'd All these sayings or Discourses set down from Chap. 4. 12. to the end of Chap. 18. When Jesus, I say, had finish'd this his long Stay in Galilee, he departed from Galilee in order to go up to Jerusalem for to keep the Feast of Tabernacles (as appears from John 7. 2, &c.) and he went this time the shortest Way, viz. directly thro' Samaria (as we learn from

I.
Christ departs
from Galilee, and
comes into Judea
beyond Jordan.

TEXT.

TRANSLATION.

ἔηλθεν εἰς τὰ ὄρια τῆς Ἰουδαίας, πέραν
τῆς Ἰορδάνου. 2 Καὶ ἠκολούθησαν αὐτῷ
ὄχλοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρι-
σαῖοι, πειράζοντες αὐτὸν, καὶ λέ-
γοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπο-
λῦσαι τὴν γυναῖκα αὐτοῦ καὶ ἑωῶσαι
ἑτέραν; 4 Ὁ δὲ ἀποκριθεὶς, εἶπεν
αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας
ἀπ' ἀρχῆς, ἄρσεν καὶ θῆλυ ἐποίησεν
ἁνθρώπους; 5 Καὶ εἶπεν· Ἐνεκεν τούτου
καταλείψει ὁ ἀνὴρ πατέρα
καὶ μητέρα, καὶ προσκολληθή-
σεται τῇ γυναικὶ αὐτοῦ· καὶ ἑσονται
οἱ δύο εἰς σάρκα μίαν. 6 Ὡστε οὐκ
ἐπὶ εἰς δύο, ἀλλὰ σὰρξ μία. ὃ οὖν
ὁ Θεὸς συνέζευξεν, ἄνθρωποι μὴ
χωρίζετω. 7 Λέγουσιν αὐτῷ· Τί
οὖν Μωσὴς ἐνετείλατο δοῦναι βί-
βλιον ἀποστασίας, καὶ ἀπολῦσαι αὐ-
τήν; 8 Λέγει αὐτοῖς· Ὅτι Μω-

lilee, and came into the coasts
of Judea, beyond Jordan :

2 And great multitudes fol-
low'd him, and he heal'd them
there.

3 The Pharisees also came
unto him, tempting him, and
saying unto him, Is it lawful
for a man to put away his wife
for every cause?

4 And he answer'd and said
unto them, Have ye not read,
that he which made *them* at
the beginning, made them male
and female?

5 And said, For this cause
shall a man leave father and
mother, and shall cleave to his
wife: and they two shall be
one flesh.

6 Wherefore they are no
more twain, but one flesh.
What therefore God hath
joyn'd together, let not man
put asunder.

7 They say unto him, Why
did Moses then command to
give a writing of divorcement,
and to put her away?

8 He saith unto them, Mo-
ses

PARAPHRASE.

from Luke 6. 52.) After Christ had kept the Feast of Tabernacles at Je-
rusalem, he departed thence; and the Seventy, whom he had appointed
afore, return'd to him. And what was done by Christ from his leaving
Jerusalem after the Feast of Tabernacles to his Return to Jerusalem at
the Feast of the Dedication next ensuing, is taken notice of only by St Luke
from Chap. 10. 17. to Chap. 13. ult. And the Occurrences or History of
our Saviour's Life from after the Feast of the Dedication to his last Re-
turn out of Galilee thro' Judea beyond Jordan to Jerusalem, in order to keep
there his Last Passover, is taken notice of only by St John Chap. 10. 39
— 11. 54. and St Luke Chap. 14. 1 — 18. 14. St John tells us Chap.

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II. 54. that (after the Feast of the Dedication) Jesus went unto a City call'd Ephraim. Now this City lay in the Wilderness of Judea near the Edge of Samaria. And therefore what St Luke says Chap. 17. 11. of Christ's passing thro' the midst of Samaria and Galilee in order to go to Jerusalem, may be very well understood of our Saviour's going from the foremention'd City Ephraim thro' Samaria and Galilee between the Feast of the Dedication aforemention'd and his Last Passover. And it was at this Time of his Departing again from Galilee in order to go up to Jerusalem to keep his Last Passover, that he came not the shortest Way, but round about thro' Judea beyond Jordan. For accordingly it is After what St Luke says (Chap. 17. 11.) of Christ's passing thro' the midst of Samaria and Galilee in order to go to Jerusalem, that St Luke relates the Bringing of young Infants to Christ, and Christ's Curing the blind Man at Jericho, and other Passages which are related by St Matthew and St Mark to have happen'd in Christ's Journey from Galilee to Jerusalem. So that it is evident that St Matthew, as also St Mark, omit and pass by in silence All that occur'd from Christ's first Departure out of Galilee after the Death of the Baptist to the Feast of Tabernacles; and take notice only of his Departure from Galilee hinted at Luke 17. 11. in order to his going to Jerusalem to keep his Last Passover. This being observ'd, I shall now go on with the History of St Matthew's Gospel. Our Blessed Saviour then sometime after the Feast of the Dedication aforemention'd, being come from the City of Ephraim thro' Samaria into Galilee, after a short Stay and only passing thro' it, he departed again from Galilee, and came into the Coasts of Judea beyond Jordan. 2 And great Multitudes follow'd him, and he heal'd them there likewise, as he had done afore in Galilee and other Places.

3 The Pharisees also came unto him here, as they had done in other Places, tempting him to say somewhat which they might take hold of to Accuse him, or at least to Discredit him among the People, and saying unto him, Is it lawful for a Man to put away his Wife for every Cause as he has a Mind? 4 And he answer'd and said unto them, Have ye not read (Gen. 1. 27.) that He who made them at the Beginning, made them Male and Female; 5 and said moreover (Gen. 2. 24.) For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife; and they two shall be look'd upon to be join'd together in so strict an Union as to be but one Flesh or Body, being no more to be separated than the Members of one and the same Body? 6 Wherefore by the Command of God they are no more to be look'd upon as Two distinct Bodies, but as One Flesh or Body. What therefore God has joyn'd together, let not Man, i. e. no Man can put asunder without violating the foresaid Primitive Law of God. 7 They say unto him, Why did God by Moses then command to give a Writing of Divorcement, and to put her away? 8 He says unto them, God indeed in the Law he gave you by Moses, because

II.
Of Divorce, and
the Gift of Conti-
nency.

πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
 τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
 ὑμῶν ἀπ' ἀρχῆς δὲ ἔγενετο οὕτως.

9 Λέγω δὲ ὑμῖν, ὅτι ὅς ἐστιν ἀπολύ-
 σῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ὅτι
 πορνεία, καὶ γαμήσιον ἄλλω, μοιχᾶ-
 ται· καὶ ὁ ἀπολελυμένος γαμήσας,

μοιχᾶται. 10 Λέγουσιν αὐτῷ οἱ μα-
 θηταὶ αὐτοῦ· Εἰ οὕτως ὅτιν ἡ αἰτία
 τῆ ἀνθρώπου μετὰ τῆς γυναῖκος, οὐ
 συμφέρει γαμήσαι.

11 Ο δὲ εἶπεν
 αὐτοῖς· Οὐ πάντες χωρεῖσι τὸν λόγον
 τούτον, ἀλλ' οἷς δίδεται. 12 Εἰσὶ
 γὰρ εὐνοῦχοι, οἵτινες ὅκ κοιλίας μη-
 τρὸς ἐγενήθησαν οὕτως· καὶ εἰσιν εὐ-
 νοῦχοι, οἵτινες εὐνουχίασθαι ὑπὸ

τῆς ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι,
 οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν
 βασιλείαν τῆς ἐσχάτης. Ο διδάσκαλος
 χαρεῖν, χαρεῖται.

13 Τότε προσήνεχθη αὐτῷ παι-
 δία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς, ἃ
 προσεύχεται· οἱ δὲ μαθηταὶ ἐπετί-
 μισαν αὐτοῖς. 14 Ο δὲ Ἰησοῦς εἶ-
 πεν· Λαβετὲ τὰ πᾶντα, καὶ μὴ κω-
 λύετε αὐτὰ εἰσελθεῖν πρὸς με· τῆς

τοῦ ἐστιν ὅτιν ἡ βασιλεία τῶν ἐσχατῶν.

(b) See Mark 10. 10.

fers, because of the hardness of
 your hearts, suffer'd you to put
 away your wives: but from
 the beginning it was not so.

9 And I say unto you, Who-
 soever shall put away his wife,
 except *it be* for fornication,
 and shall marry another, com-
 mitteth adultery: and whoso
 marieth her which is put a-
 way, doth commit adultery.

10 His disciples say unto
 him, If the case of the man be
 so with *his* wife, it is not good
 to marry.

11 But he said unto them,
 All men cannot receive this
 saying, * but *they* to whom it
 is given.

12 For there are some eu-
 nuchs, which were so born
 from *their* mothers womb:
 and there are some eunuchs,
 which were made eunuchs of
 men: and there be eunuchs,
 which have made themselves
 eunuchs for the kingdom of
 heavens sake. He that is able
 to receive *it*, let him receive *it*.

13 Then were there brought
 unto him little children, that
 he should put *his* hands on
 them, and pray: and the disci-
 ples rebuk'd them.

14 But Jesus said, Suffer little
 children, and forbid them not
 to come unto me: for of such
 is the kingdom of heaven.

15 Καὶ

P A R A P H R A S E.

because of the Hardness and Perverseness of your Hearts, and so to prevent greater Evils you would otherwise run into, not because it was Good in it self, suffer'd you to put away your Wives; but from the Beginning or Creation it was not so permitted or allow'd of, (as you find by the forecited Gen. 2. 24.) 9 And I say unto you, that under the Gospel-state, which is design'd to restore Primitive Perfection as much as Humane Nature is capable of, Whosoever shall put away his Wife, except it be for Fornication, or Unfaithfulness to his Bed, and shall marry another, commits Adultery: and whoso marries her that is put away, do's commit Adultery. 10 His Disciples (b) afterwards privately in a certain house say unto him, If the Case of the Man be so with his Wife, that he can't put her away for any thing less than Adultery or Unfaithfulness to his Bed, it is not Good to marry. 11 But he said unto them, All Men cannot receive this Saying, i. e. cannot live without Marriage, and within the Bounds of Chastity, but they only to whom it, i. e. the Gift of Continence or Power of living Chastly without Marriage, is given by God. 12 For there are some who live as Eunuchs, i. e. single and yet chaste Lives, who were so born from their Mother's Womb, i. e. who are enabled to live single and chaste by the Happiness of their Natural Temper and Constitution: and there are some Eunuchs, (which Alone are commonly so call'd,) who are made Eunuchs by Men, either themselves or others unnaturally maiming their Bodies: and there be others, who may be also call'd Eunuchs, who have made themselves as Eunuchs, not by unnaturally maiming their Bodies, but only by a Voluntary and firm Resolution of subduing their natural Inclinations; which Resolution they have taken up for the Kingdom of Heavens sake, i. e. that they might be more free from the Cares of this World, and so the better attend the Business of Religion. And tho' this be an Excellency, yet God has not ty'd up Men to attain unto it, but left them to their Liberty; so that He that is Able to receive it, let him receive it, i. e. he that thinks himself Able to attain to this more excellent State of Life, may, if he please, endeavour to attain unto it.

13 Then were brought unto him little Children by some Believing Jews, that he should put his hands on them, i. e. bless them, and pray for them: and his Disciples, thinking those that brought them to do a needless or improper thing herein, rebuk'd them. 14 But Jesus said to his Disciples, Suffer little Children, and forbid them not to be brought and so to come unto me: for however improper or needless this may seem to you, yet their being thus brought, and what I have and shall more say and do, upon this Occasion, will be of great Use to the Whole Church in relation to the Controversies that shall arise concerning receiving Infants into the Church, or Baptizing them: Namely I say unto you, that of Such is the Kingdom of Heaven, i. e. These, and Men qualify'd like these, with Innocency, Humility and a teachable Disposition, are the only

III.
Christ rebukes
his Disciples for
hindring Little
Children to be
brought unto him.

T E X T.

TRANSLATION.

15 Καὶ ὅτι θῆκεν αὐτοῖς τὰς χεῖρας, ἐπο-
ρεύθη ἐκεῖθεν.

15 And he laid *his* hands on them, and departed thence.

16 Καὶ ἰδὼς, εἰς προσελθὼν, εἶ-
πεν αὐτῷ. Διδάσκαλε ἀγαθὲ, τί ἀγα-
θὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον;

16 And behold, one came and said unto him, Good ma-
ster, what good thing shall I do that I may have eternal life?

17 Ο δὲ εἶπεν αὐτῷ. Τί με λέγεις ἀγαθόν; ὁδοὺς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός. εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

17 And he said unto him, Why callest thou me good? *there is none good but one, that is God*: but if thou wilt enter into life, keep the com-
mandments.

18 Λέ-
γῃ αὐτῷ. Ποίας; Ο δὲ Ἰησοῦς εἶπε. Τὸ, Οὐ φονεύσεις. Οὐ μοιχεύσεις. Οὐ κλέψεις. Οὐ ψευδομαρτυρή-
σεις.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Τίμα τὸν πατέρα σου, καὶ τὴν μητέρα. καὶ. Αγάπησεις τὸ πλησίον σου ὡς σεαυτόν.

19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thy self.

20 Λέ-
γῃ αὐτῷ ὁ νεανίσκος. Πάντα ταῦτα ἐφυλάξαμιν ἐκ νεότητός μου. τί ἐπι ὑπερά;

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Εἶπεν αὐτῷ ὁ Ἰη-
σοῦς. Εἰ θέλεις τέλει εἶναι, ὑπά-
γε, πάλισόν σου τὰ ὑπάρχοντα, καὶ δός τω πτωχοῖς. καὶ ἔξεις θησαυ-

21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have

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fit Persons to be made Members of my Church on Earth, and Inheritors of the Kingdom of God in Heaven. 15 And he laid his Hands on them, by way of Blessing them, and departed thence.

16 And behold, One, viz. a young Man (as appears from v. 20.) of a great Estate came and said unto him, Good Master, *i. e. I take Thee to be a Truly Good Teacher sent by God, and therefore I come to thee to know*, What more than ordinarily Good thing shall I do, that I may have the Joys and Happiness of Eternal Life in a more than (c) ordinary Degree, as God has been pleas'd to give me the Comforts and Riches of this Life in a more than ordinary Degree? 17 And he said unto him, In the first place why callest thou me Good in such manner? Tho' I am

IV.
Christ's Instru-
ctions to the Young
Rich Man.

(c)
v. 20,
(d)

P A R A P H R A S E.

a Teacher sent by God, yet thou art to know that there is None that can be properly call'd *TRULY*, or by way of *DISTINCTION* and *EMINENCE*, Good, but One, that is God, the Author and Giver of all Goodness. But to come to the *Question*, If thou wilt enter into *Eternal Life* at all, thou art to keep the Commandments. 18 He says unto him, Which? Jesus said, That the Commandments of the First Table of the Decalogue, and which relate more immediately to God himself, are to be kept in order to attain *Eternal Life*, is allow'd by All your Rabbies or Doctors. And whereas the Commandments of the Second Table are All, or Most of them, render'd of no Effect, or the Obligation to the true Observance of them is taken away by the Traditions or false Interpretations of your Elders or Rabbies; I say unto thee, that the true Observance of these Commandments also of the Second Table is necessary to the Attainment of *Eternal Life*, viz. Thou shalt do no Murder, Thou shalt not commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness, 19 Honour thy Father and thy Mother, which seems to be mention'd After the four Commandments of the said Second Table already mention'd, and so contrary to the Order wherein the Commandments are set down in the Table it self, as being a Command most notoriously render'd of no Effect by the Tradition of the Elders, or false Exposition of the Rabbies; as appears from what our Saviour has afore said of it, Chap. 15. 4 — 6. And so likewise the Other remaining or tenth and last Commandment of the Second Table is necessary to be observ'd to attain *Eternal Life*, which is express'd indeed in the Decalogue by, Thou shalt not Covet &c. but may be Otherwise express'd, and indeed the Import of All the Commandments of the Second Table may in short be comprehended under This, viz. Thou shalt love thy Neighbour as thy self, i. e. Thou shalt do to Others, as Thou wouldst Others should do to Thee, according to the Rules of Right Reason. 20 The young Man says unto him, All these things requir'd by the foresaid Commands have I kept or observ'd, sincerely or without any Evasion, in following the Tradition of the Elders, from my youth up: What lack I yet to do, not only in order barely to attain to *Eternal Life*, but that an Entrance (d) thereinto may be minister'd unto me Abundantly, or that I may attain to a more than ordinary Degree of Happiness therein? 21 Jesus said unto him, If thou wilt be One of the more Perfect here on Earth, or arrive to One of the greater Degrees of Perfection in Religion in this World, that so thou may'st arrive to a greater Degree of Happiness in the World to come, go and sell that Estate thou hast, and give what thou sellest it for to the Poor, and thou shalt have Treasure, i. e. a more than ordinary Reward, and

A N N O T A T I O N S.

(c) This seems to be the true Meaning of the young Man's Question both from v. 20, 21. and also from v. 27—ult. of this same Chapter.

(d) See 2 Pet. 1. 11.

TEXT.

TRANSLATION.

ἐν τῷ ὕδατι· καὶ δεῦρο, ἀκολουθή-
μοι. 22 Ἀκούσας δὲ ὁ νεανίσκος τὸ
λόγον, ἀπῆλθε λυπόμενος· ὡς γὰρ
ἔχεν κτήματα πολλὰ.

23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθη-
ταῖς αὐτοῦ· Ἀμὲν λέγω ὑμῖν, ὅτι δυσκό-
λως πλῆσι εἰσελεύσεται εἰς τὴ βα-
σιλείαν τῶν ὀυρανῶν. 24 Πάλιν δὲ λέγω
ὑμῖν, ἑυκόπωτερόν ἐστι χάμηλον διὰ
τρυπήματος ῥαφίδος διελθεῖν, ἢ πλού-
σιον εἰς τὴ βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.
25 Ἀκούσαντες δὲ οἱ μαθηταὶ αὐτοῦ,
ἔξεπλήσσοντο σφόδρα, λέγοντες· Τίς
ἄρα δύναται σωθῆναι; 26 Εμβλέψας
δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Παρὰ ἀν-
θρώποις τὸ ἀδύνατόν ἐστι, ὡς δὲ
Θεῷ πάντα δυνατὰ ἐστι.

27 Τότε ἀποκριθεὶς ὁ Πέτρος,
εἶπεν αὐτῷ· Ἰδὲ ἡμεῖς ἀφήκαμεν πάν-
τα, καὶ ἠκολούθησάμεν σοι· τί ἄρα
ἔσται ἡμῖν; 28 Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ὑμεῖς
οἱ ἀκολουθήσατέ μοι, ἐν τῇ πα-
λιγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀν-
θρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθί-
στατε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρι-

treasure in heaven: and come
and follow me.

22 But when the young man
heard that saying, he went
away sorrowful: for he had
great possessions.

23 Then said Jesus unto his
disciples, Verily I say unto you,
that a rich man shall hardly
enter into the kingdom of hea-
ven.

24 And again I say unto
you, It is easier for a camel to
go through the eye of a needle,
than for a rich man to enter
into the kingdom of God.

25 When his disciples heard
it, they were exceedingly a-
maz'd, saying, Who then can
be sav'd?

26 But Jesus beheld them,
and said unto them, With men
this is impossible, but with
God all things are possible.

27 Then answer'd Peter,
and said unto him, Behold, we
have forsaken all, and follow'd
thee; what shall we have there-
fore?

28 And Jesus said unto them,
Verily I say unto you, that ye
which have follow'd me, in the
regeneration when the Son of
man shall sit * upon the throne
of his Glory, ye also shall sit
upon twelve thrones, judg-

(e) See Acts 3. 21. and Rom. 8. 19—21. (f) See Revel. 20. 4.

PARAPHRASE.

and greater Degree of Happiness in Heaven, when thou dyest; and for the present come and follow or attend on me. 22 But when the young Man heard that Saying or Answer of Christ, he went away from him sorrowful, as being very Unwilling to sell his Estate: for he had great Possessions; and therefore was very much troubled that he could not (as he desir'd) have Hopes of an extraordinary Reward in Heaven, without selling his Estate here on Earth.

23 Then said Jesus unto his Disciples, Verily I say unto you, that a Rich Man shall hardly, *i. e.* not without special Difficulty arising from the Temptations put in his way by his Riches to hinder him from entering, enter into the Kingdom of Heaven. This holds true of all Rich Men in general. 24 And again or further I say unto you, It is (to use that Proverb, whereby Things most extremely Difficult are wont to be express'd) easier for a Camel to go thro' the Eye of a Needle, than for such a Rich Man, as trusteth in his Riches or sets too great a Value upon them, to enter into the Kingdom of God. 25 When his Disciples heard it, they were exceedingly amaz'd, saying, Who then, that is Rich, can be sav'd? 26 But Jesus beheld them with more than ordinary Earnestness, that thereby they might be warn'd to take the more notice of what he was going to say, and said unto them, With Men this is impossible, *i. e.* by Means and Motives barely Human, or without the Concurrence of God's special and more than ordinary Grace, it is indeed impossible to bring a Rich Man, who has once set too great a Value on his Riches, or on the Enjoyments and Pleasures which they can afford him here on Earth, to alter or lessen such his Value of the Riches and Pleasures of this World; and consequently it is impossible by such means to make him a true or good Christian: but with God, *i. e.* by the Powerfull Concurrence and Assistance of God's Grace, All things, relating to the Conversion of Sinners, and fit to be done by God as suitable to his Divine Attributes, are possible; and consequently by proper Means or Motives, together with the Concurrence of God's special Grace, even a Rich Man, who as yet over-values his Riches and the things of this World, may be brought so far to alter his Notion and Esteem of them, as to condemn and forsake them for the sake of God or his holy Religion.

27 Then answer'd Peter, and said unto him, Behold, we have forsaken All that we had in this World, and follow'd Thee: What special Reward shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, that ye who have thus follow'd me at present in my state of Humiliation, in the Regeneration, *i. e.* at the (e) Restitution of all things in this World to that excellent State and Condition which they were First created in, wherewith shall begin the (f) Thousand Tears of my Reign and my Saints Reign here on Earth, and when accordingly the Son of Man shall in a more eminent and discernible manner sit on the Throne of his Glory, ye also shall sit upon Twelve Thrones, judging

V.
Christ observes to his Disciples, How difficult it is for a Rich Man to enter into the Kingdom of Heaven.

VI.
The more than Ordinary Reward of Those that forsake what they have in this World for the Sake of Christ.

TEXT.

TRANSLATION.

ιονίης πᾶς δώδεκα φυλὰς τῆς Ἰσραήλ.

29 Καὶ πᾶς ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφὸν, ἢ ἀδελφάν, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρὸν, ἕνεκεν τοῦ ὀνόματος μου, ἔσται κληρονομήσει.

30 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσονται καὶ ἔσονται, ὡς οἱ.

Κεφ. κ'. Ομοία γὰρ ὅτιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωὶ μεσάσας ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. 2 Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ὁ κ. δναεῖον τιλὶ ἡμέραν, ἀπέπελιν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. 3 Καὶ ἐξελθὼν πρὸς τὴν τρίτην ὥραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργεῖς. 4 Καὶ κείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ ὁ ἐὰν ἡ δίχμον, δώσω ὑμῖν. Οἱ δὲ ἀπῆλθον. 5 Πάλιν ἐξελθὼν πρὸς ἑκτὴν καὶ οἰνάτην ὥραν, ἐποίησεν ὡσαύτως. 6 Περὶ δὲ τιλὶ ἐνδεκάτῃ ὥρᾳ ἐξελθὼν, εὗρεν ἄλλους ἐστῶτας ἀργεῖς, καὶ λέγει αὐτοῖς· Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργεῖς; 7 Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμμεσάσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὰν ἡ δίχμον, λήψετε.

ing the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundred-fold, & shall inherit everlasting life.

30 But many *that are* first, shall be last; and the last *shall be* first.

Chap. XX.

For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the marketplace,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hir'd us. He saith unto them, Go ye also into the vineyard, & whatsoever is right, *that* shall ye receive.

PARAPHRASE.

ing or ruling the then Church of God, which may be fitly denoted in a figurative Sense by (g) the Twelve Tribes of Israel; and consequently ye shall for your Reward be next to me in Power and Glory. 29 And Every one that has forsaken Houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Names sake, shall receive an hundred-fold, *i. e.* shall have such Comfort and Satisfaction in his Mind, such Love and Help from All Good Men, and such Peace and Joy by the Influence of the Holy Spirit, as will be even in this Life an Hundred times Better than what he parted with; and in the Life to come shall inherit Everlasting Life. 30 But many that are call'd to the Knowledge of the Gospel in the First Times of Christianity, or of their Own Lives, shall so demean themselves as to be partakers but of the Last or Lower Degrees of Happiness and Glory; and on the other hand, many that shall be call'd to the Knowledge of the Gospel in the Last Times of Christianity, or their own Lives, shall demean themselves so well as to be Partakers of the First or Higher Degrees of Happiness.

Chap. XX. For, to illustrate the Equity of God's dealing herein by a Similitude, the Kingdom of Heaven in this Case is like unto a Man that is an Householder, who went out early in the Morning to hire Labourers into his Vineyard: where by the Householder is denoted God; by the Vineyard, the Church; and by hiring Labourers into the Vineyard, calling Men into the Church. 2 And when he had agreed with the Labourers for a Penny a day, he sent them into his Vineyard. 3 And he went out about the third hour (*viz.* after Sun-rising, whence the Jews begin their Day, as they end it with Sun-set, dividing the Space between each, all the Year round, into Twelve hours; whence their Hours are of a different Length at different Times of the Year; and the Third hour at the Equinox answers to our Nine a Clock in the Morning;) and saw others standing idle in the Market-place, 4 and said unto them, Go ye also into the Vineyard, and whatsoever is Right, I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, which answer at the Equinox to our Twelve at Noon, and our Three a Clock in the Afternoon, and did likewise. 6 And about the eleventh hour, which answers at the Equinox to our Five a Clock in the Afternoon, and so is no more than One hour before Sun-set, or End of the Day according to the Jews, he went out, and found others standing idle, and says unto them, Why stand ye here all the Day idle? 7 They say unto him, Because (b) no Man has hir'd us. He says unto them, Go ye also into the Vineyard, and whatsoever is Right, that shall

VII.
The Parable of
the Labourers hir'd
into the Vineyard
at several Hours
of the Day.

ANNOTATIONS.

(g) So Revel. 7. 4. See my Paraphrase thereon, &c.

(b) The hiring of the Labourers into the Vineyard do's evidently denote in this Parable the Calling of Persons into the Church, or to the Knowledge of the Gospel.

Wherefore

TEXT.

TRANSLATION.

8 Οψίας δὲ γενομένης, λέγει ὁ κύριος
τῷ ἀμπελῶνι τῷ ὀπιπρόπῳ αὐτοῦ.
Κάλεσον τὰς ἐργάτας, καὶ ἀποδοῦ
αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν
ἐσχάτων, ἕως τῆς πρώτης. 9 Καὶ
ἐλθόντες οἱ οὗτοι ἐνδεχάτην ὥραν,
ἔλαβον ἀνὰ δηνάριον. 10 Ἐλθόν-
τες δὲ οἱ ὄψοι, εὐλόμουν ὅτι
πλείονα λήψονται καὶ ἔλαβον καὶ
αὐτοὶ ἀνὰ δηνάριον. 11 Λαβόντες
δὲ ἐργάζοντο κατὰ τὸ οἰκοδεσποτῆς,
12 λέγοντες. Ὅτι οὗτοι οἱ ἔχοντες
μία ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν
αὐτὰς ἐποίησας, τοῖς βασιτάσι τὸ
βῆρ τῆς ἡμέρας, καὶ τὸν καύσωνα.
13 Ο δὲ ἀποκριθεὶς, εἶπεν ἐνὶ αὐ-
τῷ. Ἐταῦρε, οὐκ ἀδικῶ σε· οὐχὶ
διηγάς συνεφώνησάς μοι; 14 Ἄρον
τὸ σόν, καὶ ὑπάγε. γέλω δὲ τούτῳ
τῷ ἐσχάτῳ δυνάμι ὡς καὶ σοι. 15 Ἡ
οὐκ ἔξεσί μοι ποιῆσαι ὃ γέλω ἐν
τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πο-
νηρὸς ὅτι, ὅτι ἐγὼ ἀγαθὸς εἰμι;
16 Οὕτως ἐστὶν αἱ οἱ ἔχοντες, ὄψοι-
τοι καὶ οἱ ὄψοι, ἔχοντες πολλοὶ γάρ
εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

8 So when the * Evening
was come, the lord of the vine-
yard saith unto his steward,
Call the labourers, and give
them *their* hire, beginning from
the last unto the first.

9 And when they came that
were hir'd about the eleventh
hour, they receiv'd every man
a penny.

10 But when the first came,
they suppos'd that they should
have receiv'd more, and they
likewise receiv'd every man a
penny.

11 And when they had re-
ceiv'd *it*, they murmur'd against
the good man of the house,

12 Saying, These last have
wrought but one hour, and
thou hast made them equal un-
to us, which have born the
burden and heat of the day.

13 But he answer'd one of
them, and said, Friend, I do
thee no wrong: didst not thou
agree with me for a penny?

14 Take *that* thine *is*, and
go thy way: I will give unto
this last, even as unto thee.

15 Is it not lawful for me
to do what I will with mine
own? is thine eye evil because
I am good?

16 So the last shall be first,
and the first last: for many be
call'd, but few chosen.

17 Καὶ

ANNOTATIONS.

Wherefore the Reason here given by those that were hir'd about the eleventh hour for *their standing idle*, viz. Because *no Man had hir'd them*, must belong only to Such as do *not come into the Church*, or *live according to the Gospel* till it is Late, because they were *not afore call'd into the Church*, or had *not afore the Knowledge of the Gospel*. So that this is very far from affording any Encouragement to Such

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shall ye receive. 8 So when the Evening was come, the Lord of the Vineyard says unto his Steward, Call the Labourers, and give them their Hire, beginning from the *Labourers that were call'd or hir'd last into the Vineyard*, and so proceeding unto the *Labourers that were hir'd first*. 9 And when they came that were hir'd last, viz. about the eleventh hour, they receiv'd every Man a Penny. 10 But when the first that were hir'd came, they suppos'd that they should have receiv'd More; and they likewise receiv'd every Man a Penny. 11 And when they had receiv'd it, they murmur'd against the good Man of the House, 12 saying, These that were hir'd last, have wrought but one hour in the Vineyard, and thou hast made them equal in Pay unto us, who have born the Burden of the Whole, and consequently the Heat also of the Noon-day. 13 But he answer'd one of them, and said, Friend, I do thee no wrong: didst not thou agree (*verse 2*) with me for a Penny? 14 Therefore take that thine is, i. e. that thou hast right to according to thy Agreement, and go thy Way, having no wrong at all done to thee according to our Agreement: I will give unto this that was hir'd one of the Last, even or as much as unto thee. 15 Is it not Lawfull for me to do what I will with mine own? Is thine Eye evil or envious, because I am Good or Bountifull in thus giving this last as much as thee? 16 So, i. e. after this manner Many that are the (i) Last call'd into the Church, shall be equally rewarded with those that are First call'd and Most rewarded; and Many that are the First call'd into the Church, shall be no better rewarded than those that are Last call'd and Least rewarded: for of the Many that be call'd into the Church, there are but Few in comparison that shew such true Zeal for the Honour and Service of God, as to deserve to be of the Number of those that are Chosen to be rewarded with the First or Higher Degrees of Happiness and Glory.

17 And

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as do not come into the Church, or live according to the Gospel till it is late, altho' they have been early call'd to come into the Church, or have early had the Knowledge of the Gospel.

(i) As by the First and Last may very well be understood in this Parable the Jews and Gentiles in comparison of One to the Other in general, the Jews being call'd to the Knowledge of the Gospel before the Gentiles: so also by the First and Last may very well be understood the Jews that were first call'd in respect of the Jews that were or shall be later call'd thro' the several Ages of the World, since the Beginning of the Gospel; as also the Gentiles that were first call'd in respect of the Gentiles that were or shall be later call'd; and lastly such whether Jews or Gentiles that are call'd in the first Years of their Lives with respect to such as are call'd later in their Lives. Namely, the general Design of the Parable seems to be this, viz. to shew that the Difference of Rewards do's not depend on the different Times of being call'd, but only on the different Behaviour and Degrees of Diligence and Zeal after one is call'd; and consequently that altho' God for Reasons unknown to us do's see fit to call Persons at different

B b

Times,

TEXT.

TRANSLATION.

17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱερουσόλυμα, πῦράλαβε τὸς δώδεκα μαθητάς καὶ ἰδίαι ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18 Ἰδὲ ἀναβαίνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματέυσιν, καὶ κατακρινῶσιν αὐτὸν θανάτῳ· 19 Καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Τότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου, μετὰ πάντων υἱῶν αὐτῆς, προσκυνοῦσα, καὶ αἰτῶσα τι παρ' αὐτοῦ. 21 Οὗ δὲ εἶπεν αὐτῇ· Τί θέλεις; Λέγει αὐτῇ, Εἰπέ ἵνα καθίσωσιν ἔτσι οἱ δύο υἱοί μου, εἰς ὅσα δεξιῶν σου, καὶ εἰς ἔξω ἐναντίων, ἐν τῇ βασιλείᾳ σου. 22 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Οὐκ οἶδατε τί αἰτεῖσθε. Δυνάθεσθε πίνειν τὸ ποτήριον, ὃ ἐγὼ μέλλω πίνειν, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; Λέγουσιν αὐτῇ· Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίνειτε, καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἑωυμόμων μου, οὐκ ἔστι ἐμός· ἀλλὰ ὅσοις ἠτοίμασται ἀπὸ τοῦ πατρὸς μου.

17 And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem, and the Son of man shall be betray'd unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answer'd and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptiz'd with the baptism that I am baptiz'd with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptiz'd with the baptism that I am baptiz'd with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepar'd of my Father.

24 Καὶ

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17 And Jesus going up now to Jerusalem, took the twelve disciples apart or by themselves in the Way, and said unto them again the Third time, viz. in order to prepare them the more for what should befall him and them at Jerusalem: 18 Behold, we go up to Jerusalem, and the Son of Man shall be betray'd unto the Chief Priests and unto the Scribes, and they shall condemn him to Death, 19 and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the Third Day he shall rise again.

20 Then came to him Salome the Mother of Zebedee's Children, with her Sons James and John, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She, together with her Sons remembering what Jesus had lately (viz. Ch. 19. 28.) said, and supposing (as is probable) that presently after the Resurrection, which Christ had spoke to them of now Three times, he would appear in great Glory and Power to restore to the Jews a Temporal Kingdom, says unto him, Grant that these my two Sons may sit, the One on thy Right hand, and the Other on the Left, i. e. be the Two next to thy self in Dignity and Power, in thy Kingdom. 22 But Jesus answer'd, and said, Ye know not what ye ask? For by asking thus to sit on my Right Hand and on my Left, ye do in effect ask to be call'd to undergo the greatest Sufferings or Trials for the Sake of God and his Religion; it being but fit that Those should be nearest to me in Dignity and Glory, who come nearest to me in undergoing the greatest Trials and Sufferings. Wherefore it is requisite for me to ask also you James and John, Are ye able to drink of the Cup of Afflictions that I shall drink of; and to be baptiz'd with the Baptism of Blood or (k) Martyrdom that I am to be baptiz'd with? They say unto him, We are able. 23 And he says unto them, Ye shall indeed drink of my Cup, and be baptiz'd with the Baptism that I am baptiz'd with; and for this Reason ye shall be Eminently rewarded: but to sit on my Right hand and on my Left, i. e. to have the Two highest Places of Dignity in my Kingdom, is not Mine, or is not proper for me to give out of meer Favour, but it is proper to be given, and consequently shall be given to them for whom it is prepar'd of my Father, according

VIII.

Jesus the Third time forewarns his Disciples of his Death or Sufferings.

IX.

Christ's Answer to the Request of Salome for her two Sons; and his Instructions thereupon to his Disciples concerning Humility.

A N N O T A T I O N S.

Times, some earlier and some later, yet hereby he shews no Partiality to those that are call'd earlier, nor gives any Discouragement to those that are call'd later; since These are capable of attaining Equal Rewards with, or Greater than the Others, if they will Themselves use the means thereto.

(k) Accordingly St James was actually kill'd, as we read Acts 12. 2. And we learn from Ecclesiastical History, that St John was put into a Caldron of boiling Oyl; and so not only shew'd that he was able to be baptiz'd with the same Baptism that Christ was, but also was actually baptiz'd therewith, tho' not unto the Loss of his Life, he being preserv'd not without a Miracle; so that he may be truly enough said to have suffer'd Martyrdom in some sort.

TEXT.

TRANSLATION.

24 Καὶ ἀκούσαντες οἱ δέκα, ἠγανά-
κησαν ἐπὶ τῶν δύο ἀδελφῶν. 25 Ο

δὲ Ἰησοῦς προσκαλεσάμενος αὐτούς,
εἶπεν· Οἴδατε, ὅτι οἱ ἄρχοντες τῶν
ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ
μεγάλοι καταξουσιάζουσιν αὐτῶν.

26 Οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν·
ἀλλ' ὅς ἐάν τις θέλῃ ἐν ὑμῖν μέγας
γενέσθαι, ἔστω ὑμῶν διάκονος·

27 Καὶ ὅς ἐάν τις θέλῃ ἐν ὑμῖν εἶναι
πρῶτος, ἔστω ὑμῶν δούλος. 28 Ὡς περ
ὁ υἱὸς τοῦ ἀνθρώπου ἦλθε διάκον-
οῦναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι
τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

29 Καὶ ἐκ πορβορμένων αὐτῶν ἄνω
ἰερχόμενος, ἠκολούθησεν αὐτοῦ ὄχλος
πολύς. 30 Καὶ ἰδὼς, δύο τυφλοὶ

καθήμενοι ὁδῷ τῇ ὁδῷ, ἀκέσαν-
τες ὅτι Ἰησοῦς παρῆλθε, ἔκραξαν, λέ-
γοντες· Ελέησον ἡμᾶς Κύριε, υἱὸς
Δαβὶδ.

31 Ο δὲ ὄχλος ἐπιτί-
μησεν αὐτοῖς ἵνα σιωπήσωσιν. οἱ δὲ
μᾶλλον ἔκραζον· λέγοντες, Ελέησον
ἡμᾶς Κύριε, υἱὸς Δαβὶδ. 32 Καὶ

σταῖς ὁ Ἰησοῦς ἐφώτισεν αὐτούς, καὶ
εἶπε· Τί θέλετε ποιῆσαι ὑμῖν; 33 Λέ-
γουσιν αὐτῷ· Κύριε, ἵνα ἀνοιχθῶσιν
ἡμῶν οἱ ὀφθαλμοί.

34 Σπλαγχι-
σθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλ-
μῶν αὐτῶν, καὶ εὐθέως ἔνοιον· καὶ ἠκολούθησαν αὐτῷ.

24 And when the ten heard it,
they were mov'd with indigna-
tion against the two brethren.

25 But Jesus call'd them un-
to him, and said, Ye know
that the princes of the Gentiles
exercise dominion over them,
and they that are great exer-
cise authority upon them.

26 But it shall not be so a-
mong you: but whosoever will
be great among you, let him
be your minister.

27 And whosoever will be
chief among you, let him be
your servant.

28 Even as the Son of man
came not to be ministred unto,
but to minister, and to give his
life a ransom for many.

29 And as they * went out
of Jericho, a great multitude
follow'd him.

30 And behold, two blind
men sitting by the way-side,
when they heard that Jesus
pass'd by, cry'd out, saying,
Have mercy on us, O Lord,
thou son of David.

31 And the multitude re-
buk'd them, * that they * might
hold their peace: but they
cry'd the more, saying, Have
mercy on us, O Lord, thou
son of David.

32 And Jesus stood still, &
call'd them, and said, What will
ye that I shall do unto you?

33 They say unto him,
Lord, that our eyes may be
open'd.

34 So Jesus had compassion
on them, and touch'd their
eyes, and they immediately saw, and
followed him.

T E X T.

TRANSLATION.

μὴν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐ-
τῶν οἱ ὀφθαλμοί, καὶ ἠκολούθησαν αὐτῷ.

eyes: and immediately their
eyes receiv'd sight, and they
follow'd him.

Κεφ.

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ing to the Conditions and Qualifications requir'd by him according to the Gospel. 24 And when the Ten other Disciples heard it, they were mov'd with Indignation against the two Brethren. 25 But Jesus call'd them unto him and said, Ye know that the Princes of the Gentiles, *as such*, exercise Dominion over them; and they that are Great among the Gentiles, *as such*, exercise Authority upon them. 26 But it shall not be so among you: but whosoever will be Great among you, let him *in order to become Great*, be Meek and Lowly as if he were your Minister or Attendant: 27 and whosoever will be Chief among you, let him be as your Servant, *i. e. most ready to serve and assist you by doing you All the good he can.* 28 Even as the Son of Man came not into this World to be minister'd unto or serv'd by others, but to minister or be subservient to the good of others, and That so far as to give his Life a Ransom for All Mankind in general; which tho' All Men shall not actually reap the Benefit of, by reason of the Not performing the Conditions requir'd, yet Many shall.

29 And being come to Jericho, and making some Stay there, one day as they (I) went out of Jericho to some other neighbouring Place, a great Multitude follow'd him. 30 And behold, two blind Men sitting by the Way-side, when they heard that Jesus pass'd by, cry'd out, saying, Have mercy on us, O Lord, thou Son of David *eminently so call'd, i. e. whom we believe to be the Messias or Christ.* 31 And the Multitude rebuk'd them, that they might hold their peace: but they cry'd the more, saying as afore, Have mercy on us, O Lord, thou Son of David. 32 And Jesus, being pleas'd with this their Acknowledgment of him to be the Messias or Christ, stood still and call'd them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our Eyes may be open'd, *so as to have our Sight.* 34 So Jesus had compassion on them, and touch'd their Eyes, saying, Your Faith has cur'd you, *i. e. your Belief of me to be the Messias or Christ is the great Motive that has induc'd me to cure you:* and immediately their Eyes receiv'd Sight, and they follow'd him. And Jesus (I) returning to Jericho enter'd or went into it, and so making little or no Stay therein, pass'd thro' it toward Jerusalem, as St Luke relates Chap. 19. 1.

X.
Christ cures two
Blind Men near
unto Jericho.

S E C T.

A N N O T A T I O N S.

(I) So it is expressly render'd by our Translators, Mark 10. 46. and so it ought to be render'd here, in order to make the Relation of this matter by St Matthew and

T E X T.

TRANSLATION.

Κεφ. κα'. Καὶ ὅτε ἤλθεν εἰς Ἱεροσόλυμα, καὶ ἦλθον εἰς Βηθφαγὴν πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθηταίς, 2 λέγων αὐτοῖς· Πορεύθητε ἡ κόμην ἡ ἀπέναντι ὑμῶν· καὶ εὐθέως εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. 3 Καὶ εἰάν τις ὑμῖν εἴπῃ τι, εἰρεῖτε ὅτι ὁ Κύριος αὐτῶν ἡρεῖται ἔχον· εὐθέως δὲ ἀποστελεῖ αὐτούς. 4 Τὸ δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου, λέγοντος· 5 Εἶπατε τῇ θυγατρὶ Σιών· Ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι πτωχὺς, καὶ ὀπίσθεσθαις ὅτι ὄνον, καὶ πῶλον υἱοῦ ὑποζυγίου. 6 Πορεύοντες δὲ οἱ μαθηταί, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, 7 ἤγαγον ἡ ὄνον καὶ ἡ πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν, καὶ ἐπεκέντησαν ἐπάνω αὐτῶν. 8 Ὁ δὲ πλεῖστος ὄχλος ἔφρασαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐφράννουν ἐν τῇ ὁδῷ. 9 Οἱ δὲ ὄχλοι οἱ προάγοντες καὶ οἱ ἀκολουθῶντες, ἔκραζον, λέγοντες· Ωσαννὰ πρὸς

Chap. XXI.

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass ty'd, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say * any thing unto you, ye shall say, The Lord hath need of them; & straightway he will send them.

4 All this was done, that it might be fulfill'd which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, & did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their cloaths, & they set *him* thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and straw'd *them* in the way.

9 And the multitudes that went before, and that follow'd, cry'd, saying, Hosanna to the

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and *Mark* agree with the Relation thereof by *St Luke*; concerning which see more in my Treatise of the Harmony of the Gospels, pag. 64, or §. 31.

(m) It seems very strange to me, that when both the Prophet foretold, that Christ should ride on the *Ass* as well as the *Colt*, and agreeably hereto *St Matthew* expressly says, that they brought the *Ass* as well as the *Colt*, and put on *them*

S E C T I O N VI.

Containing an Account of Christ's Coming to Bethphage, and Riding in a Lowly and yet Triumphal Manner to Jerusalem; with such other Particulars as are taken Notice of by St Matthew, and were done on the First Day of the Passion-Week, now call'd Palm-Sunday; and take up Chap. XXI. 1 — 17.

Chap. XXI. And when they drew nigh unto Jerusalem, and were come to Bethphage, and so unto the Mount of Olives, *on or at the Foot of which the Village Bethphage was situated*, then Jesus sent two Disciples, 2 saying unto them, Go into the Village over against you, and straightway ye shall find an Ass ty'd, and a Colt ty'd with her, *on which never Man sat* (Mark 11.2.) loose them, and bring them unto me. 3 And if any Man say any thing unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfill'd which was spoken by the Prophet Zechariah, saying, 5 Tell ye the Daughter of Sion, Behold, thy King comes unto thee, Meek, and Lowly, *viz. sitting on an Ass, and a Colt the Foal of an Ass.* 6 And the Disciples went, and did as Jesus commanded them, 7 and brought the Ass and the Colt, and put on them their Cloaths, and they set him (*m*) thereon, *i. e. on them both, viz. some part of the Way on the Ass, and some part on the Colt, that even this young brutish Creature quietly suffering our Saviour to ride on it, tho' never Man had so much as sat on it afore, might by such its extraordinary and no less than miraculous Gentleness attest or shew, that its Rider was an extraordinary Person.* 8 And a very great Multitude spread their Garments in the Way; others cut down Branches from the Trees, and strow'd them in the Way, *as is usual in those Countries and in those Times to do at the Triumphal Entrance of a great Prince.* 9 And the Multitudes that went before, and that follow'd, cry'd, saying, Hosanna,

I.
Christ rides to
Jerusalem in a
Triumphal Man-
ner, upon an Ass
and her Colt.

i. e.

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them their Cloaths, and set him *ἐπὶ αὐτῶν*, upon *them*; yet some will not allow that Christ did *ride* upon Both, but only upon the Colt; because St Mark and Luke mention his *riding* only on the Colt: Whereas it is to be observ'd that these two Evangelists do likewise mention only a Colt all along their Relation of this Passage, *viz. that 'twas only a Colt that was ty'd at the Door, and which the Disciples loos'd and brought &c.* Of much less Importance is it, that it *seems improbable* that our Saviour should *change* the Beast he rid on in so little a way. Surely since St Matthew expressly says, that they *set him upon Them* in the plural, such an *express Assertion* should out-weigh *barely suppos'd Improbabilities*; and the Rule ought to be observ'd of preferring the *Literal Sense* of Scripture, where there is *no Necessity* to the Contrary.

(n) So

TEXT.

TRANSLATION.

ὁ υἱὸς Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου· Ωσαννὰ ἐν τοῖς
ὑψίστοις.

10 Καὶ ἐσελθόντος αὐτοῦ εἰς Ἱερου-
σάλημα, ἐσεύαθη πᾶσα ἡ πόλις, λέγου-
σα· Τίς ἐστὶν ὁ ὅτις; 11 Οἱ δὲ ὄχλοι
ἔλεγον· Οὐκ ἐστὶν Ἰησοῦς ὁ ἑρμηνεύτης,
ὁ ἀπὸ Ναζαρέθ τῆ Γαλιλαίας. 12 Καὶ
εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερόν· καὶ
ἐξέβαλε πάντας τὰς πωλοῦντας καὶ ἀγο-
ράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας
τῶν κολλυβιστῶν κατέσβεσεν, καὶ τὰς καθέ-
δρας τῶν πωλούντων τὰς περὶ πτεράδας.
13 Καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶ-
κός μου, οἶκος προσευχῆς κληθήσεται· ὑ-
μεῖς δὲ αὐτὸν ἐποίησατε σπήλαιον ληστῶν.

14 Καὶ προσήλθον αὐτῷ τυφλοὶ
καὶ χωλοὶ ἐν τῷ ἱερῷ· καὶ ἐθεράπευσεν
αὐτούς. 15 Ἰδόντες δὲ οἱ ἀρχιερεῖς
καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ
ἐποίησε, καὶ τὰς ψαῦδας κηρύσσοντας
ἐν τῷ ἱερῷ, καὶ λέγοντας, Ωσαννὰ
τῷ υἱῷ Δαβὶδ, ἠγανάκησαν. 16 Καὶ
εἰπον αὐτῷ· Αἰεὶς τί ὅτις λέγουσιν;
Ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναί, ὑμεῖς
ποτε ἀνέγνωτε, Ὅτι ἐκ στόματος νη-
πίων καὶ θηλαζόντων κατήρτισεν αἶνον;
17 Καὶ καταλιπὼν αὐτούς, ἐξῆλθεν
ἐξω τῆς πόλεως εἰς Βηθανίαν· καὶ
ἐκλήθη ἐκεῖ.

son of David: blessed is he
that cometh in the name of
the Lord, Hosanna in the
highest.

10 And when he was come
into Jerusalem, all the city
was mov'd, saying, Who is
this?

11 And the multitude said,
This is Jesus the prophet of
Nazareth of Galilee.

12 And Jesus went into the
temple of God, and cast out all
them that sold and bought in
the temple, and overthrew the
tables of the money-changers,
and the seats of them that sold
doves,

13 And said unto them, It
is written, My house shall be
call'd the house of prayer, but
ye have made it a den of
thieves.

14 And the blind and the
lame came to him in the tem-
ple, and he heal'd them.

15 And when the chief priests
and scribes saw the wonderful
things that he did, and the
children crying in the temple,
and saying, Hosanna to the
son of David; they were sore
displeas'd.

16 And said unto him, Hear-
est thou what these say? And
Jesus saith unto them, Yea;
have ye never read, Out of the
mouth of babes and sucklings
thou hast perfected praise?

17 And he left them, and
went out of the city * unto Be-
thany, and he lodg'd there.

P A R A P H R A S E.

i. e. All Prosperity to the Son of David eminently so call'd, i. e. the Messiah: Blessed is he that comes in the Name of the Lord to restore, as we hope, at this Time the Kingdom to Israel; Hosanna, i. e. All Prosperity attend him from God in the Highest Heavens.

10 And when he was come into Jerusalem, all the City was mov'd, saying, Who is this? 11 And the Multitude said, This is Jesus the Prophet of Nazareth of Galilee. 12 And Jesus went into the Temple of God: and when he was come into that Part of it which was call'd the Outer Court or Court of the Gentiles, (forasmuch as the Gentile Proselytes, who were not admitted into the Inner and Holier Part of the Temple, were permitted to worship and pray here to the God of Israel) he found it like a Market, fill'd with the Stalls of Money-Changers (who made a Trade either of changing the Foreign Money brought by the Jews that liv'd in other Countries, and which was not current at Jerusalem, into such Money as was current at Jerusalem; or else of returning Money by Bills of Exchange) and Sellers of Cattle and Doves, and the like; who sat here under pretence of having these things near at hand for the Convenience of them that came up to Sacrifice: But Jesus cast out of the said Court All them that thus sold and bought in the said Court of the Temple, and overthrew the Tables of the Money-Changers, and the Seats of them that sold Doves; 13 And said unto them, It is written (*Isai. 56. 7.*) My House shall be call'd The House of Prayer, *namely (n) for All Nations, Gentiles as well as Jews: whence it appears that the Outer Court or Court of the Gentiles, as well as the Inner Parts of the Temple, was design'd by God only for a Place of Prayer and Divine Service; but ye have made it a Place of Merchandise or Trading, and by your Cheating and Extortion in your Trading ye have made it no better than a Den of Thieves.*

II.
Christ turns out
of the Temple
the Money-Chang-
ers and other
Traders.

14 And the Blind and the Lame came to him in the Temple, and he heal'd them. 15 And when the Chief Priests and Scribes saw the wonderfull things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they were sore displeas'd, 16 and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, I do hear them; and so far are they from deserving to be rebuk'd for it, as you would have me to do, that they act herein agreeably to what is said in the Scripture. For have ye never read (*Pf. 8. 2.*) Out of the Mouth of Babes and Sucklings thou hast perfected Praise? Agreeably whereto these Children are excited by God to praise Him for That which your Envy and Malice will not suffer you to praise him for. 17 And he left them, and Evening (o) being now come, he went out of the City unto Bethany, and he lodg'd there that Night.

III.
He heals the
Blind and Lame,
and shews the Un-
reasonableness of
the Priests finding
Fault with the
Children for cry-
ing, Hosanna &c.

S E C T.

A N N O T A T I O N S.

(n) So it is in the Prophet, and so cited by St Mark (Chap. 11. 17.) tho' somewhat differently render'd by our Translators in the Text, but agreeably in the Margin. (o) Compare Mark 11. 11.

C c

(p) See

TEXT.

TRANSLATION.

18 Πρώτας δὲ ἐπανάγων εἰς τὴν πόλιν, ἐπείνασε. 19 Καὶ ἰδὼν συκῆν μίαν ὅπου τὸ ὄδῳ, ἦλθεν ἐπ' αὐτήν, καὶ εὗρεν αὐτῇ εἰ μὴ φύλλα μόνον· καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηραίνθη ὡς ἀχρῆμα ἡ συκῆ.

20 Καὶ ἰδόντες οἱ μαθηταί, ἐθαύμασαν, λέγοντες· Πῶς ὡς ἀχρῆμα ἐξηραίνθη ἡ συκῆ; 21 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν, καὶ μὴ ἀμφαχειῖσθε, ἔσται μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει τούτῳ εἴπητε· Ἀρῇτι, καὶ βλήθῃ εἰς τὴν θάλασσαν, γένησεται.

18 Now in the morning as he return'd into the city, he was hungry.

19 And when he saw a fig-tree * by the way, he came to it, and found nothing thereon, but leaves only; and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree wither'd away.

20 And when the disciples saw it, they marvel'd, saying, How soon is the fig-tree wither'd away?

21 Jesus answer'd and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou remov'd, and be thou cast into the sea; it shall be done.

22 Καὶ

ANNOTATIONS.

(p) See *Mark* 11. 13.

(q) This is a very easy and probable Way to reconcile what is related concerning this matter by St Matthew and St Mark. Whereas, when St Matthew expressly assigns the Driving out of the Traders to the *first* day of the Passion-week, and St Mark as expressly assigns it to the *Second*; to say that one of the Evangelists neglected the Exactness of Time as of no Importance, is to say that one of them is guilty of a downright *Falsity* in his Relation; which is not to be imagin'd of an *Inspir'd* Writer.

(r) This is evident from St Mark's Relation, Chap. 11. 20 &c.

(s) Compare *Mark* 11. 22 — 24. and read my Paraphrase thereon. That the Apostles and other Primitive Saints, who were enabled to work Miracles, had a certain *Impulse* to undertake the Performance of such Miracles as they undertook, is, I think, not only requisite in Reason to suppose, but sufficiently evident from Sacred and Ecclesiastical History. Nor do's this hinder but they were to use *Prayer* and *Fasting* for the Divine Assistance, according to Ch. 17. 21.

(r) See

P A R A P H R A S E.

S E C T I O N. VII.

Containing an Account of such Particulars as were done on the second Day or the Monday of the Passion-Week, and are taken notice of by St Matthew, Chap. XXI. 18, 19.

18 Now in the Morning, viz. of the second Day of the Passion-Week, as he return'd from Bethany into the City, he was hungry. 19 And when he saw a Fig-tree (p) afar off, as he was going along in the Way, He went out of the Way and came to it, and found nothing thereon, but Leaves only; and he said unto it, Let no Fruit grow on thee henceforward for ever: And this our Bl. Saviour is very probably thought to have done, to intimate that in like manner the Jewish Nation, having now for the Generality of it only a Formal Profession of Religion, and not bringing forth the Fruit of it, should suddenly be Cur's'd and Rooted out. And presently, viz. before the next Morning, the Fig-tree wither'd away. Then continuing his Journey to Jerusalem, he came thither, and went again into the Temple, and finding the Money-Changers and other Traders (q) got again into the Outer Court, notwithstanding what he had done and said to them the Day afore, He drove them All out again, repeating again his Instructions to them concerning the Design of, and Reverence due to the House of God: Whereupon the Chief Priests and Scribes sought how to destroy him. And when the Evening was come, he went out of the City back again to Bethany. And this Relation of his Coming this Day also into the Temple, and Driving out the Traders, we have from St Mark only. (Ch. 11. 15—19.)

Christ curses the Fig-tree, for having no Fruit on it.

S E C T I O N VIII.

Containing such Particulars as were done on the third Day or the Tuesday of the Passion-Week, and before the Evening thereof; and which are taken notice of by St Matt. Ch. XXI. 20--XXIII. ult.

20 And when the Disciples saw it; viz. the Fig-tree wither'd, as (r) they went again the next (i. e. Tuesday) Morning from Bethany to Jerusalem, they marvell'd, saying, How soon is the Fig-tree wither'd away? 21 Jesus answer'd and said unto them, Learn hence to have (s) Faith in God: for Verily I say unto you, If upon the Impulse or Suggestion of the H. Spirit to undertake any thing as tending to the Glory of God, and what ye shall be enabled by him to perform, ye have due Faith in God's Power; and thro' Want of such Faith doubt not, but most firmly and without all doubt believe, that what thus by the Suggestion of the H. Spirit you say, or command to be done, shall accordingly be done by the Divine Omnipotence; ye shall not only do as much as This which is done to the Fig-tree, but also such things as are most impossible to be done by Human Means, viz. If ye shall say to this Mountain of Olives whereon we now are, Be thou remov'd, and be thou cast into the Sea;

I. The most impossible things in Nature to be done by Faith.

T E X T.

TRANSLATION.

22 Καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ
προσυχῇ, πιστεύοντες, λήψαθε.

23 Καὶ ἐλθόντι αὐτῷ εἰς τὸ ἱερόν,
προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχε-
ρεῖς καὶ οἱ γραμματεῖς ἔλαβον, λέγον-
τες· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ
πῶς σοι ἔδωκε τὴν ἐξουσίαν ταύτην;

24 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν αὐ-
τοῖς· Ερωτήσω ὑμᾶς καὶ γὰρ λόγον εἶναι·
ὃν ἐὰν εἴπητέ μοι, καὶ γὰρ ὑμῖν ἐρῶ ὅ
ποῖα ἐξουσία ταῦτα ποιεῖ.

25 Τὸ
βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐ-
ρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διε-
λογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν
εἴπωμεν, Ἐξ οὐρανοῦ· ἐρῶ ἡμῖν· Διατί
οὕτως οὐκ ὁπιστεύσατε αὐτῷ; 26 Ἐὰν
δὲ εἴπωμεν, Ἐξ ἀνθρώπων· φοβού-
μεθα τὸν ὄχλον· πάντες γὰρ ἔχουσιν τὸν
Ἰωάννην ὡς προφήτην. 27 Καὶ ἀπο-
κριθέντες πρὸς Ἰησοῦν, εἶπον· Οὐκ οἶδα-
μεν. Ἐφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ
λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖ.

28 Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχε
τέκνια δύο, καὶ προσελθὼν πρὸς τὸν πρῶτον,
εἶπε· Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν
τῷ ἀμπελῶνί μου. 29 Ο δὲ ἀποκρι-
θεὶς, εἶπεν· Οὐ θέλω· ὕστερον δὲ μετα-
μεληθεὶς, ἀπῆλθεν. 30 Καὶ προσελθὼν
πρὸς τὸν δεύτερον, εἶπεν ὡσαύτως. Ο δὲ ἀπο-
κριθεὶς, εἶπεν· Ἐγὼ κύριε, καὶ οὐκ ἀπῆλθεν.

22 And all things whatso-
ever ye shall ask in prayer, be-
lieving, ye shall receive.

23 And when he was come
into the temple, the chief priests
and the elders of the people
came unto him as he was teach-
ing, and said, By what autho-
rity dost thou these things? &
who gave thee this authority?

24 And Jesus answer'd and
said unto them, I also will ask
you one thing, which if ye tell
me, I in likewise will tell you
by what authority I do these
things.

25 The Baptism of John,
whence was it? from heaven,
or of men? And they reason'd
with themselves, saying, If we
shall say, From heaven; he
will say unto us, Why did ye
not then believe him?

26 But if we shall say, Of
men; we fear the people; for
all hold John as a prophet.

27 And they answer'd Jesus,
and said, We cannot tell. And
he said unto them, Neither tell
I you by what authority I do
these things.

28 But what think you? A
certain man had two sons, and
he came to the first, and said,
Son, go work to day in my
vineyard.

29 He answer'd and said,
I will not: but afterwards he
repented, and went.

30 And he came to the se-
cond, and said likewise. And
he answer'd, and said, I go sir;
and went not.

TEXT.

TRANSLATION.

31 Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Αἰέθουσιν αὐτῷ. Ὁ πρῶτος. Αἰέθ.

31 Whether of them two did the will of his father? They say unto him, The first. Jesus

αὐτοῖς

PARAPHRASE.

it shall be done *by the Divine Omnipotence*. 22 And further, All things whatsoever ye shall ask in *your Common or daily returns of Prayer*; if they be such things as ye ought to pray for, and are agreeable to the Will of God, and requisite for you; and if ye are Believing, or doubt not but thro' God's Power and Goodness ye shall receive them, ye shall receive them accordingly.

23 And when he was come into the Temple, the Chief Priests and Elders of the People came unto him as he was teaching, and said, By what Authority dost thou these things, viz. *Come into the City in such Triumphal manner as thou didst lately, and turn the Traders out of the Outer Court of the Temple, and Teach the People?* and who gave thee this Authority? 24 And Jesus, knowing that they who were not convinc'd by his Doctrine and Miracles would much less be convinc'd by his bare affirming in a direct Answer, that he was Authoriz'd by God, chose rather to silence them by retorting upon them another Question, and that such an One as that the right Solution thereof should carry in it a full Answer to their own Question put to him: Wherefore he answer'd and said unto them, I also will ask you One thing, which if ye tell me, I in likewise will tell you by what Authority I do these things. 25 The Baptism of John, i. e. the Authority by which John baptiz'd, was it from the God of Heaven, or only a Contrivance of Men? And they reason'd within themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not then believe him, particularly as to the Testimony he gave of Me? 26 But if we shall say, that John's Baptism was only a Contrivance of Men, we have reason to fear we shall generally enrage the People; for All of them hold John as, i. e. to have been a Prophet sent by God. 27 And hereupon they answer'd Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what Authority I do these things; it being evident, that you who believe not the Baptist, whom yet ye dare not expressly and openly deny to be sent from God, will much less believe me, should I tell you that I do these things by an Authority which I have receiv'd likewise from God.

II.
How Christ silenced the Jews, when they questioned him about his Authority.

28 But what think you of this Parable, which will serve fitly to shew, that whatever high Opinion you have of your selves, you are much Worse than those you despise and shun as Sinners. A certain Man had two Sons, and he came to the First, and said, Son, go work to day in my Vineyard. 29 He answer'd and said, I will not; but afterwards he repented and went. 30 And he came to the Second, and said likewise. And he answer'd and said, I go, Sir; and went not. 31 Whether of them two did the Will of his Father? They say unto him, The First. Jesus

III.
Christ shews by the Parable of two Sons, that the Pharisees &c. were worse than the Publicans and Harlots.

says

T E X T.

TRANSLATION.

αὐτοῖς ὁ Ἰησοῦς· Ἀμὲν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴ βασιλείαν τοῦ Θεοῦ. 32 Ἦλθεν ὁ Ἰωάννης εἰς ὁδὸν δικαιοσύνης, καὶ οὐκ ὁπίστευσατε αὐτῷ· οἱ δὲ τελῶναι, καὶ αἱ πόρναι ὁπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες ἔμετεμελήθητε ὑπερβῆναι, τοῦ πιστεῦσαι αὐτῷ.

33 Ἄλλην παραβολὴν ἀκήσατε. Ἄνθρωπος τις ἦν οἰκοδεσπότης, ὅστις ἐφύττευεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ ἐτίθει, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ὠκοδόμησεν πύργον· καὶ ἐξέδωκε αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῆς καρπῶν, ἀπέστειλε τὸς δούλους αὐτοῦ πρὸς τοὺς γεωργούς, λαβεῖν τὸς καρπούς αὐτοῦ.

35 Καὶ λαβόντες οἱ γεωργοὶ τὸς δούλους αὐτοῦ, ὃν μὴν ἔδειραν, ὃν δὲ ἀπέκλειον, ὃν δὲ ἐλιθοβόλησαν. 36 Πάλιν ἀπέστειλεν ἄλλους δούλους πλείους πρὸς τὸν ὄρναι· καὶ ἐποίησεν αὐτοῖς ὡσαύτως.

37 Ὑπομένοντες δὲ ἀπέστειλε πρὸς αὐτούς τὸν υἱόν αὐτοῦ, λέγων· Ἐντραπήσουνται τῷ υἱόν μου. 38 Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱόν, εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος, δεῦτε, ἀποκλείωμεν αὐτόν, καὶ καταλάβωμεν τὴν κληρονομίαν αὐτοῦ. 39 Καὶ λαβόντες αὐτόν ἐξέβαλον ἔξω ἔκ τοῦ ἀμπελῶνος, καὶ ἀπέκλειον.

faith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believ'd him not: but the publicans and the harlots believ'd him. And ye when ye had seen *it*, repented not afterward, that ye might believe him.

33 Hear another parable: There was a certain householder which planted a vineyard, and hedg'd it round about, and digg'd a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country.

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and kill'd another, and ston'd another.

36 Again, he sent other servants, more than the first; and they did unto them likewise.

37 But last of all, he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and flew him.

TEXT.

TRANSLATION.

40 Οταν οὖν ἔλθῃ ὁ κύριος τῷ ἀμπελῶνι, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; 41 Λέγουσιν αὐτῷ· Κακὸς χακὸς ἀπολέσῃ αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τὸν καρπὸν

40 When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render

καρπὸν

PARAPHRASE.

says unto them, Verily I say unto you, that ye may be fitly resembled to the Second Son, and the Publicans and Harlots to the First: for the Publicans and Harlots, tho' they refus'd at first to go, yet do now repent and go into the Kingdom of God, i. e. his Church here and Heaven hereafter, before you who pretend to go into the Kingdom of God and to be his People by making a Shew of Religion, but yet do not come into his Church by receiving me or the Gospel, nor are truly his People. 32 For John Baptist came unto you to instruct you in the Way of true Evangelical Righteousness, and ye believ'd him not: but Many of the Publicans and Harlots believ'd him. And ye when ye had seen it, viz. the Publicans &c. thus to believe him and repent, repented not afterward, that ye might believe him.

33 Hear another Parable: There was a certain Householder, who planted a Vineyard, and hedg'd it round about, and digg'd a Wine-press in it, and built a Tower, and let it out to Husbandmen, and then went into a far Country. 34 And when the Time of the Fruit drew near, He sent his Servants to the Husbandmen, that they might receive the Fruits of it, i. e. the Vineyard. 35 And the Husbandmen took his Servants, and beat one, and kill'd another, and ston'd another. 36 Again he sent other Servants more than the First; and they did unto them likewise. 37 But last of all he sent unto them his Son, saying, They will not be so Wicked to the highest Degree, as not to Reverence my Son, as they ought. 38 But when the Husbandmen saw the Son, they said among themselves, This is the Heir, come, let us kill him, and let us seize on his Inheritance. 39 And they caught him, and cast him out of the Vineyard, and slew him. 40 When the Lord therefore of the Vineyard comes, What will he do unto those Husbandmen, think ye? 41 They, not perceiving yet that this Parable was design'd to represent the great Wickedness of their Nation in persecuting and killing already the Prophets, and in their being about to kill also Christ himself within a few days, say unto him, He will be sure miserably to destroy those wicked Men, and will let out his Vineyard unto other Husbandmen, who shall render

IV.
The Parable of
the Vineyard let
out to Husband-
men &c.

der

TEXT.

TRANSLATION.

καρπὺς ἐν τοῖς καιροῖς αὐτῶν. 42 Λέ-
γει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέ-
γνωτε ἐν ταῖς γραφαῖς· Λίθον ὃν ἀπε-
δοκίμασαν οἱ οἰκοδομῶντες, ὅπως ἐγε-
νήθη εἰς κεφαλὴν γωνίας· ὧς Κυ-
ρίου ἐγένετο αὕτη, καὶ ἐπὶ θαυμασθῆ
ἐν ὀφθαλμοῖς ἡμετέροις· 43 Διὰ τῆς πο-
λέως ὑμῖν, ὅτι ἀρθῇσεται ἀφ' ὑμῶν
ἡ βασιλεία τῆς Θεοῦ, καὶ δοθήσεται ἑτέροις
ποιῶντι τὰς καρπὰς αὐτῆς. 44 Καὶ
ὁ πεσὼν ἐπὶ τὸν λίθον τῆτον, σι-
θλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λι-
κμήσεται αὐτόν. 45 Καὶ ἀκούσαντες οἱ
ἀρχιερεῖς καὶ οἱ φαρισαῖοι τὰς παρα-
βολὰς αὐτοῦ, ἐνόησαν ὅτι πάλιν αὐτῶν
λέγει· 46 Καὶ ζητούντες αὐτὸν κρα-
τῆσαι, ἐφοβήθησαν τὴν ὄχλῳ, ἐπει-
δὴ ὡς περὶ τῆς αὐτοῦ εἶχον.

Κεφ. κβ'. Καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς, πάλιν εἶπεν αὐτοῖς ὡς παρα-
βολαῖς, λέγων· 2 Ὁμοιωθῇ ἡ βα-
σιλεία τῆς οὐρανῶν ἀνθρώπῳ βασι-
λεῖ, ὅστις ἐποίησε γάμον τῷ υἱῷ αὐ-
τοῦ· 3 Καὶ ἀπέστειλε τὰς δούλους
αὐτοῦ χαλεπὰς τὰς κεκλημένους εἰς
τὸν γάμον· καὶ οὐκ ἤθελον ἐλ-
θεῖν. 4 Πάλιν ἀπέστειλε ἄλλους δού-
λους, λέγων· Εἰπάτε τοῖς κεκλημένοις·
Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ

him the fruits in their seasons.

42 Jesus saith unto them,
Did ye never read in the scri-
ptures, The stone which the
builders rejected, the same is
become the head of the corner?
this is the Lord's doing, and it
is marvellous in our eyes?

43 Therefore say I unto
you, The kingdom of God shall
be taken from you, and given
to a nation bringing forth the
fruits thereof.

44 And whosoever shall fall
on this stone shall be broken:
but on whomsoever it shall fall,
it will grind him to powder.

45 And when the chief
priests and Pharisees had heard
his parables, they perceiv'd that
he spake of them.

46 But when they sought
to lay hands on him, they fear'd
the multitude, because they
took him for a prophet.

Chap. XXII.

And Jesus answer'd & spake
unto them again by parables,
and said,

2 The kingdom of heaven
is like unto a certain king,
which made a marriage for his
son,

3 And sent forth his servants
to call them that were bidden
to the wedding: & they would
not come.

4 Again he sent forth other
servants, saying, Tell them
which are bidden, Behold, I
have prepar'd my dinner: my

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der him the Fruits of the said Vineyard in their Seasons. By which Answer they unawares gave Judgment against themselves, that it was but Just for God to reject and destroy the Unbelieving Jews, and to call the Gentiles to the Knowledge of the Gospel, who should obey it. 42 Jesus says unto them, Ye have rightly Judg'd; Even thus will God deal with you. And, whereas perceiving now the Drift of the Parable, they would have recall'd their Words, saying, God forbid, (Luke 20.16.) Jesus added, Nay thus it must certainly be: for Did ye never read in the Scriptures, (Psal. 118. 22.) The Stone which the Builders rejected, the same is become the Head of the corner? this is the Lord's doing, and it is marvellous in our Eyes, i. e. Christ, whom the Unbelieving Jews rejected, shall thereupon receive the Gentiles into his Church, and shall unite the Believing Jews and Gentiles into his Church, as the principal Corner-stone unites and joyns together the two Sides of a Building. 43 Therefore I say unto you, The Privilege and Happiness of being the Kingdom or People of God shall be taken from you Unbelieving Jews, and given to a Nation or great Society, consisting of some Believing Jews, but chiefly of Believing Gentiles, bringing forth the Fruits thereof, i. e. answerable to such a Privilege or the Knowledge of the Gospel. 44 And whosoever shall fall on or Stumble at this Stone mention'd afore v. 42. shall be broken; but on whomsoever it shall fall, it will grind him to Powder; i. e. whosoever shall disbelieve any Part of the Gospel, or not live according to any of its Rules, shall be severely punish'd: but he that shall utterly and finally reject the Gospel, and behave himself so as to deserve the utmost Wrath which is threaten'd in the Gospel, shall accordingly be utterly and miserably destroy'd. 45 And when the Chief Priests and Pharisees had heard these his Parables and Discourses, they perceiv'd now plainly (particularly from v. 43.) that he spake of them. 46 But when they sought to lay hands on him, they fear'd the Multitude would not let them, because they, i. e. the Multitude took him for a Prophet; and therefore the Chief Priests &c. forbore apprehending him, till they had a proper Opportunity.

Chap. XXII. And Jesus answer'd and spake unto them again by Parables, and said, 2 The Kingdom of Heaven, i. e. the Gospel-state is like unto a certain King, that made a Marriage for his Son: the King denoting God; the Son, Jesus Christ; and the Marriage, the Calling of Men into the Church (the Spouse or Bride of Christ) by the preaching of the Gospel. 3 And the said King sent forth his Servants, viz. the Apostles during Christ's Stay on Earth, to call them that were bidden to the Wedding, i. e. to preach the Gospel to the Jews, who were the Peculiar People of God, and had been afore admonish'd of the Coming of the Messiah by the Prophets and Baptist: and they would not come, i. e. rejected the Gospel. 4 Again he sent forth other Servants, viz. not only the Apostles but also several others after the Ascension of Christ, saying, Tell them that are bidden, i. e. the Jews, Behold, I have prepar'd my

V.
The Parable of
the Marriage of a
King's Son.

D d

Dinner;

TEXT.

TRANSLATION.

ταῦτοί μου καὶ τὰ σίπησά πεφυμένα,
καὶ πάντα ἔτοιμα· δεῦτε εἰς τὴν γά-
μον. 5 Οἱ δὲ ἀμελήσαντες, ἀπῆλ-
θον· ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ
εἰς τὸν ἐμπορίαν αὐτοῦ. 6 Οἱ δὲ
λοιποὶ, κρατήσαντες τῆς δούλου αὐ-
τῆς, ὑβρίσταν καὶ ἀπέκλειναν. 7 Ἀκύ-
σας δὲ ὁ βασιλεὺς ὠργίσθη· καὶ πέμ-
ψας τὰ στρατεύματα αὐτοῦ, ἀπώ-
λεσε τῆς φονεῖς ἐκείνους, καὶ τὴν
πόλιν αὐτῶν ἐτέφρησε. 8 Τότε λέ-
γει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γά-
μοις ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι
οὐκ ἦσαν ἄξιοι. 9 Πορεύεσθε οὖν
ἐπὶ τὰς διεξόδους τῆς ὁδοῦ, καὶ
ὅσους ἀν εὕρητε, καλέσατε εἰς τὴν
γάμον. 10 Καὶ ἐξελθόντες οἱ δού-
λοι ἐκείνοι εἰς τὰς ὁδοὺς, συνήγα-
ρον πάντας, ὅσους εὗρον, ποιητοὺς τε
καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γά-
μοις ἀνακειμένων. 11 Εἰσελθὼν δὲ
ὁ βασιλεὺς θεάσασθαι τῆς ἀνακει-
μένων, εἶδεν ἑνὸς ἀνθρώπου οὐκ ἐν-
δεδυμένου ἑνδύμα γάμου. 12 Καὶ
λέγει αὐτῷ· Εταῦρε, πῶς ἐσθλῆς
ὥστε μὴ ἔχειν ἑνδύμα γάμου; Ὁ δὲ
ἠφίμωθη. 13 Τότε ἔπεν ὁ βασι-
λεὺς τοῖς ἀφ' ἑκείνων· Δύσατε αὐτὸν
παῖδας καὶ χεῖρας, ἀράτε αὐτὸν, καὶ
ἐκβάλετε εἰς τὸ σκότος τὸ ἑξώτερον·

oxen and *my* fatlings *are* kill'd,
and all things *are* ready: come
unto the marriage.

5 But they made light of *it*,
and went their ways, one to
his farm, another to his mer-
chandise:

6 And the remnant took his
servants, and entreated *them*
spitefully, and slew *them*.

7 But when the king heard
thereof, he was wroth: and he
sent forth his armies, and de-
stroy'd those murderers, and
burnt up their city.

8 Then saith he to his ser-
vants, The wedding is ready,
but they which were bidden
were not worthy.

9 Go ye therefore into the
high-ways, and as many as
ye shall find, bid to the mar-
riage.

10 So those servants went
out into the *high*-ways, and ga-
ther'd together all as many as
they found, both bad and good:
and the wedding was furnish'd
with guests.

11 And when the king came
in to see the guests, he saw
there a man which had not on
a wedding-garment:

12 And he saith unto him,
Friend, how cam'st thou in hi-
ther, not having a wedding-
garment? And he was speech-
less.

13 Then said the king to
the servants, Bind him hand
and foot, and take him away,
and cast *him* into outer dark-

T E X T.

TRANSLATION.

ὅτι ἔτοιμα ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων. 14 Πολλοὶ γὰρ εἰσι κλη-
τοὶ, ὀλίγοι δὲ ἐκλεκτοί.

ness: there shall be weeping
and gnashing of teeth.

14 For many are call'd, but
few are chosen.

15 Τότε

P A R A P H R A S E.

Dinner; my Oxen and my Fatlings are kill'd, and All things are ready; come unto the Marriage, *i. e. All things requisite for the Redemption of Man on Christ's Part is now accomplish'd, and the Gospel-Covenant now establish'd, and ye are invited by God to embrace it.* 5 But they, *i. e. the Jews* made light of it, and went their Ways, One to his Farm, Another to his Merchandise: 6 and the Remnant took his Servants, and entreated them spitefully, and slew them. 7 But when the King heard thereof, he was wroth; and he sent forth his Armies of the Romans, and destroy'd those Murderers, *viz. the Jews*, and burnt up their City, *viz. Jerusalem.* 8 Then says he to his Servants, The Wedding is ready, but They, *i. e. the Jews* which were bidden, were so Unwise and Wicked as to render themselves, by making light of the Invitation given them, Unworthy of such a Favour and Benefit. 9 Go ye therefore into the High-ways, *i. e. to the Gentiles*, and as many as ye shall find, bid to the Marriage, *i. e. preach the Gospel to All those ye come to.* 10 So those Servants went out into the High-ways, *i. e. to the Gentiles*, and gather'd together, *i. e. receiv'd into the Church*, All as many as they found willing to come in; among which there were both Bad and Good: and the Wedding was furnish'd with Guests, *i. e. great Multitudes were receiv'd into the Church.* 11 And when the King came in to see the Guests, he saw there a Man which had not on a Wedding-garment: Thus God sees or knows those that be Bad, or Christians only in Profession, not living according to the Rules of the Gospel. 12 And he says unto him, Friend, how cam'st thou in hither, not having a Wedding-garment? And he was Speechless, *i. e. had nothing to say for himself*; as shall All those at the Day of Judgment, who having profess'd the Gospel, and been thereupon admitted into the Church, have not liv'd as Members of the Church. 13 Then said the King to the Servants, Bind him hand and foot, and take him away, and cast him into Outer Darkness, *i. e. turn him Out of Doors into the Dark.* So shall God at the last Day cast those that have profess'd, and not obey'd the Gospel, out of the Light or Happiness of Heaven into the Eternal Darkness and Torments of Hell: (1) there shall be Weeping and Gnashing of Teeth. 14 For Many are call'd to the Knowledge of the Gospel; but Few of them in comparison walk so in Obedience to the Gospel, as to be of the Number of Those that shall be chosen or admitted, according to the Terms of the Gospel, into Eternal Happiness.

(1) See the Paraphrase on Chap. 8. 12.

TEXT.

TRANSLATION.

15 Τότε πορεύεσθαι οἱ Φαρισαῖοι, συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. 16 Καὶ ἀποπέμψουσιν αὐτὸν τὰς μαθητάς αὐτῶν μὲτ' ἑαυτῶν, λέγοντες· Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ Θεοῦ ὡς ἀληθείᾳ διδάσκεις, καὶ ἡ μέλει σοι τοῦ Θεοῦ καὶ τῶν ἀνθρώπων. 17 Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ; ἔξεστι δῶναί τι κῆνσον Καίσαρι, ἢ οὐ; 18 Ἰσθὺς δὲ ὁ Ἰησοῦς ἠποκρίσας αὐτοῖς, εἶπε· τί με πειράζετε ὑποκριταί; 19 Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ὅμοιωσις; 21 Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. 22 Καὶ ἀκούσαντες ἐθαύμασαν καὶ ἀφείτεσαν αὐτὸν ἀπὸ τῶν μαθητῶν.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν, 24 λέγοντες· Διδάσκαλε, Μωσὴς εἶπεν· Ἐάν τις ἀδελφὸν ἢ ἀδελφὴν ἔχων τέκνα, ἐπὶ τὴν ἀνάστασιν ὁ ἀδελφὸς αὐτοῦ ἢ ἀδελφὴ αὐτοῦ, καὶ ἀνάστησιν τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσιν τὸν σπέρμα αὐτοῦ ἀδελφοῦ αὐτοῦ. 25 Ἡ δὲ ἀπάντησις αὐτοῦ ἦν· Ἐάν τις ἀδελφὸν ἢ ἀδελφὴν ἔχων τέκνα, ἐπὶ τὴν ἀνάστασιν ὁ ἀδελφὸς αὐτοῦ ἢ ἀδελφὴ αὐτοῦ, καὶ ἀναστήσιν τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσιν τὸν σπέρμα αὐτοῦ ἀδελφοῦ αὐτοῦ.

15 Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16 And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceiv'd their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's: and unto God, the things that are God's.

22 When they had heard these words, they marvel'd, and left him, and went their way.

23 The same day came to him the Sadducees, which say that there is no resurrection, and ask'd him,

24 Saying, Master, Moses said, If a man dye, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren, and the first

γὰρ μάλιστα

P A R A P H R A S E.

15 Then went the Pharisees, and took Counsel how they might ensnare him in his Talk. 16 And they sent out unto him *some of their own Disciples, who look'd on the Roman Government as an Usurpation, with some of the Herodians who adher'd to Herod as a Rightfull King, and consequently maintain'd the Rightfull Authority of the Roman Government, by Virtue of which Herod was made King: Accordingly These Persons of two different and directly contrary Opinions came to Christ, laying in a flattering manner, the better to conceal their Insidiousness;* Master, we know that thou art a True Teacher come from God, and as such teachest the Way of God in Truth, neither carest thou for any Man so, as not to speak the Truth either out of Fear or Flattery: for thou regardest not the Person of Men in such an unwarrantable and base manner. 17 Tell us therefore, What thinkest thou? Is it lawfull to give Tribute unto Cesar, or not? *By which Question they thought they had certainly laid such a Snare for him, as he could not avoid: for if he allow'd it to be Lawfull, he would thereby offend the People, who generally sided with the Pharisees in looking on the Roman Government to be an Usurpation; if he said it was Unlawfull, he would offend the Romans and Herodians, which last would certainly give information against him to the Roman Magistracy.* 18 But Jesus perceiv'd their Wickedness, and said, Why tempt ye me, ye Hypocrites, *who thus seem outwardly to have a Respect for me, only that ye might the better compass your malicious Designs against me?* 19 Shew me the Tribute-money, *where-with ye pay the Roman Taxes.* And they brought unto him a Roman Penny. 20 And he says unto them, Whose is this Image and Supercription, *that is upon this piece of Money?* 21 They say unto him, Cesar's. Then says he unto them, Render therefore unto Cesar the things which are Cesar's *by your own Acknowledgment;* and unto God, the things that are God's. 22 When they had heard these Words, they marvel'd at his prudent Answer, and left him, and went their way, as perceiving he was not to be ensnar'd by them in his Discourse.

23 The same day came to him the Sadducees, who say there is no Resurrection of the Body, nor Angel nor Spirit (*Acts 23. 8.*) and consequently deny a Future State in another World, and ask'd him, 24 saying, Master, Moses said, If a Man dye having no Children, his Brother shall marry his Wife, and raise up Seed unto his Brother; *the Children so begot being to be esteem'd to all intents and purposes as the Children of the Deceas'd, no less than if they had been begot by him.* 25 Now there were with us seven Brethren; and the First when he had marry'd a

VI.
Of paying Tri-
bute unto Cesar.

VII.
Christ confutes
the Sadducees Opi-
nion, by proving
a Resurrection.

Wife,

TEXT.

TRANSLATION.

γαμίσας ἐτελεύτησε· καὶ μὴ ἔχων
σπέρμα, ἀφῆκε τὴν γυναῖκα αὐτῆς πρὸς
ἀδελφῶν αὐτοῦ. 26 Ομοίως καὶ ὁ
δεύτερος, καὶ ὁ τρίτος, ἕως τῆς
ἐπτά. 27 Ὑπερβόλῃ δὲ πάντων ἀπέ-
θανε καὶ ἡ γυνή. 28 Ἐν τῇ οὖν
ἀναστάσει, πῶς πᾶν ἐπὶ ἑσται γυνή;
πάντες γὰρ ἔχον αὐτήν. 29 Απο-
κριθεὶς δὲ ὁ Ἰησοῦς, εἶπεκ αὐτοῖς·
Πλανᾶσθε, μὴ εἰδότες τὰς γραφάς,
μηδὲ τὴν δύναμιν τοῦ Θεοῦ. 30 Ἐν
γὰρ τῇ ἀναστάσει ὅτε γαμήσιν, ὅτε
ἐγκαταμύζονται, ἀλλ' ὡς ἄγγελοι τοῦ
Θεοῦ ἐσὶ οὐρανῶ ἐσσι. 31 Περὶ δὲ
τῆς ἀναστάσεως πᾶν νεκρῶν οὐκ ἀνε-
γνωτε τὸ ρηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ,
λέγοντος. 32 Εγώ εἰμι ὁ Θεὸς
Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ
Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεός, Θεὸς
νεκρῶν, ἀλλὰ ζώντων. 33 Καὶ ἀκού-
σαντες οἱ ὄχλοι, ἐξεπλήσσοντο ὅτι
τῇ διδαχῇ αὐτοῦ.

when he had marry'd a wife,
deceas'd; and having no issue,
left his wife unto his brother.

26 Likewise the second also,
and the third, unto the seventh.

27 And last of all the wo-
man dy'd also.

28 Therefore in the resurre-
ction, whose wife shall she be of
the seven? for they all had her.

29 Jesus answer'd and said
unto them, Ye do err, not
knowing the scriptures, nor
the power of God.

30 For in the resurrection
they neither marry, nor are
given in marriage; but are as
the angels of God in heaven.

31 But as * concerning the
resurrection of the dead, have
ye not read that which was
spoken unto you by God, say-
ing,

32 I am the God of Abra-
ham, and the God of Isaac, and
the God of Jacob? God is not
the God of the dead, but of the
living.

33 And when the multitude
heard *this*, they were astonish'd
at his doctrine.

34 Οἱ

ANNOTATIONS.

(u) In respect of *Abraham*, see Gen. 13. 15. and 15. 7. and 17. 8. In respect
of *Isaac*, see Gen. 26. 3. In respect of *Jacob*, Gen. 35. 12. In respect of *All three*,
see Exod. 6. 4, 8. Deut. 1. 8. and 11. 21. and 30. 20. How necessary this last
Part of the Exposition or Paraphrase is, learn in Mr *Mede's* Words, B. 4. Epist. 43.
I am the God of Abraham, &c. God is not the God of the Dead &c. Ergo Abra-
ham, &c. must one day rise again. How do's this Conclusion follow? Do not
the *Spirits* of Abraham, &c. yet live? God should then be the God of the Liv-
ing, th^t their Bodies should *never* rise again. Or might not the Sadducees have
reply'd, the Meaning to be of What God *had been*, not of What he *should be*.
—I say therefore the Words must be understood with Supply of that they refer
to, which is the *Covenant* the Lord made with Abraham, &c. in respect where-
of he calls himself *their God*. This Covenant was to give to *THEM THEM-*
SELVES,

P A R A P H R A S E.

Wife, deceas'd; and having no Issue, left his Wife unto his Brother.
 26 Likewise the Second also, and the Third, unto the Seventh. 27 And
 last of all the Woman dy'd also. 28 Therefore in *the State after the*
Resurrection, if there be any, whose Wife shall she be of the Seven?
 for they All had her. 29 Jesus answer'd and said unto them, Ye do err,
thinking there is no Resurrection; which proceeds from your not knowing
the true Meaning of the Scriptures, nor rightly the Power of God, what
it can do as to the Raising up a dead and decay'd Body. 30 For in *the*
State after the Resurrection they neither will marry, nor are to be given
 in Marriage; but are in *this respect* as the Angels of God in Heaven.
 31 But as concerning the Resurrection of the Dead, have ye not read
 that which was spoken unto you by God, saying, 32 I am the God
 of Abraham, and the God of Isaac, and the God of Jacob? God is not
 the God or Rewarder of the Dead, *such being incapable of Rewards or*
Punishments; but of the Living, such only being capable of Rewards
or Punishments. And consequently God's saying so long after their Bo-
 dily Death, I AM, even at this present, the GOD of Abraham, &c.
 plainly implies that Abraham, &c. were then Living in their Spiritual
 Parts or Souls; and therefore that there is a Future State after this
 Life, wherein the Souls of the Righteous are happy at present. But such
 their Happiness belonging only to One Part of them, and so being an im-
 perfect Happiness in reference to the Whole Person, whereas it is Agree-
 able to the Goodness and Promises of God, that the Righteous should be
 rewarded with a perfect Happiness in reference to their Whole Persons,
 and so their Bodies as well as Souls should share in the Happiness of the
 Life to come: hence from God's styling himself the God of Abraham, &c.
 may be reasonably inferr'd, that there will be a Resurrection of the Body
 in order to partake with the Soul either of the Rewards or Punishments
 in the Life to come, as it was a Partner with the Soul either of the Good
 or Evil that the Person did in this Life. Further, God promis'd and Co-
 venanted to give unto Abraham, &c. (u) THEMSELVES, as well
 as to their Posterity, the Land wherein they were Strangers. In order
 then to make good this his Promise and Covenant to THEM, THEY
 must one day live again to inherit THEMSELVES the promis'd
 Land, which hitherto they have not done; and consequently there must
 be a Resurrection of their Bodies. 33 And when the Multitude heard
 this, they were astonish'd at his Doctrine or Answer, whereby he had
 so plainly shewn them the Falseness of the Sadducees Opinion aforemen-
 tion'd v. 23.

34 But

A N N O T A T I O N S.

SELVES, not to their Seed only, the promis'd Land. — If God then make good
 to Abraham, &c. this his Covenant, then must they needs one day live again
 [viz. in their Bodies] to inherit the promis'd Land. — This is the Strength of
 the Divine Argument, and irrefragable; which otherwise would not infer any
 such Conclusion. Thus the Learned and Judicious Mr Mede.

(w) This

TEXT.

TRANSLATION.

34 Οἱ δὲ φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τὰς σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. 35 Καὶ ἐπηρώτησεν εἰς ἑξ' αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων· 36 Διδάσκαλε, ποία οὖτολὴ μεγάλη οὖ τοῦ νόμου; 37 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου οὖ ὅλη τῇ καρδίᾳ σου, καὶ οὖ ὅλη τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. 38 Αὕτη ὅτι πρώτη καὶ μεγάλη οὖτολή. 39 Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 40 Εἰ ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμονται·

41 Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτὰς ὁ Ἰησοῦς, 42 Λέγων· Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ, πίνου ὅς ἐστι; Λέγουσιν αὐτῷ, τῷ Δαβίδ. 43 Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ οὖ πνεῦματι Κύριον αὐτοῦ καλεῖ; λέγων· 44 Εἶπεν ὁ Κύριος πρὸς Κυρίω μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τὰς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου. 45 Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ὅτι; 46 Καὶ ὁδοὶς ἐδοξάσατο αὐτῷ ἀποκριθῆναι λόγον· ὁδὲ ἐτόλμησεν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν ἕκτι.

34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gather'd together.

35 Then one of them *which* was a lawyer, ask'd *him* a question, tempting him, and saying,

36 Master, *which* is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second is like unto it, Thou shalt love thy neighbour as thy self.

40 On these two commandments hang all the law and the prophets.

41 While the Pharisees were gather'd together, Jesus ask'd them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit thou on my right hand, 'till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word; neither durst any man (from that day forth) ask him any more questions.

T E X T.

T R A N S L A T I O N.

Chap. XXIII.

Κεφ. κγ'. Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς
ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, 2 λέ-
γων· Ἐπὶ τῇ Μωσέως καθέδρας ἐκάθισεν
οἱ γραμματεῖς καὶ οἱ φαρισαῖοι. 3 Πάν-
τα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν,

Then spake Jesus to the mul-
titude, and to his disciples,
2 Saying, The scribes and
the Pharisees sit in Moses seat.
3 All therefore whatsoever they bid you observe, *that ob-*

τηρεῖτε

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34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gather'd together *to try if they could not puzzle him by some Question or other.* 35 Then One of them being a Lawyer, *i. e. an Interpreter of the Law*, ask'd him a Question, tempting him, *i. e. trying his Skill*, and saying, 36 Master, which is the great or chief Commandment in the Law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. 38 This is the First or chief and great Commandment. 39 And the Second is like unto it, *as relating likewise to our Love, viz.* Thou shalt love thy Neighbour as thy self, *being ready to do to others whatever in Reason and Equity you can desire they should do to you.* 40 On these two Commandments hang All the other Commandments contain'd both in the Law and the Prophets; *the rest being only so many Branches of the two formention'd Commandments, more particularly express'd or inforc'd.*

41 While the Pharisees were *thus* gather'd together to puzzle Jesus *if they could, he having given satisfactory Answers to the Questions they had ask'd him, now in his turn ask'd them*, saying, 42 What think ye of the Messiah or Christ? whose Son is he according to the Scriptures? They say unto him, The Son of David. 43 He says unto them, How then do's David, in *that remarkable Prophecy vouchsaf'd unto him by the Inspiration of the Spirit*, call him Lord, saying (Psal. 110. 1.) 44 The LORD said unto my Lord, Sit thou on my right Hand, 'till I make thine Enemies thy Footstool, *i. e. subject unto thee in the most humble manner?* 45 If David then call him Lord, how is he his Son? 46 And no Man of them was able to answer him a word to this Question; *not knowing that as the Messiah or Christ was the Son or Descendent of David in respect of his Humane Nature: so he was David's Lord in respect of his Divine Nature: neither durst any Man of them (from that day forth) ask him any more Questions.*

Chap. XXIII. Then spake Jesus to the Multitude and to his Disciples, 2 saying, The Scribes and the Pharisees sit in Moses Seat, *i. e. succeed Moses and the Prophets in being Teachers and Expounders of the Law of God.* 3 All therefore whatsoever they bid you observe agreeably, or

E e

not

VIII.

Christ shews,
which is the
Great or Chief
Commandment.

IX.

Christ puzzl'es
and silences the
Pharisees with
this Question,
How Christ could
be David's Son
and Lord?

X.

Wherein the Pha-
risees were to be
follow'd & obey'd,
and wherein not.

TEXT.

TRANSLATION.

τηρεῖτε καὶ ποιεῖτε· χαλὰ δὲ τὰ ἔργα
αὐτῶν μὴ ποιεῖτε· λέγουσι γὰρ, καὶ οὐ
ποιῶσι. 4 Δεσμεύουσι γὰρ φορτία βα-
ρέα καὶ δυσβάστακτα, καὶ ὅτι πηρέασιν ὅτι
τῆς ὁμοιότητος τῶν ἀνθρώπων· τῷ δὲ δα-
κτύλῳ αὐτοῦ ὃ θέλῃσι κινήσῃ αὐτά.
5 Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι
ὥστε τὸ θεαθῆναι τοῖς ἀνθρώποις·
πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν,
καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων
αὐτῶν. 6 Φιλῶσί τε τὴν πρωτοκλισίαν
ἐν τοῖς δείπνοις, καὶ ταῖς πρωτοκαθεδρίαις
ἐν ταῖς συναγωγαῖς, 7 Καὶ τῆς ἀπα-
σεύης ἐν ταῖς ἀγοραῖς, καὶ χαλεῖαζ ὑπὸ
τῶν ἀνθρώπων, ῥαββί, ῥαββί. 8 Ὑμεῖς
δὲ μὴ κληθῆτε ῥαββί· εἰς γὰρ ἐστὶν ὑμῶν
ὁ διδάσκαλος, ὁ Χριστός· πάντες δὲ
ὑμεῖς, ἀδελφοί ἐστε. 9 Καὶ πατέρα μὴ
καλέσητε ὑμῶν ὅτι υἱός· εἰς γὰρ ἐστὶν ὁ
πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. 10 Μη-
δὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστὶν
ὁ καθηγητής, ὁ Χριστός. 11 Ὁ δὲ μέ-

serve and do; but do not ye
after their works: for they say,
and do not.

4 For they bind heavy bur-
dens and grievous to be born,
and lay *them* on mens shoul-
ders; but they themselves will
not move them with one of
their fingers.

5 But all their works they
do, for to be seen of men: they
make broad their phylacteries,
and enlarge the*fringes of their
garments,

6 And love the uppermost
*seats at feasts, and the chief
seats in the synagogues,

7 And greetings in the mar-
kets, and to be call'd of men,
Rabbi, Rabbi.

8 But be not ye call'd Rabbi:
for one is your master, *even*
Christ, and all ye are brethren.

9 And call no *one among
you Father upon the earth:
for one is your Father which
is in heaven.

10 Neither be ye call'd *lea-
ders: for one is your *leader,
even Christ.

11 But he that is greatest
shall

ANNOTATIONS.

V. 8. † So it is read in a great Number of MSS. and also in Syriack Version, Orig. and Chrysoft. And it seems the true Reading, καθηγητής being us'd v. 10.

(ω) This Custom was grounded on *Exod.* 13. 9. whence there were *two* sorts of *Phylacteries*, one ty'd to the *Forehead*, the other to the *Left-hand*. The Com-
mand in *Exod.* 13. 9. is General, and therefore All the Jews wore them, our Sa-
viour himself not excepted, as we are told by some learned Men. So that it is
not the Wearing them which our Saviour here condemns, but the *making them*
Broad, that they might appear more Holy than Others. They are call'd *Phy-*
lacteries, because the use of them was to *keep* or *preserve* in memory the Law.
But it is withall said, that the Pharisees superstitiously conceited, that by them,
as by Spells or Charms, they were *preserv'd from Danger*.

(x) This

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not contrary to the said Law taken in its true Meaning, that observe and do; but do not ye after their Works or Examples; for they say *this* or *that* ought to be done in Obedience to the Law, and do it not themselves.

4 For they bind heavy Burdens of Rules and Injunctions, and grievous to be born, and lay them on Mens Shoulders, *i. e. require others to observe such their strict Rules*; but they themselves will not move them, *i. e. these Burdens*, with one of their Fingers, *i. e. will not in the least observe the said strict Rules and severe Injunctions they prescribe others*.

5 But all their Works they are most carefull to do are such as do not tend to the Honour of God, but their Own; and which therefore they do for to be seen and commended of Men: To this end they make more broad than ordinary their (w) Phylacteries, *i. e. pieces of Parchment (or the like)* on which were writ Sentences of the Law, and enlarge (x) the Fringes of their Garments:

6 And out of the same Vain-glorious Principle it is that they love the uppermost Seats at Feasts, and the chief Seats in the Synagogues, 7 and Greetings or to be bow'd to and complimented in the Markers or open Streets, and to be call'd of Men, Rabbi, Rabbi, *i. e. Masters*, as being the Heads of some Sects, or Authors of some Doctrines. 8 But be not ye call'd Rabbi or Masters upon any such Account: for one is your Master in this respect, even Christ; and All ye are to behave your selves in this respect one towards another as Brethren.

9 And, whereas the Jews are wont to call the Principal of any School among them, Father, what he said or taught being not to be contradicted by any of his Scholars, I say unto you, Call no one (y) among you Father in this sense upon the Earth: for One is your Father in this sense, which is in Heaven, to whose will and Directions alone you owe an absolute and entire Subjection and Compliance.

10 And whereas the Jews are wont to give also the Title of Leaders to their chief Teachers, each of them leading his Followers into different Sects or Parties, and that with great Contention and Animosity one to the other, I say unto you, Neither be ye call'd Leaders or Guides on any such Account: for One is your Leader, even Christ, whom alone ye ought to follow your selves, and only to be serviceable to others in bringing them to Christ as your Leader in general. 11 But He that is for Order sake Greatest among you

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(x) This Habit is enjoyn'd Numb. 15. 38.

(y) Dr Clark has well observ'd, that the Words seem most naturally to signify *as will*, I think, sufficiently appear from considering the Beginning of the Verse afore, and after. Be YE not call'd Rabbi v. 8. Neither be YE call'd Leaders v. 10. Whence tis natural to suppose, that the true Meaning of the Beginning of v. 9. between the other two is, Not Call no Man YOUR Father, but Call no one among YOU Father, this being in effect the same as to say, Neither be YE call'd Fathers, and so exactly answers to v. 8. and 10.

TEXT.

TRANSLATION.

ζων ὑμῶν, ἔσται ὑμῶν διάκονος. 12 Ο-
πισ δὲ ὑψώσῃ ἑαυτὸν, ταπεινώθησε-
ται· καὶ ὅστις ταπεινώσῃ ἑαυτὸν, ὑψω-
θήσεται.

13 Οὐαὶ δὲ ὑμῖν γραμματεῖς καὶ
φarisαῖοι ὑποκριταί, ὅτι κλείετε τὴν
βασιλείαν τῷ ἔραυνῶν ἐμπαροῦσιν τῷ ἀν-
θρώπῳ· ὑμεῖς δὲ ἔκ ἐκ εἰσέρχεσθε, οὐ-
δὲ τὸς εἰσέρχόμενους ἀφίετε εἰσελθεῖν.

14† Οὐαὶ ὑμῖν γραμματεῖς καὶ φarisαῖοι
ὑποκριταί, ὅτι κατεδίετε τὰς οἰκίας
τῶν χηρῶν, καὶ πορφύρας μακρὰ πόρου.
Χόρδοι· ἀλλὰ τὸ τοῦ λήψατο τοῦ ἐλασ-
τερον κρίμα.

15 Οὐαὶ ὑμῖν γραμμα-
τεῖς καὶ φarisαῖοι ὑποκριταί, ὅτι περι-
γίτε τὸν θάλασσαν καὶ τὸν ξηρὸν, ποιῶσαι ἕνα
παισάριον· καὶ ὅταν γένηται, ποιεῖτε
αὐτὸν υἱὸν γένους διπλότερον ὑμῶν.

16 Οὐαὶ ὑμῖν ὁδηγοὶ τυφλοὶ, οἱ λέ-
γοντες· Ὅς ἂν ὁμώσῃ ἐν τῷ ἱερῷ, ὁδὴν
ᾗσιν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ χρυσῷ τῷ
ἱεροῦ, ὁφείλει.

17 Μωροὶ καὶ τυ-
φλοὶ· τίς δὲ μείζων ᾗσιν; ὁ χρυσὸς,

among you, shall be your ser-
vant.

12 And whosoever shall ex-
alt himself, shall be *humbled;
and he that shall humble him-
self, shall be exalted.

13 But wo unto you, scribes
and Pharisees, hypocrites; for
ye shut up the kingdom of hea-
ven against men: for ye nei-
ther go in your selves, nor suf-
fer ye them that are entering,
to go in.

14 Wo unto you, scribes
and Pharisees, hypocrites; for
ye devour widows houses, and
for a pretence make long pray-
er; therefore ye shall receive
the greater damnation.

15 Wo unto you, scribes
and Pharisees, hypocrites; for
ye compass sea and land to
make one profelyte; and when
he is made, ye make him two-
fold more the child of hell
than your selves.

16 Wo unto you, ye blind
guides, which say, Whosoever
shall swear by the temple, it
is nothing: but whosoever
shall swear by the gold of the
temple, he is * bound thereby.

17 Ye fools, and blind: for
whether is greater, the gold,

ANNOTATIONS.

V. 14. † It is observable that this whole Verse is transpos'd in some MSS. and Editions; and it is quite wanting in the most Ancient Cant. MS. and some others; as also it is not taken notice of by Origen, or Jerom; and in the Canon of Eusebius it is ascrib'd only to St Mark and Luke; whence Dr Mill infers, that without doubt it was transcrib'd here out of St Mark and Luke. But perhaps it may be more truly said, that it hence appears only, that this Verse was omitted out of this place of St Matthew *very Early* in some Copies.

(2) The Greek Expression do's not at all favour the Exposition of *Oppressing the Widow and the Fatherless*. Indeed had it been meant in such a Sense, it is scarcely

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you, shall be by his humble Behaviour and Readiness to be serviceable to others, as your Servant. 12 And whosoever shall exalt himself, acting as a Master or Father or Leader in the Ministry of the Gospel, and in the foremention'd Import of the words, shall be humbled; and he that shall humble himself, so as to act quite contrary to the Pride and Arrogance of the Jewish Doctors in the foresaid Respects, shall be exalted or highly esteem'd by God and good Men.

13 But wo unto you, Scribes and Pharisees, Hypocrites, as having an Outward Form or Shew of Godliness, but denying the Power thereof, in not acting as Inwardly and truly Religious; for ye do as it were shut up the Kingdom of Heaven against Men: for ye neither go in your selves, nor suffer ye them that are entering, by their being well dispos'd to embrace the Gospel, to go in; but hinder such from embracing the Gospel, by your Vain Traditions and false Expositions of Scripture, by your own Examples of Wickedness and Unbelief, and by the Power and Authority you have in the State. 14 Wo unto you, Scribes and Pharisees, Hypocrites; for by your Outward Shew of extraordinary Piety ye deceive well-meaning Women, and insinuate your selves so far into their Favour, that such as are Widows, and so have the Disposal of their Affairs in their own Hands, spend their Substance many of them in Entertaining you highly at their Houses, and making you great Presents, and Entrusting you with the Management of their Concerns; by which means ye devour the said Widows Houses, (z) i. e. ruin their Estates; and for a Pretence or Shew of more than ordinary Piety, whereby ye thus win the good Opinion of such Widows, the common Method ye make use of is that of long Prayer: therefore for such your Hypocrisy ye shall receive the greater Damnation. 15 Wo unto you, Scribes and Pharisees, Hypocrites: for ye compass Sea and Land, i. e. spare no Pains to make one Profelyte or Convert to your Religion; and when he is made so by you, ye make him, by the false Notions ye put into him, twofold more the Child of Hell, i. e. more averse to the Gospel, than your selves; it being usual for new Converts to be much more Zealous for their new Way of Religion than old Professors of it. 16 Wo unto you, ye blind Guides or Instructors of others, which say, Whosoever shall swear by the Temple, it is nothing obligatory; but whosoever shall swear by the Gold of the Temple, he is bound thereby, or strictly oblig'd to perform his Oath. 17 Ye Fools, and Blind, i. e. ignorant: for whether is Greater or more Sacred, the Gold,

XI.
Christ denounces
eight woes against
the Pharisees for
their Hypocrisy.

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scarcely to be doubted, but the *Fatherless* would have been mention'd as well as the *Widows*. But how proper it was to mention only *Widows* in the Sense given in my Paraphrase, and how naturally the word *καταδικάζει* answers to the Sense in the Paraphrase, is obvious. Besides there are not wanting Instances in these Days of the like Practice by some sort of Men.

T E X T.

TRANSLATION.

ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν ;
 18 Καὶ ὅς ἐάν ὁμώσει ἐπὶ θυσια-
 σθείῳ, ἔδεν ὅτιν' ὅς δ' αὖν ὁμώσει ἐν τῷ
 δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. 19 Μω-
 ροὶ καὶ τυφλοὶ, τί γὰρ μεῖζον ; τὸ
 δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον
 τὸ δῶρον ; 20 Ὁ οὖν ὁμώσας ἐν τῷ
 θυσιασθείῳ, ὁμνύει ἐπὶ αὐτῷ καὶ ἐπὶ
 πᾶσι τοῖς ἐπάνω αὐτοῦ. 21 Καὶ ὁ
 ὁμώσας ἐπὶ τῷ ναῷ, ὁμνύει ἐν αὐτῷ
 καὶ ἐν τῷ κατοικῆντι αὐτόν. 22 Καὶ
 ὁμώσας ἐπὶ τῷ οὐρανῷ, ὁμνύει ἐν τῷ
 θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθήμενῳ
 ἐπάνω αὐτοῦ. 23 Οὐαὶ ὑμῖν γραμ-
 ματεῖς καὶ φαρισαῖοι ὑποκριταί, ὅτι
 ἀποδεχάμενοι τὸ ἡδύοσμον καὶ τὸ ἀνη-
 γοῖ καὶ τὸ κύμινον, καὶ ἀφῆκατε τὰ
 βαρύτερα τῷ νόμῳ, τὴν κείριον καὶ
 τὸν ἔλεον καὶ τὴν πίσιν. Ταῦτα ἔδει
 ποιῆσαι, καὶ κἀκεῖνα μὴ ἀφίεσθαι. 24 Ὁ-
 δηγοὶ τυφλοὶ, οἱ διυλίζοντες τὸν κώ-
 ναπα, τίς δὲ χάμηλον καταπίνοντες.
 25 Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρι-
 σαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ
 ἔξωθεν τοῦ ποτηρίου καὶ τῆς πλῆξης
 τοῦ κύπελλος, ἔσωθεν δὲ γέμουσιν ἄρπαγης καὶ
 ἀκρεσίας. 26 Φαρισαῖε τυφλέ, κα-
 θάραις τὸν ὀφθαλμὸν τὸ ἐκτὸς τοῦ πο-
 τηρίου καὶ τῆς πλῆξης τοῦ κύπελλος, ἵνα γέ-
 νηται καὶ τὸ ἐκτὸς αὐτῶν καθάραι.

or the temple that sanctifieth
the gold ?

18 And whosoever shall
swear by the altar, it is no-
thing : but whosoever swear-
eth by the gift that is upon it,
he is * bound *thereby*.

19 Ye fools, and blind : for
whether *is* greater, the gift, or
the altar that sanctifieth the
gift ?

20 Whoso therefore shall
swear by the altar, sweareth by
it, and by all things thereon.

21 And whoso shall swear
by the temple, sweareth by it,
& by him that dwelleth therein.

22 And he that shall swear
by heaven, sweareth by the
throne of God, and by him
that sitteth thereon.

23 Wo unto you, scribes
and Pharisees, hypocrites : for
ye pay tythe of mint, and anise,
and cummin, and have omitted
the weightier matters of the
law, Judgment, mercy, and
faith : these ought ye to have
done, and not to leave the
other undone.

24 Ye blind guides, which
strain at a gnat, and swallow
a camel.

25 Wo unto you, scribes
and Pharisees, hypocrites ; for
ye make clean the outside of
the cup and of the platter, but
within they are full of extor-
tion and excess.

26 Thou blind Pharisee,
cleanse first * the inside of the
cup and platter, that the out-
side of them may be clean also.

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Gold, or the Temple that sanctifies the Gold, or makes it Sacred? Wherefore to swear by the Temple must be as great or a greater Oath than to swear by the Gold of the Temple. 18 And in like manner ye say, that Whosoever shall swear by the Altar, it is nothing obligatory: but whosoever swears by the Gift that is upon it, he is bound thereby to perform his Oath. 19 Ye fools, and blind: for whether is Greater or more Sacred, the Gift, or the Altar that sanctifies or makes Sacred the Gift? 20 Who therefore shall swear by the Altar, swears by it, and by All things thereon, and consequently by any Gift or Offering thereon; and also by Him to whom the Offering is made, viz. by God himself. 21 And who shall swear by the Temple, swears by it, and All that belongs unto it, viz. the Gold thereof, and by Him that dwells therein, i. e. by God himself. 22 And he that shall swear by Heaven, swears by the Throne of God, and by Him that sits thereon, i. e. by God himself. 23 Wo unto you, Scribes and Pharisees, Hypocrites: for ye pay Tythe of Mint and Anise and Cummin, and have omitted the weightier Matters of the Law, such as Judgment or Works of Justice and Equity, Mercy or Charitableness, and Faith or Truth toward God and Man: Whereas These ought ye to have done in the first Place, and Not to leave the other Undone, as being also requir'd by your Constitution. 24 Ye blind Guides, by being thus carefull about the Smallest things, and neglecting the Greatest, ye do as absurdly as those who in drinking strain at a Gnat or such smallest thing, and swallow a Camel or a thing a thousand times bigger. 25 Wo unto you, Scribes and Pharisees, Hypocrites: for ye act as those who take great care to make clean the Outside of the Cup and of the Platter, but care not at all how foul the Inside of them is: for so ye are very carefull to appear strict in the Observance of the Outer Part of Religion, but within, in your Hearts and secret Actions, ye are no other than They who are full of Extortion and Rapine and Excess or Incontinence. 26 Thou blind Pharisee, as it is requisite to cleanse first the Inside of the Cup and Platter, that the Outside of them may be esteem'd clean also; it being sufficient Reason to call or esteem in common use that Cup or Platter to be foul, whose Inside (as well as Outside) is Not clean: so it is requisite for thee to be pure and holy Inwardly in thy Heart and most secret Actions, that thy Observance of the Outward Duties of Religion may be esteem'd by God as Acts of Purity and Holiness. 27 Wo

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V. 25. † $\epsilon\tilde{\kappa}$ is not read in Cant. and several other MSS. and it seems most probable to have been added by some less skilfull hand, since the same verb $\epsilon\tilde{\kappa}$ is us'd v. 27. of this Chapter with a Genitive without $\tilde{\kappa}$.

TEXT.

TRANSLATION.

27 Οὐαὶ ὑμῖν γραμματεῖς καὶ φαρι-
 σαῖοι ὑποκριταί, ὅτι προμοιάζετε
 τάφοις κεκοσμημένοις, οἵπινες ἔξωθεν
 μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέ-
 μουσιν ὀστέων νεκρῶν καὶ πάσης ἀκα-
 ραρτίας. 28 Οὕτω καὶ ὑμεῖς ἔξω-
 θεν μὲν φαίνασθε τοῖς ἀνθρώποις δι-
 καιοί, ἔσωθεν δὲ μετοί ἐστε ὑποκρι-
 σεως καὶ ἀνομίας. 29 Οὐαὶ ὑμῖν
 γραμματεῖς καὶ φαρισαῖοι ὑποκρι-
 ταί, ὅτι οἰκοδομεῖτε τῆς πόλεως τῶν
 προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν
 δικαίων. 30 καὶ λέγετε· Εἰ ἡμεῖς ἐν
 ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν
 ἡμεῖς κοινῶσι αὐτῶν ἐν τοῖς ἁμαρτίαις τῶν
 προφητῶν. 31 Ὡστε μαρτυρεῖτε ἑαυ-
 τοῖς, ὅτι υἱοὶ ἐστε τῶν φονευσάντων τῆς
 προφητείας. 32 Καὶ ὑμεῖς πληρώ-
 σατε τὸ μέτρον τῶν πατέρων ὑμῶν.
 33 Οφεις, γεννήματα ἐχιδνῶν, πῶς φύ-
 γητε ἀπὸ τοῦ κρίσεως τοῦ γένους; 34 Διὰ
 τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς
 προφῆτας, καὶ σοφοὺς, καὶ γραμμα-
 τεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ
 σταυρώσετε, καὶ ἐξ αὐτῶν μαπρώσετε
 ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε
 ἀπὸ πόλεως εἰς πόλιν. 35 Ὅπως ἔλθῃ
 ἐφ' ὑμᾶς πᾶν αἷμα δικαίων, ἐκ χινοῦ μὲν
 ὅτι τὸ γένος, ἀπὸ τοῦ ἁμαρτωλοῦ Ἀβελ τοῦ δι-
 καίου ἕως τοῦ ἁμαρτωλοῦ Ζαχαρίου υἱοῦ Βα-

27 Wo unto you, scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you, scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which kill'd the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Ba-

27 Wo unto you, Scribes and Pharisees, Hypocrites; for ye are like
unto whited Sepulchres, which indeed appear beautifull Outward, but
are Within full of dead Men's Bones and of all Uncleannefs. 28 Even
so ye also Outwardly appear Righteous unto Men, but Within ye are
full of Hypocrisy and Iniquity. 29 Wo unto you, Scribes and Phari-
sees, Hypocrites; because ye build the Tombs of the Prophets, and gar-
nish the Sepulchres of the Righteous, 30 and say, If we had been in
the days of our Fathers, we would not have been Partakers with them
in shedding the Blood of the Prophets: *and yet notwithstanding this
Outward Profession of Piety and Respect to the Prophets of God, ye are
no less ready to persecute and kill Me, and such as I shall send to you,
than your Fathers were to kill the Old Prophets.* 31 Wherefore it
is observable that by your saying, *If we had been in the days of our
FATHERS &c.* ye be Witnesses unto or against your selves, that ye
are the CHILDREN of them that kill'd the Prophets. 32 *And as
their genuine Offspring, fill ye up then, i. e. ye shall fill up the Measure
of the Iniquity of your Fathers; namely, the Wickedness ye shall be guilt-
y of in killing Me and the Ministers of the Gospel, being added to the
Wickedness of your Fathers in killing the Prophets of Old, shall together
amount to that Measure or Heinousness of Sin, as God will bear with your
Nation no longer, but take full Vengeance of it.* 33 Ye (a) Serpents,
ye Generation of Vipers, how can ye *being thus wicked think to escape
the Damnation of Hell?* 34 Wherefore *to do nevertheless All that in
me lies to prevent this Vengeance falling upon you, I give you this plain
Fore-warning: Behold, I send unto you Prophets, and Wise Men, and
Scribes, i. e. Holy and Able Men to instruct you in the True Religion; and
some of them ye shall kill and crucify, and some of them ye shall scourge
in your synagogues, and persecute them from City to City:* 35 That
upon you may come, *i. e. for which wicked Acts upon you shall come a
Punishment so Great and Terrible, as if ye had been actually guilty of
shedding All the Righteous Blood shed upon the Earth, from the Blood
of Righteous Abel, unto the Blood of Zacharias, (b) Son of Barachias,*
whom

(a) See the Paraphrase on *Matth. 3. 7.*
 (b) It is much controverted among the Learned, who this *Zacharias* was: That Opinion which supposes him to have been the same mention'd *2 Chron. 24. 20 — 22.* is, I think, the more preferable, notwithstanding the Objection that he was the Son of *Jehoiada*; it being usual for the same Person among the Jews to have several Names; to say nothing more.

F-fish (c) **Compare**

TEXT.

TRANSLATION.

ερχίς, ὃν ἐφοιεύσατε μεταξύ τῆ ναῦ
 καὶ τοῦ θυσιαστηρίου. 36 Ἀμὴν λέγω ὑμῖν,
 ἅτινά ταῦτα πάντα ὅτι ἔγινον ἐν τῷ αἵματι.

37 Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀπο-
 κτείνουσα τοὺς προφῆτας, καὶ λιθοβολῶσα
 τοὺς ἀπεσταλμένους πρὸς αὐτήν, πο-
 σάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
 σου, ὃν πρόποι ὁπίσθεν ἀγὰρ ὄρνις τὰ
 νοστία ἐαυτῆς ὑπὸ τὰς πτέρυγας, καὶ
 οὐκ ἠθέλησατε; 38 Ἰδοὺ, ἀφίεται
 ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. 39 Λέγω
 ὑμῖν. Οὐ μὴ με ἴδῃτε ἄπ' ἄρτι,
 ἕως ἂν εἴπητε. Εὐλογημένος ὁ ἐρχό-
 μενος ἐν ὀνόματι Κυρίου.

Κεφ. κδ'. Καὶ ἐξελθὼν ὁ Ἰησοῦς
 ἐπορεύετο ἀπὸ τῆς ἱερῆς καὶ προσήλθον
 οἱ μαθηταὶ αὐτοῦ ὁπιδεῖξαι αὐτῷ τὰς
 οἰκοδομὰς τῆς ἱερῆς. 2 Ὁ δὲ Ἰη-
 σοῦς εἶπεν αὐτοῖς. Οὐ βλέπετε πάν-
 τα ταῦτα; ἀμὴν λέγω ὑμῖν, καὶ μὴ
 ἀφεθῇ ἓξ λίθος ἐπὶ λίθον, ὃς καὶ
 μὴ καταλυθήσεται. 3 Καθήμενου
 δὲ αὐτοῦ ἐπὶ τῆς ὄρους τῆς ἐλαιῶν,
 προσήλθον αὐτῷ οἱ μαθηταὶ καὶ ἰδίας,
 λέγοντες. Εἰπέ ἡμῖν, πότε ταῦτα

shall be done, whom ye slew between
 the temple and the altar.

36 Verily I say unto you,
 all these things shall come up-
 on this generation.

37 O Jerusalem, Jerusalem,
 thou that killest the prophets,
 and stonest them which are sent
 unto thee, how often would I
 have gather'd thy children to-
 gether, even as a hen gathereth
 her chickens under her wings,
 and ye would not!

38 Behold, your house is
 left unto you desolate.

39 For I say unto you, Ye
 shall not see me *after a while,
 till ye shall say, Blessed is he
 that cometh in the name of the
 Lord.

Chap. XXIV.

And Jesus went out, and de-
 parted from the temple; and
 his disciples came to him, for
 to shew him the buildings of
 the temple.

2 And Jesus said unto them,
 See ye not all these things?
 verily I say unto you, There
 shall not be left here one stone
 upon another, that shall not be
 thrown down.

3 And as he sat upon the
 mount of Olives, the disciples
 came unto him privately, say-
 ing, Tell us, when shall these

PARAPHRASE.

whom ye slew between the Temple and the Altar. 36 Verily I say
 unto you, a Punishment as Terrible as if ye had actually committed All
 these things, i. e. Murders, shall come upon this Generation of you.

37 O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest
 them which are sent unto thee; how often would I have gather'd thy
 Children

XII.
 Christ laments
 over Jerusalem,
 and foretells the
 Destruction there-
 of.

P A R A P H R A S E.

Children together, even as a Hen gathers her Chickens under her Wings, *i. e.* how often have I invited you Jews to Repentance, and thereupon tender'd you the Offers of Pardon and Mercy, with all the Tenderneſs that a Father can ſhew to his Children, and ye would not hearken to ſuch my Invitations, nor accept of ſuch my gracious Offers! 38 Behold therefore now your Houſe, *i. e.* City and Temple and whole Nation is decreed to be left by me unto you to be made Deſolate, or miſerably deſtroy'd by the juſt Judgment of God, which ſhall come upon you in no long time. Your Houſe, I ſay, is now thus left by me. 39 For I ſay unto you, Ye ſhall not ſee me after a while, *i. e.* after my Burial ye ſhall no more ſee my Perſon, and after the foremention'd Deſolation of your City and State ye ſhall no more ſee me in any Teachers or Miniſters that I ſhall ſend particularly to you, 'till the Time comes, which is yet very far off, *viz.* the Time of your general Converſion at my ſecond Coming, when ye ſhall acknowledge me to be the Meſſias or Chriſt, and when, as ſuch, ye ſhall ſay and apply to me thoſe Words of the Prophecy relating to my ſecond Coming, and contain'd Pf. 118. 26. and for the Children's applying whereof to me you were lately ſo diſpleas'd, *viz.* Bleſſed is He that cometh in the Name of the Lord.

S E C T I O N IX.

Containing an Account of Chriſt's Diſcourſe to his Diſciples, After he came out of the Temple at Evening on the third Day or Tuesday of the Paſſion-Week; namely concerning the Deſtruction of the Temple, and the Laſt Judgment. Which Diſcourſe takes up Chap. XXIV and XXV. and was almoſt wholly deliver'd by our Saviour as he ſat on the Mount of Olives.

Chap. XXIV. And when it was Evening Jeſus went out, and departed from the Temple to the Mount of Olives, as he had done the two nights afore; and his Diſciples came to him as he went out of the Temple, for to ſhew him, or to deſire him to obſerve the Buildings of the Temple; inſinuating that it was pity ſo noble a Building ſhould be deſtroy'd and brought to Deſolation, together with the City, as he had intimated (v. 38. of the foregoing Chapter) it ſhould be. 2 And Jeſus ſaid unto them, See ye not all theſe things? *i. e.* as certainly as ye ſee them, ſo certainly, Verily I ſay unto you, There ſhall not be left here one Stone upon another, that ſhall not be thrown down, or looſen'd and pluck'd aſunder. 3 And as he ſat upon the Mount of Olives (c) over againſt the Temple, ſome of the Diſciples, *viz.* Peter, James, John and Andrew, came unto him, and ask'd him privately, *i. e.* being now by themſelves (the Others being probably ſent away before theſe to Bethany) ſaying, Tell us when

I.
Chriſt gives ſome
Tokens of the End
of the Jewiſh State,
and alſo of the
world.

(c) Compare Mark 13. 3.

F f 2

ſhall

TEXT.

TRANSLATION.

ἔτα, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος ;
 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μή τις ὑμᾶς πλανήσῃ.
 5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τὸ ὄνοματί μου, λέγοντες· Εγώ εἰμι ὁ Χριστός· καὶ πολλὰς πλανήσουσιν. 6 Μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων· ὁρᾶτε μὴ θροεῖσθε· ὅτι πάντα γινέσθαι· ἅλλ' ἔτι πῶς ὅτι τὸ τέλος. 7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ, καὶ λοιμοί, καὶ σεισμοὶ κατὰ τόπους. 8 Πάντα δὲ ταῦτα ἀρχὴ ὧδίνων. 9 Τότε πᾶς ἀδικήσας ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσονται μισοῦντες ὑμᾶς πάντες τὰ ἔθνη διὰ τὸ ὄνομα μου. 10 Καὶ τότε σκανδαλισθήσονται πολλοί· καὶ ἀλλήλους πᾶς ἀδικήσους, καὶ μισήσουσιν ἀλλήλους. 11 Καὶ πολλοὶ ψευδοπροφῆται ἔγερθήσονται, καὶ πλανήσουσι πολλούς. 12 Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυχθήσεται ἡ ἀγάπη πάντων πολλῶν. 13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

things be? and what shall be the sign of thy coming, and of the end of the world?

4 And Jesus answer'd and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

8 All these are the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

(d) Compare v. 24. of this Chapter.

P A R A P H R A S E.

shall these things be? and what shall be the Sign of thy Coming, and of the End of the World? 4 And to this general and confus'd Question, (applicable both to Christ's Coming in Vengeance against the Jewish Nation, and to his Coming to Judgment at the Last Day; and which the Disciples, not yet having any clear Notions of these Particulars, were not then capable of proposing more directly;) Jesus answer'd likewise in such a general manner, as that his Answer should be more immediately and properly a Description of the final Destruction of Jerusalem and the Jewish Nation; and also should contain an obscure Prophecy of the End of the World: And accordingly he said unto them, Take heed that no Man deceive you. 5 For many shall come in my Name, saying, I am Christ; and shall deceive many by the wonderfull (d) Signs which they shall shew. 6 And ye shall hear of Wars, and Rumours of Wars, Tumults, Commotions and Revolutions: See that ye be not troubled or discourag'd thereat: for all these things must come to pass, but the End is not yet, i. e. before the End of the Jewish Nation, and likewise again before the End of the World. 7 For Nation shall rise up in Arms against Nation, and Kingdom against Kingdom: and there shall be Famines, and Pestilences, and Earthquakes or Commotions in divers Places of the Jews Country or Holy Land. 8 All these things are but the Beginning of those Sorrows and Calamities, which shall befall the Jews at the final Destruction of their City Jerusalem and Country; and likewise of those Sorrows and Calamities, which shall befall Men immediately before and at the End of the World. 9 Then, when shall come the Time of this Beginning of Sorrows with respect to the Jews, shall they, i. e. the Unbelieving Jews, in a more malicious and industrious manner deliver you, i. e. Christians, up to be afflicted, and shall kill you; and ye shall be hated of all Nations, both Jews and Gentiles, for my Name's sake: And likewise, when shall come the Beginning of those Sorrows that are to usher in the End of the World, then shall ye true Christians suffer more than ordinary Persecution. 10 And then, viz. at the Beginning of the Sorrows both before the End of the Jewish Nation, and of the World, shall many, even Christians in profession, be offended, i. e. discourag'd so by the Persecutions that shall then be, that they shall renounce Christianity; and so Christians shall betray one another, and shall hate one another, viz. the Apostate Christians shall hate and betray the Faithfull, to ingratiate themselves with the Enemies of Christianity. 11 And many False Prophets or Teachers shall rise, and shall deceive many by their false Doctrines. 12 And because Iniquity shall abound at those times, therefore the Love and Zeal of Many for God and his true Religion shall wax Cold; and they shall become Lukewarm and Fearfull to vindicate the Truth, tho' they do not quite Renounce it. 13 But he that shall endure, i. e. shall continue firm unto the End, in his Profession and Practice of Christianity, the same shall be sav'd from the Extremity of that final Calamity, whereby the

State

TEXT.

TRANSLATION.

14 Καὶ κηρυχθήσεται τὸ εὐαγγέ-
λιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκου-
μένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι·
καὶ τότε ἔσται τὸ τέλος.

15 Όταν οὖν ἴδῃτε τὸ βδέλυγμα
τῆς ἐρημώσεως, τὸ ῥηθὲν ἀπὸ Δαυὶδ
τῷ περὶ τοῦ ἁγίου, ἕως ἐν τόπῳ ἁγίῳ·
(ὁ ἀγαγὼσκων νοεῖτω) 16 Τότε
οἱ ἐν τῇ Ἰουδαίᾳ φεύγετε εἰς τὰ
ὄρη. 17 Ὁ ἐπὶ τοῦ δώματος, μὴ
καταβαίνειτω ἄνω πρὸς τὴν οἰκίαν
αὐτοῦ. 18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ
ἐπιστρέψατω ὀπίσω ἄνω τὰ ἱμάτια
αὐτοῦ. 19 Οὐαὶ δὲ ταῖς ἐν γαστρὶ
ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκεί-
ναις ταῖς ἡμέραις. 20 Προσεύχεσθε
δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χει-
μῶνος, μηδὲ ἐν σαββάτῳ. 21 Ἐσται
ᾧ τότε θλίψις μεγάλη, οἷα ἂν γένη-
ται ἀπὸ ἀρχῆς κόσμου ἕως τοῦ νῦν,
οὐδ' ἔτι μὴ γένηται. 22 Καὶ εἰ μὴ
ἐκολοβώθησαν αἱ ἡμέραι ἡκεῖναι, ἔτι
ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τῆς
ἐκλεκτῆς κολοβωθήσονται αἱ ἡμέραι
ἡκεῖναι. 23 Τότε εἰ τις ὑμῖν εἴπῃ·
Ἰδοὺ, ὦδε ὁ Χριστός, ἢ ὦδε· μὴ πι-
στεύετε. 24 Ἐγερθήσονται γὰρ ψευδο-
χριστοὶ καὶ ψευδοπροφῆται, καὶ δώ-
σουσι σημεῖα μεγάλα καὶ τέρατα· ὥστε
πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς.

14 And this gospel of the
kingdom shall be preach'd in
all the world, for a witness un-
to all nations, and then shall
the end come.

15 When ye therefore shall
see the abomination of defola-
tion, spoken of by Daniel the
prophet, stand in the holy
place, (who so readeth, let him
understand:)

16 Then let them which be
in Judea flee into the mountains.

17 Let him which is on the
house-top, not come down to
take any thing out of his house:

18 Neither let him which
is in the field, return back to
take his cloaths.

19 And wo unto them that
are with child, and to them
that give suck in those days.

20 * And pray ye that your
flight be not in the winter,
neither on the sabbath-day.

21 For then shall be great tri-
bulation, such as was not since
the beginning of the world to
this time, no, nor ever shall be.

22 And except those days
should be shorten'd, there
should no flesh be sav'd: but
for the elects sake those days
shall be shorten'd.

23 Then if any man shall
say unto you, Lo, here is Christ,
or there: believe it not.

24 For there shall arise false
Christs, and false prophets, and
shall shew great signs and won-
ders, insomuch that (if it were
possible) they * should deceive
the very elect.

P A R A P H R A S E.

State of the Unbelieving Jewish Nation shall be destroy'd, if he lives then; and likewise from the Extremity of that final Calamity, whereby the State of Antichrist shall be destroy'd at the End of the World, if he, that thus endures to the End, lives then. 14 And this Gospel of the Kingdom of Heaven shall be preach'd in all the Roman World or Empire, for a Witness unto all Nations therein, i. e. both Jews and Gentiles, that I am the promis'd Messias, and then shall the End of the Jewish State quickly come: And in like manner, when the Gospel has been preach'd to the other Parts of the World at large, then shall the End of the World or of the Antichristian State in general come.

15 When ye therefore shall see the Abomination of Desolation, spoken of by Daniel the Prophet, stand in the Holy Place, i. e. the City Jerusalem besieg'd by the Heathen Roman Army, and more particularly the Standards of the Roman Legions, having on them the Image of their Tutelar Gods, set up on the Battlements of the Temple, (whoso reads that Prophecy, let him consider it well, that he may rightly understand it, as what is design'd to contain a plain Sign of the End of the Jewish State:) 16 then let them which be in Judea flee into the Mountains to save their Lives, and that with the greatest Speed they can. 17 Let him which is walking or otherwise employ'd on the House-top, (which in Judea was generally flat, and us'd to walk on and converse upon) not come down and stay to take any thing out of his House: 18 neither let him which is in the Field return back to take his Cloaths. 19 And wo unto them that are with Child, and to them that give suck in those days, and so shall not be in a Condition to make a speedy Escape. 20 And pray ye that your Flight be not in the Winter, neither on the Sabbath-day, when either the Badness of the Season, or the holy Regard that is to be had to the Sabbath according to your receiv'd Notions thereof, may delay or hinder your Flight. 21 For then shall be Great Tribulation, such as was not since the Beginning of the World to this time, no, nor ever shall be. 22 And except those Days should be shorten'd, there should no Flesh be sav'd or escape: but for the Elects, i. e. Christians sake, who shall be in those Parts, the Extremity of the Calamity in those Days shall be shorten'd. 23 Then if any Man shall say unto you, Lo, here is the Messias or Christ, or there, viz. in order to deliver the Jews and to destroy their Enemies; believe it not. 24 For there shall arise false Christs, and false Prophets; and shall shew great Signs and Wonders; insomuch that (if it were possible) they should deceive not only the Unbelieving Jews, but also the very Elect or true Christians themselves. 25 Behold,

II.
Some particular
Tokens of the De-
struction of the
Jewish State.

I have

TEXT.

TRANSLATION.

25 Ἰδοὺ, παρείρηκα ὑμῖν. 26 Εάν
οὕτω εἴπωσιν ὑμῖν. Ἰδοὺ, ὃ τῇ ἐρήμῳ
᾿ἔστι· μὴ ἐξέλθῃτε. Ἰδοὺ, ὃ τοῖς ἑ-
μείοις· μὴ πιστεύσῃτε. 27 Ὡσαύ-
τῃ ἡ ἀρετὰ πρὸς ἐξέρχεται ἀπὸ ἀνα-
τολῶν, καὶ φαίνεται ἕως δυσμῶν,
οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ
τοῦ ἀνθρώπου. 28 Οπου γὰρ ἔαν
ἡ τὸ πτώμα, ἐκεῖ συναχθήσονται
οἱ αἰετοί.

29 Εὐθέως δὲ μετ' ἧς ἡλίμιν τῇ ἡμε-
ρῶν ἐκείνων ὁ ἥλιος σκοπαθήσεται, καὶ ἡ
σελήνη ἢ δώσῃ τὸ φέγγος αὐτῆς, καὶ οἱ
ἀστέρες πρὸς τὸν οὐρανὸν, καὶ αἱ δυ-
νάμεις τοῦ οὐρανοῦ σαλευθήσονται. 30 Καὶ
τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀν-
θρώπου ἐν τοῦ οὐρανοῦ. καὶ τότε κόψονται
πᾶσαι αἱ φυλαὲς τῆ γῆς, καὶ ὅσον τὸν υἱὸν
τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
οὐρανοῦ, μετ' ἐξουσίας καὶ δόξης πολλῆς.
31 Καὶ ἀποστελεῖ τὰς ἀγγέλους αὐτοῦ
μετ' ὁσμῆς μεγάλης, καὶ ἐπι-
συνάξουσιν τὰς ἐκλεκτάς αὐτοῦ ἐκ πᾶν
τεσσάρων ἀνέμων, ἀπὸ ἀκρῶν οὐρανῶν
ἕως ἀκρῶν αὐτῶν.

32 Ἀπὸ δὲ τῆ συκῆς μάθετε τὴν πα-
ράβολην· ὅταν ἡ δὴ ὁ κλάδος αὐτῆς γίνῃ
ἀπαλός, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε
ὅτι ἐγγύς τὸ θέρος. 33 Οὕτως καὶ ὑμεῖς,
ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε

25 Behold, I have told you
before.

26 Wherefore, if they shall
say unto you, Behold, he is in
the desert, go not forth: be-
hold, *he is* in secret * places,
believe it not.

27 For as the lightning com-
eth out of the east, and shineth
even unto the west: so shall
also the coming of the Son of
man be.

28 For wheresoever the car-
case is, there will the eagles be
gather'd together.

29 Immediately after the tri-
bulation of those days, shall the
sun be darken'd, and the moon
shall not give her light, and
the stars shall fall from heaven,
and the powers of the heavens
shall be shaken.

30 And then shall appear
the sign of the Son of man in
heaven; and then shall all the
tribes of the earth mourn; and
they shall see the Son of man
coming in the clouds of hea-
ven, with power and great
glory.

31 And he shall send his
angels with a great sound of
a trumpet, and they shall ga-
ther together his elect from the
four winds, from one end of
heaven to the other.

32 Now learn a parable of
the fig-tree: When his branch
is yet tender, and putteth forth
leaves, ye know that summer
is nigh:

33 So likewise ye, when ye
shall see all these things, know

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I have told you before *hand of it, that ye may not be deceiv'd by them.*

26 Wherefore, if they shall say unto you, Behold, He, *i. e. the Messias or Christ*, is in the Desert, go not forth as to meet him there; or if they say, Behold, he is in secret Places, believe it not. 27 For as the Lightning comes out of the East, and shines in an instant as it were even unto the West; so shall also the Coming of the Son of Man be in a very discernible and speedy Manner, *i. e. the Power of Christ in destroying his Enemies shall then demonstrate it self evidently thro' all Judea at once.* 28 For, to give you another Similitude to the same Purpose, As where-soever the Carcase is, there will the Eagles be gather'd together with incredible Swiftness; so when the Jews shall have fill'd up the Measure of their Sins, and thereby shall become Ripe for Destruction, the Providence of God shall very quickly send the Roman Army, whose Ensign is the Eagle, to destroy them.

29 Immediately after the Tribulation of those Days, shall the Sun be darken'd, and the Moon shall not give her Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. *Where by the Tribulation of those Days is primarily to be understood the Destruction of Jerusalem by the Romans; and by the Sun's being darken'd &c. is to be understood the Dissolution of the Whole Jewish Government both in Church and State: And also by the Tribulation of those days may be secondarily understood the Afflictions and Persecutions of Antichrist emphatically so call'd and his Followers; and by the Sun's being darken'd &c. may be understood the final Destruction of the Antichristian State at the End of the World.* 30 And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn; and they shall see the Son of Man coming in the Clouds of Heaven, with Power and great Glory: 31 and he shall send his Angels, as it were with a great Sound of a Trumpet, and they shall gather together his Elect, *i. e. the faithfull Christians*, from the four Winds, from one End of Heaven to the other. *Which Texts are primarily to be understood in reference to the End of the World, and so literally almost all along; and by the Tribes Mourning is to be understood the Conversion of the Jewish Nation, agreeably to Revel. 1. 7. In the other Sense of the Texts, viz. as referr'd to the Destruction of the Jewish Nation, thereby is denoted that by the said Destruction it will become sufficiently evident, that Jesus was the True and only Messias; that the Unbelieving Jews shall lament their Destruction, and thereby be forc'd to acknowledge the Power and Glory of Christ; and lastly, that Christ shall send forth his Ministers to preach to the Gentiles, and gather into his Church such as believe and obey it from among all Nations.*

32 Now learn or attend to a Parable of the Fig-tree: When his Branch is yet tender, and puts forth Leaves, ye know that Summer is nigh: 33 So likewise ye, when ye shall see all these things come to pass, know

III.
Of the End of
the Jewish State,
and of the World
jointly.

IV.
The Certainty of
the Tokens afore-
mention'd, and of
the Events them-
selves.

TEXT.

TRANSLATION.

ὅτι ἐγγύς ἐστιν ὅτι θύρας. 34 Ἀμείν λέγω ὑμῖν, ὃ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. 35 Ὁ ὕψανός ἐστι καὶ ἡ γῆ παρελεύσονται οἱ δὲ λόγοι μου ὃ μὴ παρέλθωσι.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας ὁδοὺς οὐδεὶς οἶδεν, ὁδὸς οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος.

37 Ὡς περὶ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

38 Ὡς περὶ γὰρ ἦν ὁ καιρὸς τῶν ἡμερῶν τῶν πρὶν τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμῶντες καὶ ἐκγαμίζοντες, ἀχρεῖς ἡμέρας ἐποίησε Νῶε εἰς τὴν κιβωτόν.

39 Καὶ οὐκ ἔγνωσαν, ἕως ἤλθεν ὁ κατακλυσμός, καὶ ἦρεν ἅπαντας οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. 40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς ἀφίεται. 41 Δύο ἀλγύσονται ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται.

42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποία ὥρα ὁ κύριός ὑμῶν ἔρχεται. 43 Ἐκείνους δὲ γινώσκετε, ὅτι εἰ ἡ δούλη ὁ οἰκοδεσπότης, ποία φυλακῇ ὁ κλέπτης ἔρχεται, ἐξηγόρησεν ἂν, καὶ οὐκ ἂν εἴασε διαρῆναι τὴν οἰκίαν αὐτοῦ. 44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί.

that it is near, even at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

37 But as the days of Noah were, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark;

39 And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be.

40 Then shall two be in the field, the one shall be taken, and the other left.

41 Two women shall be grinding at the mill, the one shall be taken, and the other left.

42 Watch therefore, for ye know not what hour your Lord doth come.

43 But ye know this, that if the good man of the house had known in what watch the thief would come, he would have watch'd, and would not have suffer'd his house to be broken up.

44 Therefore be ye also ready.

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that it, viz. *the End of the Jewish Government, or the End of the World according to their respective Times* is Near, even at the doors, or just at hand. 34 Verily I say unto you, This Generation, as thereby is denoted the Age of Men living at present, shall not pass, till all these things, foretold in reference to the final Destruction of Jerusalem and the Jewish Nation, be fulfill'd: and likewise this Generation, as thereby may be denoted the present State of the World in opposition to the Regeneration or Restitution or Renovation of all things, shall not pass, till all these things, foretold in reference to the End of the World, be fulfill'd. 35 Heaven and Earth shall pass away at the appointed time, but my Words shall not pass away unaccomplish'd.

36 But of that Day and Hour, i. e. the precise or exact Time when the Jewish State shall be destroy'd, or when the World shall end, knows no Man, no, not the Angels of Heaven, but my Father only, and by consequence God the Son and Holy Ghost, as being of the same Individual and Omniscient Substance or Essence. 37 But tho' the Wisdom of God sees it not fit, that any Created Being should fore-know the exact Time of the End of the Jewish Nation or of the World, yet it sees fit to inform you aforehand, that Both these great Changes shall come very suddenly and unexpectedly to the Generality of Mankind; namely, As in the days of Noah Men were surpriz'd with the Flood, tho' they had been forewarn'd of it, so shall they also, at the Coming of the Son of Man to put an End to the Jewish State and to the World, be equally surpriz'd. 38 For as in the days that were before the Flood, they were Eating and Drinking, Marrying and giving in Marriage, untill the day that Noah enter'd into the Ark; 39 and knew not the exact Time when the Flood would come, untill the Flood came, and took them All away unprepar'd for it: so shall also the Coming of the Son of Man be in both the foremention'd Cases, viz. Men shall eat and drink, marry, &c. and know not the exact Time either of the End of the Jewish State or of the World, till it comes upon them unexpectedly. 40 However at these two remarkable Times there shall be a remarkable Difference made between Men by Divine Providence; insomuch that then shall two be in the Field, the one shall be taken or destroy'd, and the other left or preserv'd. 41 Two Women shall be grinding at the Mill, the one shall be taken, and the other left. So remarkable shall the Distinction be, which Divine Providence shall then make between Persons equal, or not at all distinguish'd as to their Worldly State and Condition.

42 Watch therefore, forasmuch as ye know not what Hour your Lord do's come to call you to these Trials, or even to Death it self and Judgement. 43 But ye know this, that if the Good Man of the House had known in what Watch or Hour of the Night the Thief would come, he would have watch'd, and would not have suffer'd his House to be broken up. 44 Therefore be ye also ready and prepar'd at all times:

V.
The Uncertainty of the precise Time both of the End of the Jewish State and of the World, and the Suddenness or Unexpectedness of the Coming of Both.

VI.
The Great Duty of watchfulness.

TEXT.

TRANSLATION.

ὅπῃ ἢ ὥρα ἔδωκετε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 45 Τίς ἀρεῶν ὅστις ὁ πιστὸς δούλος καὶ φρονιμῶν, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς οἰκίας αὐτοῦ, τῷ δίδοναι αὐτοῖς τίνα προφύω ἐν χειρῶν; 46 Μακάριος ὁ δούλος ἐκείνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσῃ ποιεῖν ἃ ἔπος. 47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπαρχοῦσιν αὐτῷ καταστήσῃ αὐτόν. 48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δούλος ἐκείνος ἐπὶ τῇ καρδίᾳ αὐτοῦ. Χρονίζῃ ὁ κύριός μου ἐλθεῖν. 49 καὶ ἄρξῃται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθύοντων. 50 Ἡξίῃ ὁ κύριος τῷ δούλου ἐκείνου ἐν ἡμέρᾳ ἢ ἐν πενθοδοκῇ, καὶ ἐν ὥρᾳ ἢ ἐν γινώσκῃ. 51 καὶ διχοτομήσῃ αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσῃ. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

Κεφ. κβ'. Τότε ὁμοιωθήσεῃ ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβούσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. 2 Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραῖ. 3 Αἵτινες μωραῖ, λαβούσαι τὰς λαμπάδας ἑαυτῶν, ἔκλαβον μὴ ἑαυτὰς ἔλαβον. 4 Αἱ δὲ φρόνιμοι ἔλαβον ἔλαβον ἐν τοῖς αἰγείοις αὐτῶν μὴ τὰ λαμπάδων αὐτῶν.

dy: for in such an hour as you think not, the Son of man cometh.

45 Who then is a faithful & wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed is that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that servant * being evil shall say in his heart, My lord delayeth his coming,

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken:

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Chap. XXV.

Then shall the kingdom of heaven be * like unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 Χρησ-

T E X T.

T R A N S L A T I O N.

5 Χειρίζοντος δὲ ὁ νυμφίος, ἐνύσταξαν
πάντα, καὶ ἐκάθισον. 6 Μέσης δὲ
νυκτὸς κραυγὴ γέγονεν· Ἰδὲ ὁ νυμφίος
ἔρχεται, ἔξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.
7 Τότε ἠγέρθησαν πάντα αἱ πρῆτοι·

5 While the bridegroom tar-
ry'd, they all slumber'd & slept.

6 And at midnight there
was a cry made, Behold, the
bridegroom cometh, go ye out
to meet him.

7 Then all those virgins a-
roose,

P A R A P H R A S E.

forasmuch as in such an Hour as you think not, the Son of Man comes, viz. to put an End to the Jewish State, or to the World; and in like manner to every Man's Life. 45 Who then is a faithfull and wise Servant or Disciple of mine, whom his Lord has made Ruler over his Household, to give them Meat in due season, i. e. Instructions suitable to their several Occasions. 46 Blessed is that Servant, whom his Lord, when he comes, shall find so doing. 47 Verily I say unto you, that He shall make him Ruler over all his Goods, i. e. shall most amply reward him. 48 But and if that Servant whom his Lord has thus made Ruler over his Household, being evil, shall say in his Heart, My Lord delays his Coming, so that I need not fear being presently punish'd by him for whatever I do; 49 And shall thereupon begin to smite or evil intreat his Fellow-servants, and to eat and drink with the Drunken: 50 The Lord of that Servant shall come in a day when he looks not for him, and in an hour that he is not aware of; 51 and shall punish him most severely in this Life, viz. with a Punishment no less severe than if he cut him asunder, and shall appoint him his Portion with the Hypocrites or worst of Sinners in the World to come, even there (dd) where shall be weeping and gnashing of Teeth, i. e. in the Torments of Hell.

Chap. XXV. Then, viz. at Christ's Coming to put an End to the Jewish State, or to the World, (as also to any Man's Life at any other time) shall the Kingdom of Heaven, i. e. the State of the Gospel, or God's dealing with Men, be like unto ten Virgins, which, being invited to a Wedding, took their Lamps, and went forth by Night to meet the Bridegroom. 2 And five of them were Wise, and five were Foolish. 3 They that were Foolish took their Lamps, and took no more Oyl with them than was already in their Lamps: 4 But the Wise took other Oyl in their other Vessels with or besides the Oyl they had already in their Lamps; namely to supply their Lamps with, when the Oyl already put in was consum'd. 5 While the Bridegroom tarry'd, they all slumber'd and slept. 6 And at Midnight there was a Cry or Proclamation made, Behold, the Bridegroom comes, go ye out to meet him. 7 Then all those ten Virgins

VII.
The Duty of
watchfulness en-
forc'd by the Pa-
rable of the ten
Virgins.

(dd) See the Paraphrase on Chap. 8. 12.

arose,

TEXT.

TRANSLATION.

ὀκνεῖν, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. 8 Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν ὅκ' ἔλαιου ὑμεῖς, ὅτι αἱ λαμπάδες ἡμεῖς σβέννυται. 9 Απεκρίθησαν δὲ αἱ φρονίμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μάλλον, ὅπως τὴν πωλῆτε, καὶ ἀγοράσατε ἑαυταῖς. 10 Απερχομένη δὲ αὐταῖς ἀγοράσαι, ἦλθεν ὁ θυμῆς· καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτῆς εἰς τὴν γάμψαν, καὶ ἐκλείσθη ἡ θύρα. 11 Ὑστερον δὲ ἔρχοι καὶ αἱ λοιπαὶ πρῆτοι, λέγουσαι· Κύριε, κύριε, ἀνοίξον ἡμῖν. 12 Ὁ δὲ ἀποκριθεὶς, εἶπεν· Ἀμὲν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. 13 Γρηγορεῖτε οὖν, ὅτι ὅκ' οἶδατε τὴν ἡμέραν καὶ τὴν ὥραν.†

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τὴν ἰδίαν οἰκίαν, καὶ παρέδωκεν αὐτοῖς ὑπάρχοντα αὐτοῦ. 15 Καὶ ὡς μὲν ἔδωκε πέντε πάλαντα, ὡς δὲ δύο, ὡς δὲ ἓν· ἕκαστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν ἐξ ἑαυτοῦ. 16 Πορεύεις δὲ ὁ πᾶν πέντε πάλαντα λαβὼν, εὐργάσαστο ὡς αὐτοῖς, καὶ ἐποιήσεν ἄλλα πέντε πάλαντα. 17 Ὡσαύτως καὶ ὁ πᾶν δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. 18 Ὁ δὲ τὸ ἓν λα-

rose, and trimm'd their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are *going out.

9 But the wise answer'd, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answer'd and said, Verily I say unto you, I know you not.

13 Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 For the kingdom of heaven is as a man travelling into a far country, who call'd his own servants, and deliver'd unto them his goods:

15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.

16 Then he that had receiv'd the five talents went, and traded with the same, and made *them* other five talents.

17 And likewise he that had receiv'd two, he also gain'd other two.

18 But he that had receiv'd

MONTAGNI PARAPHRASE.

arose, and trimm'd their Lamps; and the Wise supply'd their Lamps with more Oyl, which they had brought along with them for that Purpose. 8 And the Foolish said unto the Wise, Give us of your Oyl; for our Lamps are going out, and we have brought no Oyl to supply them. 9 But the Wise answer'd, *We cannot do so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.* 10 And while they went to buy, the Bridegroom came, and they that were ready with their Lamps burning and furnish'd with Oyl to attend the Bridegroom, did accordingly attend him, and so went in with him to the Marriage, and the Door was shut. 11 Afterward came also the other five foolish Virgins, saying, Lord, Lord, open to us. 12 But he answer'd and said, Verily I say unto you, I know you not; and so they could get no Admittance. In which Parable, understood in reference to the End of Life, the Bridegroom denotes Christ; the Virgins, Mankind; the Wise, sincere Believers; the Foolish, unsincere Believers, or Christians only in Profession; the Lamps, Mens Lives; the Oyl, Virtue and Piety; the Want of Oyl, the Want of Virtue and Piety; the Marriage or Marriage-feast, the Joys of Heaven; the Uncertainty of the Bridegroom's Coming, the Uncertainty of the End of Life: So that the main Drift of the Parable, in the foremention'd sense, is this: 13 Watch therefore, and be always prepar'd for Death by an holy Life; for ye know neither the Day nor the Hour, which I have afore spoken to you of (viz. Chap. 24. 36, 42, 56.) that is the Day and Hour wherein the Son of Man comes to put an End to your Life.

14 I say, Every one ought so to prepare himself, as to be Always ready for Death; and this is to be done by a Conscientious Performance of his Duty in that State of Life God has plac'd him in. For the Kingdom of Heaven is as a Man travelling into a far Country, who call'd his own Servants, and deliver'd unto them his Goods; 15 and unto one he gave five Talents, to another two, and to another one, to every one according to his several Ability, and straightway took his Journey. 16 Then he that had receiv'd the five Talents went, and traded with the same, and made them other five Talents. 17 And likewise he that had receiv'd two, he also gain'd other two. 18 But he that had receiv'd one

VIII.
The Duty of improving those Gifts and Abilities, which God vouchsafes us, shewn by the Parable of the Talents.

ANNOTATIONS.

V. 13. † Εἰς τὴν πόλιν ἢ εἰς τὴν ἀγορὰν ἔρχεται is not read in Alex. Cant. and several other MSS. nor yet in Vulg. Syr. Copt. Perf. Arab. Ethiop. (that is, in any of the Old Versions; nor is it to be met with in the best Writers of the First Age; so that it is not to be doubted, but it has been added by way of *Explication*; and such an *Explication* being requisite to be added for Common or less Attentive and Judicious Readers, therefore, I have retain'd it in the English Version, in a different Character, tho' I have struck it out of the Greek.

TEXT

TRANSLATION.

ὧν, ἀπελθὼν ὥρυξεν ἐν τῇ γῇ, καὶ
ἀπέκρυψε τὸ ἀργύριον τῷ κυρίῳ αὐ-
τοῦ. 19 Μετὰ δὲ χρόνον πολὺν ἔρ-
χεται ὁ κύριος τῶν δούλων ἐκεί-
νων, καὶ συνάρει μετ' αὐτῶν λόγον.
20 Καὶ προσελθὼν ὁ πρῶτος τάλαντα
λαβὼν, προσήνεγκεν ἄλλα
πέντε τάλαντα, λέγων· Κύριε, πέντε
τάλαντά μοι παρέδωκας· ἴδε, ἄλλα
πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.
21 Εἶπεν δὲ αὐτῷ ὁ κύριος αὐτοῦ·
Εὖ, δούλε ἀγαθὲ καὶ πιστέ· ὅτι ὀλί-
γα ἦς πιστός, ὅτι πολλῶν σε κατα-
θήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυ-
ρίου σου. 22 Προσελθὼν δὲ καὶ ὁ
πρῶτος δύο τάλαντα λαβὼν, εἶπεν· Κύ-
ριε, δύο τάλαντά μοι παρέδωκας· ἴδε,
ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐ-
τοῖς. 23 Εἶπεν αὐτῷ ὁ κύριος αὐ-
τοῦ· Εὖ, δούλε ἀγαθὲ καὶ πιστέ· ὅτι
ὀλίγα ἦς πιστός, ὅτι πολλῶν σε κατα-
θήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυ-
ρίου σου. 24 Προσελθὼν δὲ καὶ ὁ
τρίτος τάλαντον εἰληφώς, εἶπεν· Κύ-
ριε, ἐγὼν σε ὅτι σκληρὸς εἶ ἀνθρώ-
που, φοβούμενος ὅπου οὐκ ἔσπειρας,
καὶ συνάγων ὅθεν ἐδυσκόπισας.
25 Καὶ φοβηθεὶς, ἀπελθὼν ἐκρύψατο τὸ
τάλαντόν ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

one, went and digg'd in the earth, & hid his Lord's money.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had receiv'd five talents, came and brought other five talents, saying, Lord, thou deliver'dst unto me five talents: behold, I have gain'd besides them five talents more.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had receiv'd two talents, came and said, Lord, thou deliver'dst unto me two talents: behold, I have gain'd two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had receiv'd the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not straw'd:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

TEXT.

TRANSLATION.

26 Αποκριθεὶς δὲ ὁ κύριος αὐτῷ,
εἶπεν αὐτῷ· Πονηρὲ δούλε καὶ ὀκνηρὲ,
ἤλθης ὅπ' θερίζω ὅπου οὐκ ἔσπευα,
καὶ σωάγω ὅθεν οὐ διεσκόρπισα·

26 His lord answer'd and
said unto him, Thou wicked
and slothful servant, thou
knewest that I reap where I
sow'd not, and gather where
I have not straw'd:

27 Εἰς οὖν σε βαλεῖν τὸ ἀργύριόν
μου τοῖς τραπεζίταις· καὶ ἐλθὼν

27 Thou oughtest therefore
to have put my money to the
exchangers; and then at my
ἐγὼ

PARAPHRASE.

went, and digg'd in the Earth, and hid his Lord's Money. 19 After a long time the Lord of those Servants comes, and reckons with them. 20 And so he that had receiv'd five Talents, came and brought other five Talents, saying, Lord, thou deliver'dst unto me five Talents: behold, I have gain'd besides them five Talents more. 21 His Lord said unto him, Well done, thou good and faithfull Servant: thou hast been faithfull over a few Things, *or in a small Trust*, I will therefore make thee Ruler over many Things, *i. e. greatly reward thee*: Accordingly enter thou into the Joy of thy Lord. 22 He also that had receiv'd two Talents, came and said, Lord, thou deliver'dst unto me two Talents: behold, I have gain'd two other Talents besides them. 23 His Lord said unto him, Well done, good and faithfull Servant: thou hast been faithfull over *or in* a few Things, I will therefore make thee Ruler over many Things: Enter thou into the Joy of thy Lord. 24 Then he which had receiv'd the one talent, came and said, Lord, I knew thee that thou art an hard Man, reaping where thou hast not sown, and gathering where thou hast not straw'd, *i. e. requiring more than thou gavest*: 25 and I was afraid lest instead of improving the Talent thou gavest me, I might by some Mischance lose it; and therefore I went and hid thy Talent in the Earth, *that it might be safe*: lo, there thou hast that is thine, *i. e. as much as thou gavest me or entrustedst me with*; and therefore surely thou canst not in reason be angry with me. Thus cunningly did the said Servant endeavour to excuse his Sloth and Idleness. 26 His Lord answer'd and said unto him, Thou wicked and slothfull Servant, thou knewest, *as thou thy self acknowledgest*, that I reap where I sow'd not, and gather where I have not straw'd, *i. e. that I should expect some Improvement of what I entrusted thee with*: 27 Thou oughtest therefore, *that thou might'st not be condemn'd out of thy own Mouth*, to have put my Money to the Exchangers, *or such as trade in giving use for Money*, or putting Money out to use for Others; and then at my Coming

H h

I should

TEXT.

TRANSLATION.

ἐγὼ ὀκομισάμην ἀν τὸ ἐμὸν σὺν τό-
κῳ. 28 Ἀραγε οὖν ἀπ' αὐτοῦ τὸ τά-
λατον, καὶ δότε τῷ ἔχοντι τὰ δέκα
τάλαιντα. 29 (Τῷ γὰρ ἔχοντι ποσὺν
δοθήσεται, καὶ ὡς εὐαγγέλιον. ἀπὸ
δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρδύσεται
ἀπ' αὐτοῦ.) 30 Καὶ τὸ ἀχρεῖον δὲ-
λοι ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώ-
τερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
βρυγμὸς τῶν ὀδόντων.

31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ-
που ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ τοῦ
θρόνου αὐτοῦ. 32 Καὶ συναχθήσονται
ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφο-
εῖς αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποι-
μὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρί-
φων. 33 Καὶθήσεται τὰ μὲν πρόβατα
ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐκ ἐξω-
τέρων. 34 Τότε ἐρῶ ὁ βασιλεὺς τοῖς
ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι
τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμα-
σμένην ὑμῖν βασιλείαν ἀπὸ καταβο-
λῆς κόσμου. 35 Επεύχασα γὰρ, καὶ ἐδώ-
κατέ μοι φαγίην· ἐδίψησα, καὶ ἐποτί-
σατέ με· ξένος ἦμην, καὶ συνηγάγατέ με·
36 Γυμνὸς, καὶ ἔσβεσάτε με· ἡσθί-
σα, καὶ ἐπεσκέψαστέ με· ἐν φυλακῇ ἦμην,
καὶ ἤλθατέ πρός με. 37 Τότε ἀποκρι-
θήσονται αὐτοὶ οἱ δίκαιοι, λέγοντες· Κύριε,

coming I should have receiv'd
mine own with usury.

28 Take therefore the ta-
lent from him, and give it unto
him which hath ten talents.

29 For unto every one that
hath shall be given, and he
shall have abundance: but from
him that hath not shall be taken
away, even that which he hath.

30 And cast ye the unprofit-
able servant into outer dark-
ness: there shall be weeping
and gnashing of teeth.

31 When the Son of man
shall come in his glory, and
all the holy angels with him,
then shall he sit upon the
throne of his glory.

32 And before him shall be
gather'd all nations; and he
shall separate them one from
another, as a shepherd * sepa-
rates his sheep from the goats:

33 And he shall set the sheep
on his right hand, but the goats
on the left.

34 Then shall the King say
unto them on his right hand,
Come, ye blessed of my Father,
inherit the kingdom prepar'd
for you from the foundation
of the world.

35 For I was * hungry, and
ye gave me meat: I was thirsty,
and ye gave me drink: I was a
stranger, and ye took me in:

36 Naked, and ye cloth'd
me: I was sick, and ye visit'd
me: I was in prison, and ye
came unto me.

37 Then shall the righteous
answer him, saying, Lord,

ποτε

T E X T.

TRANSLATION.

πότι σε εἶδομεν πεινῶντα, καὶ ἐθρέ-
ψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

when saw we thee hungry, and
fed thee? or thirsty, and gave
thee drink?

38 Πότι δὲ σε εἶδομεν ξένον, καὶ σκε-
νώσαμεν; ἢ γυμνόν, καὶ περιβάλομεν;

38 When saw we thee a
stranger, and took thee in? or
naked, and cloath'd thee?

39 Πότε

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I should have receiv'd mine Own, *i. e.* what I put into thy hands, with Usury or Improvement. 28 Take therefore the Talent from him, and give it unto him which has ten Talents. 29 (For unto every one that has, *i. e.* improves what he has or is entrusted with, shall be given more, and he shall have Abundance; but from him that has not, *i. e.* that improves not what he has or is entrusted with, shall be taken away even That which he has, or was at first entrusted with.) 30 And cast ye the unprofitable Servant, *i. e.* who has made no Profit or Improvement of what he was entrusted with, into Outer Darknels, *i. e.* into the Regions of Darknels design'd for such as shall be shut out of Heaven, and where there shall be weeping and gnashing of Teeth, *i. e.* extremity of Torment as well as Darknels. In which Parable, the Man travelling into a far Country denotes Christ's leaving the Earth, and going into Heaven, and there continuing 'till the Day of Judgment; the Talents denote the several Gifts and Abilities which God vouchsafes to Men, and of which he expects an Improvement according to their Power and the Opportunities put into their hands to improve them, and in proportion to Mens Diligence or Neglect herein shall reward or punish them at the Day of Judgment.

31 After this our Saviour proceeds to give a more particular Description of the manner of Proceeding at the Day of Judgment. When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory. 32 And before him shall be gather'd all Nations; and he shall separate them one from another, *i. e.* the Good from the Bad, as a Shepherd separates his Sheep from the Goats. 33 And he shall set the Sheep or Good on his Right Hand, but the Goats or Bad on his Left. 34 Then shall the King say unto them on his Right Hand, Come, ye Blessed Children of God my Father, inherit the Kingdom prepar'd for you from the Foundation of the World. 35 For I was hungry, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in to your Houses, and entertain'd me; 36 I was Naked, and ye cloath'd me; I was Sick, and ye visited me; I was in Prison, and ye came unto me, and gave me all the Relief ye could. 37 Then shall the Righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee Drink? 38 When saw we thee a Stranger, and took thee in? or Naked, and

IX.

A more particu-
lar Description of
the manner of
Proceeding at the
Last Day.

TEXT.

TRANSLATION.

39 Πότε δέ σε εἶδομεν ἀδενῇ, ἢ ἐν φυλακῇ, καὶ ἦλθομεν πρὸς σε;
 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς, ἐρᾷ αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐν ταύταις τῶν ἀδελφῶν μου ταῖς ἐλαχίσταις, ἐμοὶ ἐποιήσατε.
 41 Τότε ἐρᾷ καὶ τοῖς ἕξ ἐυωνύμων· Πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἐτοιμασμένον πρὸ διαβολῆς καὶ τοῖς ἀγγέλοις αὐτοῦ. 42 Επεύνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· 43 Ξένος ἦμιν, καὶ ὃ σκεπησάτε με· γυμνός, καὶ ὃ περιβάλετέ με· ἀδενὴς καὶ ἐν φυλακῇ, καὶ ὃ ἐπισκέψασθέ με. 44 Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἶδομεν πενήντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνόν, ἢ ἀδενῇ, ἢ ἐν φυλακῇ, καὶ ὃ δεικνύσαμεν σοι; 45 Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἀμὲν λέγω ὑμῖν, ἐφ' ὅσον ὃκ ἐποιήσατε ἐν ταύταις τῶν ἐλαχίστων, οὕτως ἐμοὶ ἐποιήσατε. 46 Καὶ ἀπελεύσονται ὅτι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

Κεφ. κς'. Καὶ ἐγένετο ὅτε ἐτέλεισεν ὁ Ἰησοῦς πάντα τὰς λόγους τούτους, εἶπε τοῖς μαθηταῖς αὐτοῦ.
 2 Οἴδατε ὅτι μετὰ δύο ἡμέρας

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepar'd for the devil and his angels.

42 For I was hungry, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye cloath'd me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life everlasting.

Chap. XXVI.

And it came to pass, when Jesus had finish'd all these sayings, he said unto his disciples,

2 Ye know that after two

P A R A P H R A S E.

cloath'd thee? 39 Or when saw we thee Sick, or in Prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, *tho' ye have not done it to me in Person, yet inasmuch as ye have done it unto One of the least of these true Believers and faithful Servants of God, whom I esteem as (e) my Brethren, ye have done it unto me my self in my Esteem, and shall be accordingly rewarded.* 41 Then shall he say also unto them on the Left Hand, *i. e. the Bad or impenitently wicked,* Depart from me, ye Cursed, into Everlasting Fire, prepar'd at first for the Devil and his Angels, *but now design'd afterwards for the Punishment likewise of such as should follow the wicked Example and Temptations of the Devil in sinning against God.* 42 For I was hungry, and ye gave me no Meat; I was thirsty, and ye gave me no Drink; 43 I was a Stranger, and ye took me not in; Naked, and ye cloath'd me not; Sick, and in Prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister or do what service we could unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to One of the least of these faithful Servants of God, in my Esteem it is the same as if ye did it not to me in my own Person. 46 And these on the Left Hand, *i. e. the Wicked* shall go away into everlasting Punishment; but the Righteous into Life everlasting.

SECTION X.

Containing such Particulars as occur'd on the fourth Day or Wednesday of the Passion-Week, and are taken notice of by St Matthew Chap. XXVI. 1 — 13.

Chap. XXVI. And it came to pass, when Jesus had finish'd all these sayings or Discourses set down in the two foregoing Chapters, He went to Bethany to lodge there, as he had done the three Nights afore: but whereas he had gone the three former Days to Jerusalem, he did not go thither this Day, but stay'd at Bethany till a little before the Evening of the next Day following, or Thursday, when the Day of the Passover began, on which he was to be Crucify'd. And this was the Reason why he stay'd at Bethany all Day Wednesday, and till a little before the Evening of Thursday, viz. that he might keep out of the Malice and Power of his Enemies till his Hour or the Day of his Suffering was come. During his Stay at Bethany on the Wednesday, the better to prepare his Disciples for the Trial they were now shortly to undergo, he forewarn'd them a fourth Time of his Passion; and not only so, but also within what a very short Time it would be; namely He said unto his Disciples, 2 Ye know that after two Days, *i. e. the Wednesday which was the Day on which he spake*

I. Christ forewarns his Disciples a fourth Time of his approaching Crucifixion, namely after two Days.

(e) See Chap. 12. ult.

this,

TEXT

TRANSLATION.

τὸ πάχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς τὸ σταυρωθῆναι.

3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ
εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
Καϊάφα· 4 καὶ συνέβλεψαν ὅτι
ἐν ἱσχυρίᾳ κρατήσωσι δόλω, καὶ ἀποκτείνωσιν.
5 Ἐλεγον δὲ· Μὴ ἐν τῇ ἑορ-
τῇ, ἵνα μὴ θορυβῶ γένηται ἐν τῷ λαῷ.

6 Τῷ δὲ Ἰησοῦ γνομένου ἐν Βη-
θανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
7 προσήλθην αὐτῷ γυνὴ ἀλάβαστρον
μύρου ἔχουσα βαρυτίμου, καὶ κατέχευεν
ἐπὶ τὸ κεφάλιον αὐτοῦ ἀνακειμένου.
8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγα-
νιάκησαν, λέγοντες· Εἰς τί ἡ ἀπώ-
λεια αὗτη; 9 Ἠδυνάτο γὰρ τῷτο
τὸ μύρον πωρῆσαι πολλοῦ, καὶ δο-
θῆναι τοῖς πτωχοῖς. 10 Γινούς δὲ ὁ Ἰη-
σοῦς, ἐπεὶ αὐτοῖς· Τί κόπους παρέ-
χετε τῇ γυναίκῃ; ἔργον γὰρ καλὸν
εἰργάσατο εἰς ἐμέ. 11 Πάντοτε γὰρ
τῶς πτωχοὺς ἔχετε μετ' ἐαυτῶν· ἐγὼ
δὲ ἔσχατον ἔχετε. 12 Βαλῶσα
δὲ αὕτη τὸ μύρον τῷτο ἐπὶ τὸ σῶμα-
τός μου, ὥστε τοῖς ἐνταφιάσαι με ἐποίη-
σεν. 13 Ἀλλὰ λέγω ὑμῖν, ὅτι ἐὰν
κηρυχθῇ τὸ εὐαγγέλιον τῷτο ἐν ὅλῳ
τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν
αὕτη, εἰς μνημόσυνον αὐτῆς.

days is *the feast* of the passover,
and the Son of man is betray'd
to be crucify'd.

3 Then assembled together
the chief priests, and the scribes,
and the elders of the people,
unto the palace of the high
priest, who was call'd Caiaphas,

4 And consulted that they
might take Jesus by subtilty,
and kill him.

5 But they said, Not on the
feast-day, lest there be an up-
roar among the people.

6 Now Jesus * being in Be-
thany, in the house of Simon
the leper,

7 There came unto him a
woman having an alabaster-
box of very precious ointment,
and pour'd it on his head, as
he sat at meat.

8 But when his disciples saw
it, they had indignation, saying,
To what purpose is this waste?

9 For this ointment might
have been sold for much, and
given to the poor.

10 When Jesus understood it,
he said unto them, Why trouble
ye the woman? for she hath
wrought a good work upon me.

11 For ye have the poor al-
ways with you, but me ye have
not always.

12 For in that she hath
pour'd this ointment on my
body, she did it for my burial.

13 Verily I say unto you,
Wheresoever this gospel shall
be preach'd in the whole world,
there shall also this that this
woman hath done be told for
a memorial of her.

P A R A P H R A S E.

this, and the Thursday following, is the Feast of the Passover; and I acquaint you now more plainly and particularly, that then the Son of Man is to be betray'd and to be crucify'd.

3 Agreeably hereto, Then, *i. e.* on the same Wednesday, assembled together the Chief Priests, and the Scribes, and the Elders of the People, unto the Palace of the High-priest, who was call'd Caiaphas, 4 and consulted that they might take Jesus by Subtilty, *i. e.* after a way so well contriv'd as not to make an Uproar or Tumult among the People, and kill him. 5 But they said some of them, If we take him, it will not be expedient to kill him on the Feast-day, lest there be an Uproar among the People. But the contrary Opinion prevail'd, (*viz.* to kill him even on the Feast-day, if they could) not without the Over-ruling Power of God's Providence, that so they might accomplish the Will of God, by killing Him that was the True Paschal Lamb on the very Day of killing the Common Passover.

II.
The Chief Priests
&c. consult to apprehend Jesus privately.

6 Now Jesus being in Bethany, in the House of Simon the Leper, that had been and was cur'd by Christ, 7 there came unto him a Woman having an Alabafter-box of very precious Ointment, and pour'd it on his Head, as he sat at meat. 8 But when (*f*) some of his Disciples saw it, they had indignation, *i. e.* were very angry with the Woman for doing so, saying, To what Purpose is this Waste of the Ointment? 9 For this Ointment might have been sold for much, and the Money it was sold for might have better been given to the Poor. 10 When Jesus understood it, he said unto them, Why trouble ye the Woman? ye ought not to be thus angry with her, for she has wrought a good or pious Work in thus pouring the Ointment upon me. 11 For ye have the Poor always with you; and at any other time, when you will, you may shew your Charity to them; but Me ye have not always. 12 For I shall be very shortly taken from you and put to death, as I but lately told you; and in that she has pour'd this Ointment on my Body, she did it, tho' Unwittingly, for my Burial; and therefore if it be accounted by you, according to the Usage of your Country, no Waste, but a good Work or Piece of Respect to anoint the dead Bodies of your Friends, why should it be counted a Waste, and not a good Work or Piece of Respect in this Woman, to bestow this Ointment on my Body yet living indeed, but speedily to be put to Death? 13 Verily I say unto you, This is so good a Work of this Woman, such a Testimony of her great Love and Honour for me, that Wheresoever this Gospel shall be preach'd in the whole World, there shall also This that this Woman has done be told for a Memorial of her, *i. e.* in honour of her Memory to future Ages.

III.
The Woman anoints Christ at Bethany.

(*f*) Consult the Paraphrase and Note on the following v. 14. of this Chapter, and in the next Section.

T E X T.

TRANSLATION.

14 Τότε πορεύεῖς εἰς τὸ δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς, 15 Εἶπε· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν πωρᾶδῶσω αὐτόν; Οἱ δὲ ἔφησαν αὐτῷ τετράκοντα ἀργύρια. 16 Καὶ ἀπὸ τότε ἐζήτησεν αὐτὸν πωρᾶσαι.

17 Τῇ δὲ ὀσφίᾳ τῶν ἁζύμων πρὸς ἡλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Πῶς θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; 18 Οὗ δὲ εἶπεν· Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δούλον, καὶ εἰπάτε αὐτῷ· Οὗ διδάσκαλε λέγει· Οὗ χερσὶς μου ἐγγύς ὄσιν, πρὸς σε ποιᾷ τὸ πάσχα μετὰ τῶν μαθητῶν μου. 19 Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

14 Then one of the twelve, call'd Judas Iscariot, went unto the chief priests,

15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first day of the feast of unleaven'd bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the passover.

20 Οὕτως

P A R A P H R A S E.

S E C T I O N XI.

Containing such Particulars as fell out on the fifth Day or Thursday of the Passion-Week, namely before the Evening of that Day; and which are taken notice of by St Mat. Ch. XXVI. 14—19.

14 Then, after Jesus had thus reprov'd his Disciples for finding fault with what the foremention'd Woman had done, one of the Twelve, call'd Judas Iscariot, who was of a very covetous Temper, and therefore was without doubt (g) the chief Person that had found fault with the Woman, and would have had the Ointment sold, that the Money it was sold for being put into the Common Purse, which he was entrusted with, he might have the Opportunity of keeping some of it to his own private use, as he had done in other Cases: This Judas, being thus chiefly concern'd in finding fault with the Woman, and therefore being chiefly aim'd at and touch'd by our Saviour's Reproof; and also being nettled at his Disappointment

1.
Judas covenants
to betray Jesus.

P A R A P H R A S E.

ment of fingering the Money he would have had the Ointment sold for, and so of Gratifying his Covetousness by taking some of the said Money to his own Use, the Devil makes use of this his present Discontent to stir him up to go to the Chief Priests, and to bargain to betray Jesus for some Money; by which means he should not only Revenge himself on Jesus for his late Reproof and Disappointment of his covetous Desires, but should also gratify his said Covetousness, and so get some Amends for his late Disappointment. Accordingly Judas, when Wednesday Night was come, and the Disciples departed to their respective Lodgings, took (as is probable) that Opportunity of being more secret in his Designs, and went to the Chief Priests; 15 and coming to them sometime that Night or early the next Morning, i. e. Thursday Morning, said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him to do it for no more than thirty Pieces of Silver, a Sum (b) no greater than the Price of a Slave's or of a Servant's Life. 16 And from that time he sought Opportunity to betray him, and accordingly took the first that offer'd it self, namely the Night following or Thursday Night.

17 Now on this same Thursday at Evening began the first Day of the Feast of Unleaven'd Bread, which lasted till the next Evening, viz. of the Friday (call'd by us Good Friday) according to the Jewish Way of reckoning their Nuchthemera, or Natural Days of twenty four Hours from Evening to Evening; within which Space of Time the Passover was to be kill'd. Wherefore some time on Thursday before Evening the Disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover, here at Bethany (i) or at Jerusalem? 18 And he said, Go into the City Jerusalem to such a Man, and say unto him, The Master, i. e. Jesus whom you as well as we acknowledge to be the Christ, says, My Time to be crucify'd is at hand; and therefore as in order thereto it is requisite for me to keep this Passover at Jerusalem, so I will keep, in such a manner as the Circumstances of my approaching Death will allow of, the said Passover at thy House with my Disciples. 19 And the Disciples did as Jesus had appointed them, and they made ready the Passover so far forth as was requisite, according to the Directions which Christ had given them.

II.
Some of the Disciples are sent to prepare the Passover.

S E C T.

A N N O T A T I O N S.

(a) See John 12. 4—6. (b) See Exod. 21. 32.

(i) It is evident from the Gospel-history, that our Saviour kept the Passover the two last Years, not at Jerusalem, but in Galilee, namely to keep out of the Malice of the Jews till his Hour was come. Wherefore the Disciples not knowing whether he would venture to keep the Passover in Jerusalem any more this Year than the two former, may very well be understood to imply in their Question, Whether he would keep it at Bethany. And that they did so; seems evident by their not mentioning the City; whereas had they been afore sure that Christ would keep it in the City, they would likely have ask'd, Where in the City, rather than in general, Where wilt thou that we prepare &c.

I i

(k) This

TEXT.

TRANSLATION.

20 Οἱ ἄλλοι δὲ γενομένης ἰσέκευτο
 μὲν τῶν δώδεκα. 21 Καὶ ἐσθιόντων
 αὐτῶν, εἶπεν· Ἀμὲν λέγω ὑμῖν, ὅτι
 εἰς ἓξ ὑμῶν πωροδώσῃ με. 22 Καὶ
 λυγρόμενοι σφόδρα, ἤρξαντο λέγειν
 αὐτῷ ἕκαστος αὐτῷ· Μήτις ἐγὼ εἰμι,
 Κύριε; 23 Οὗ δὲ ἀποκριθεὶς, εἶ-
 πεν· Οὐκ ἐμβάψας μετ' ἐμοῦ ὡς πρὶ
 πτυβλίου τιῶν χεῖρα, ὅστις με πωρο-
 δώσῃ. 24 Οὐ μὲν ὅς τις ἀνθρώπου
 ὑπάρα, κατὰ γέγραπται περὶ αὐτοῦ·
 οὐαὶ δὲ πρὶ ἀνθρώπου ὁ καίνω, δι' οὗ
 ὁ υἱὸς τοῦ ἀνθρώπου πωροδίδεται· καλὸν
 ἴδιον αὐτοῦ, εἰ οὐκ ἐγεννήθη ὁ ἀνθρώπος
 ἐκεῖνος. 25 Ἀποκριθεὶς δὲ Ἰούδας, ὁ
 πωροδίδων αὐτόν, εἶπε· Μήτις ἐγὼ εἰμι,
 ῥαββί; λέγει αὐτῷ· Σὺ εἶπας.

26 Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰη-
 σὺς τὸ ἄρτον, καὶ εὐλογήσας, ἔκλασε, καὶ ἔδι-
 δε τοῖς μαθηταῖς, καὶ εἶπε· Λάβετε, φά-
 γετε· τὸ ἐστὶ τὸ σῶμά μου. 27 Καὶ λα-

20 Now when the evening
 was come, he sat down with
 the twelve.

21 And as they did eat, he
 said, Verily I say unto you, that
 one of you shall betray me.

22 And they were exceed-
 ing sorrowful, and began eve-
 ry one of them to say unto
 him, Lord, is it I?

23 And he answer'd and
 said, He that dippeth his hand
 with me in the dish, the same
 shall betray me.

24 The Son of man goeth
 as it is written of him: but wo
 unto that man by whom the
 Son of man is betray'd: it had
 been good for that man, if he
 had not been born.

25 Then Judas, which be-
 tray'd him, answer'd, and said,
 Master, is it I? He said unto
 him, Thou hast said.

26 And as they were eating,
 Jesus took bread, and blest it,
 and brake it, and gave it to the
 disciples, and said, Take, eat;
 this is my body.

27 And he took the cup,
 ὡς

PARAPHRASE.

SECTION XII.

*Containing such Particulars as were transacted on the Passover-Day
 it self, (which was in the thirty fifth Year of Christ's Life)
 or from Thursday Evening to Friday Evening in the Passion-
 Week. The Chief of which Particulars are the Institution of the
 Lord's Supper, the Betraying of Christ, his Trial before Caiaphas
 and Pilate, his Crucifixion, Death and Burial; which are related
 Chap. XXVI. 20 — XXVII. 61.*

P A R A P H R A S E.

20 Now when the Evening of the Thursday in the Passion-Week (from which, according to the Jewish Way of reckoning, began the Passover-Day,) was come, Jesus was come from Bethany to the House in Jerusalem, which he appointed for to keep the Passover at with his Disciples. And knowing that He (the True Paschal Lamb or Passover) was to be sacrific'd or slain Himself at or about the usual Time of Sacrificing the Typical Paschal Lamb; and consequently knowing that by his thus approaching Crucifixion He should be prevented from the more solemn Celebration of the Passover by sacrificing and eating the Lamb; therefore he resolves however to keep the Passover in such a manner as his Circumstances would at present allow of, and in which manner it was usual for such to keep it as could not come to Jerusalem, and he himself had kept it in Galilee the two Years last past: Namely, he resolves to keep the Passover by eating only the unleaven'd Bread and bitter Herbs, in Remembrance of the Afflictions in Egypt and the Deliverance out of them; This being usually call'd by the Jews the Passover, as well as sacrificing and eating the Lamb. And his present Circumstances requiring him to keep the Passover, not only in this manner, but Presently or at the Beginning of the Passover-day, if he would keep it at all; hereupon accordingly in a little time after the Evening of the Thursday in the Passion-Week was come, He sat down with all the Twelve Apostles, Judas the Traitor being sometime afore return'd to him. 21 And as they did eat this Commemorative Passover of unleaven'd Bread and bitter Herbs, (so call'd to distinguish it from the Sacrificial Passover, wherein the Lamb was also sacrific'd and eaten;) He said, Verily I say unto you, that One of you shall betray me to the Chief Priests &c. to put me to death. 22 And they, i. e. the Eleven besides Judas, were exceeding sorrowful, and began every one of them with great Concern to say unto him, Lord, is it I? 23 And he answer'd and said, He that now dips his hand with me in the Dish, the same shall betray me. 24 The Son of Man go's, i. e. shall indeed suffer, as it is written of him: but wo unto that Man by whom the Son of Man is betray'd; it had been good for that Man, if he had not been born. 25 Then Judas which betray'd him, not at all terrify'd at the Severity of the Judgment denounc'd by Christ against him that should betray him, but harden'd in his Wickedness, and as if he thought he could conceal his wicked Design, answer'd and said, Master, is it I that shall betray thee? He said unto him, It shall be as thou hast said.

26 And as they were eating, Jesus took bread, and blessed it or gave thanks, and brake it, and gave it to the Disciples, and said, Take eat; This Bread is my Body, i. e. do's not barely represent my Body, but represents it in such a special and mystical Manner, that who so worthily eats thereof do's Verily and Indeed but Spiritually eat my Body or Flesh, which becomes his Spiritual Food, his Soul being strengthen'd and refresh'd thereby, as his Body when hungry is by Bread. 27 And he took the

I.
Jesus eats the
Passover with his
Apostles.

II.
Christ institutes
the Sacrament of
the Lord's Supper.

TEXT.

TRANSLATION.

ὄν τὸ ποτήριον, καὶ εὐχαρισήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες.
 28 Τὸ γὰρ ἐστὶ τὸ αἷμα μου τὸ ὑπὲρ τῆς διαθήκης, τὸ ὑπὲρ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. 29 Λέγω δὲ ὑμῖν, ὅτι ἢ μὴ πίω ἂν ἀπ' αὐτοῦ ἕως τῆς γεννήματος τῆς ἀμπέλους, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μετ' ὑμῶν κληρὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

30 Καὶ ὑμνήσαντες, ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ· γὰρ γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς. 32 Μετὰ δὲ τὸ ἐγερθῆναί με, προελεύσομαι ὑμᾶς εἰς τὴν Γαλιλαίαν. 33 Αποκριθεὶς δὲ ὁ Πέτρος, εἶπεν αὐτῷ· Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ ὅμως οὐδέποτε σκανδαλισθήσομαι. 34 Εφη αὐτῷ ὁ Ἰησοῦς· Ἀμὲν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. 35 Λέγει αὐτῷ ὁ Πέτρος· Καὶ ἂν δέη με

and gave thanks, and gave it to them, saying, Drink ye all of it :

28 For this is my blood of the new * Covenant, which is shed for many for the remission of sins.

29 * Moreover I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an hymn, they went out to the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep of the flock shall be scatter'd abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answer'd and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Tho'

PARAPHRASE.

Cup having Wine in it, and gave thanks or bless'd it, and gave it to them, saying, Drink ye all of it; 28 for this Wine is my Blood, i. e. do's not barely represent my Blood, but represents it in such a mystical and peculiar manner, that whoſo worthily drinks thereof do's thereby Verily and Indeed but Spiritually drink my Blood, which becomes part of his Spiritual Nourishment, his Soul being strengthen'd and refresh'd thereby

P A R A P H R A S E.

by (thro' the ineffable Operation of the H. Spirit) as his Body when thirsty is by Wine. Moreover, whereas it is usual in these Countries to seal as it were or confirm all Covenants with Blood, my Blood (whereof this Sacramental Wine is a Symbol or Representation) shall be a Seal of the Gospel-Covenant, which in contradistinction to the Old or Legal Covenant may fitly go by the Name of the New Covenant; which my Blood is very quickly to be actually shed for the Sins of the Whole World; and altho' Many shall deprive themselves of the Benefit thereof by their Impenitence, yet Others shall reap the Benefits thereof; and so my Blood shall not be shed wholly in vain, but for the actual Benefit of Many, who by their Repentance shall qualify themselves for the Remission of Sins obtain'd for them by my Blood thus shed. 29 Moreover I say unto you, I will not drink henceforth of this Fruit of the Vine, until that day when I drink it New with you in my Father's Kingdom, i. e. (k) I will not have you to continue any longer the Celebration of the Jewish Passover as a Commemoration of the Deliverance out of Egypt; but instead thereof ye shall henceforth celebrate the Sacrament now Newly instituted by me, as being a Completion of what was typify'd by the Jewish Passover; namely, as oft as ye eat this Sacramental Bread and Wine, ye shall do it in Remembrance of my Body broken, and my Blood shed on the Cross for the Redemption of Mankind.

30 And when they had sung an Hymn, as was usual for the Jews to sing at the Passover, they went out to the Mount of Olives, but not till after what is related v. 31—35. had been said, as seems most probable from comparing St Luke and John: 31 Namely, Then, i. e. during the Time they were in the House where they had kept the Passover, says Jesus unto them, All ye shall be offended because of me this Night, i. e. ye shall be so dishearten'd by what ye shall see befall me, that ye shall leave me and flee from me, as Persons afraid to own me: for it is to Night that there shall be accomplish'd that Prophecy written (Zech. 13. 7.) I will smite the Shepherd, and the Sheep of the Flock shall be scatter'd abroad. 32 But nevertheless I will not forsake you; but after I am risen again, I will go before you into Galilee, where I will appoint a Place for you to meet me. 33 Peter answer'd and said unto him, Tho' all Men shall be offended, i. e. afraid to own thee, and fall from thee, because of what shall befall thee to night, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, that this Night, before the Cock crow twice, i. e. before the third Watch of the Night (denoted by the time of Cock-crowing, and which lasted from twelve at Night to three in the Morning) is over, thou shalt deny me thrice. 35 Peter said unto him, Tho'

III.

Jesus foretells them All of their forsaking him, &c. Peter of his denying him.

A N N O T A T I O N S.

(k) This seems to be the most easy and so most genuine Meaning of the Words, compar'd with Luke 22. 16, 18. For there the same is expressly said of not eating the Passover any more, as is said of not drinking of the Fruit of the Vine.

(l) See

TEXT.

TRANSLATION.

σὺ σοὶ ἀποθανεῖν, ἢ μὴ σε ἀπαρήσομαι. Ομοίως ἔτι πάντες οἱ μαθηταὶ εἶπον.

36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ· καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτῷ, ἕως ἂν ἀπελθὼν προσεύξωμαι ἐκεῖ. 37 Καὶ πρὸς λαβὼν τὸ Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδυναμεῖν.

38 Τότε λέγει αὐτοῖς· Περιλυπὸς ἐστὶν ἡ ψυχὴ μου ἕως θανάτου· μένετε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. 39 Καὶ προσελθὼν μικρὸν, ἐπεσεν ὅτι προσώπον αὐτοῦ, προσευχόμενος, καὶ λέγων· Πάτερ μου, εἰ δυνατόν ἐστι, πρὸς ἐλθέτω ἀπ' ἐμοῦ τὸ ποτήριον τούτο. πλὴν ὅχι ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. 40 Καὶ ἔρχεται πρὸς τοὺς μαθητάς, καὶ εὗρεν αὐτοὺς καθεύδοντας, καὶ λέγει πρὸς Πέτρον· Οὕτως ἔκτοστις μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ γὰρ πνεῦμα θέλει, ἡ δὲ σαὶς ἀσθενεῖ. 42 Πάλιν ἐκ δευτέρου ἀπελθὼν προσκύνατο, λέγων· Πάτερ μου, εἰ ἔτι δυνατόν ἐστι, μὴ παρὲς ἐλθέτω ἀπ' ἐμοῦ, εἰ μὴ αὐτὸ πῶς, γενήσεται τὸ θέλημά σου. 43 Καὶ ἐλθὼν εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 Καὶ ἀφίς αὐτοὺς ἀπελθὼν πάλιν, προσκύνατο

I should dye with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto a place call'd Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him, Peter, and the two sons of Zebedee, and began to be sorrowful, and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me.

39 And he went a little further, and fell on his face, and pray'd, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 He went away again the second time, and pray'd, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and pray'd

T E X T.

T R A N S L A T I O N.

ὁ αὐτοῦ, τὸν αὐτὸν λόγον εἶπεν.
 45 Τότε ἔρχεται πρὸς τοὺς μαθηταίους
 αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύθετε
 τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἴδὲ ἡ γ-
 ρακὴν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
 παραδίδοται εἰς χεῖρας ἀμαρτανῶν.

the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betray'd into the hands of sinners.

46 Εγεί-

P A R A P H R A S E.

Tho' I should dye with thee, yet will I not deny thee. Likewise also said all the Disciples.

36 Then comes Jesus with them *out of the House where he had eaten the Passover unto the Mount of Olives, and more particularly* unto a place there call'd Gethsemane, and says unto the Disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter, and the two Sons of Zebedee, *James and John*, and began to be sorrowful and very heavy. 38 Then says he unto them, My soul is exceeding sorrowful, even unto Death; tarry ye here and watch with me. 39 And he went a little further, and fell on his Face, and pray'd, saying, O my Father, if it be possible *for thy Glory and Man's Salvation to be equally provided for by some other way*, let this Cup pass from me *without drinking, i. e. let me not undergo the Cruel and Shamefull Death of the Cross*: nevertheless, not as I will, but as thou wilt. 40 And he comes unto the Disciples, and finds them asleep, and says unto Peter, What, could ye not watch with me one hour, *who so little while since made such Profession of your being ready to dye with me*? 41 Watch and pray, that ye enter not into Temptation *by what is just now coming to pass, so as to be conquer'd by the said Temptation, and led into Evil or Sin*: the Spirit, *i. e. your Mind* indeed is Willing to do its Duty, but the Flesh is Weak, *i. e. you thro' the natural Weakness of your Bodies are not able to do your Duty as ye would, without the special Assistance of God at this time, which is to be obtain'd by earnest Prayer*. 42 He went away again the second time, and pray'd, saying, O my Father, if this Cup may not pass away from me, except I drink it, thy Will be done. 43 And he came and found them asleep again: for their eyes were heavy *with Sleep, it being now late in the Night*. 44 And he left them, and went away again, and pray'd the third time, saying the same Words. 45 Then comes he to his Disciples, and says unto them, Sleep on now, and take your Rest, *if you can, or if your present Dangers and Fears will permit you*: for behold, the Hour or Time of my Suffering is at hand, and the Son of Man is now betray'd into the hand of Sinners.

46 Rise,

IV.
 Christ prays to be deliver'd from his Sufferings, if possible, and God wills.

TEXT.

TRANSLATION.

46 Εγείραθε, ἄγωμεν· ἰδὲ, ἤρχηκεν ὁ πρᾶδιδύς με.

47 Καὶ ἐπ' αὐτῷ λαλῶντος, ἰδὲ, Ἰούδας εἰς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτῷ ὄχλος πολὺς μὲν μαχαρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ γραμματέων τοῦ λαοῦ. 48 Ὁ δὲ πρᾶδιδύς αὐτὸν, ἔδωκεν αὐτοῖς σημεῖον, λέγων· Οἱ ἂν φιλήσω, αὐτὸς ἔστί· κρατήσατε αὐτόν. 49 Καὶ εὐθὺς προσελθὼν πρὸς Ἰησοῦν, εἶπε· Χαῖρε ῥαββί· Καὶ ἡτεφίλησεν αὐτόν. 50 Ὁ δὲ Ἰησοῦς εἶπε αὐτῷ· Εταῦρε, ἐφ' ᾧ πᾶρῃ; Τότε προσελθόντες, ἐπέβαλον τὰς χεῖρας ὅτι τῷ Ἰησοῦ, καὶ ἐκράτησαν αὐτόν. 51 Καὶ ἰδὲ, εἰς πάντων μὲν Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτῷ· καὶ πατάξας τὴν δεξιὴν τοῦ ἀρχιερέως, ἀφείλεν αὐτῷ τὸ ὠτίον. 52 Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀποσπείλοι σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν, οὗ μαχαίρα ἀπολοῦνται. 53 Ἡ δοκεῖς ὅτι ἐξουία μου ἔστιν παραχρᾶς τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγιῶνας ἀγγέλων; 54 Πῶς οὖν πληρωθῶσιν αἱ γραφαί, ὅτι ἔτω δεξιὴ γενέσθαι; 55 Ἐν ὁσείῃ τῇ ᾠρᾷ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις· Ὡς ὅτι ληστὴν ἐξήλθετε

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 And while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people.

48 Now he that betray'd him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.

49 And forthwith he came to Jesus, and said, Hail master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And behold, one of them which were with Jesus stretch'd out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword, shall perish by the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfill'd, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief

TEXT.

TRANSLATION.

μὲν μαχαίρων καὶ ξύλων συλλαβεῖν με;
καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμενον δι-
δάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

56 Τὸτο δὲ ὅλον γέγονεν, ἵνα πληρω-
θῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ
μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

with swords and staves for to
take me? I sat daily with you
teaching in the temple, and ye
laid no hold on me.

56 But all this*is done, that
the scriptures of the prophets
might be fulfill'd. Then all the
disciples forfook him, and fled.

57 Οἱ

PARAPHRASE.

46 Rise, let us be going; behold, he is at hand that do's betray me.

47 And while he yet spake, lo, Judas, one of the Twelve came, and
with him a great Multitude with Swords and Staves, from the Chief

Priests and Elders of the People. 48 Now he that betray'd him, gave
them a Sign, saying, Whomsoever I shall kiss, that same is he, hold him

fast. 49 And forthwith he came to Jesus, and said, Hail Master, and
kissed him. 50 And Jesus said unto him, Friend, wherefore art thou

come *thus attended*? Then came they, and laid hands on Jesus, and
took him. 51 And behold, One of them that were with Jesus, viz.

Peter, stretch'd out his Hand, and drew his Sword, *being One of the Two*

which the Disciples had at this time took with them by Christ's (1) Ap-

pointment, and struck a Servant of the High-priest's, and smote off his Ear.

52 Then said Jesus unto him, Put up again thy Sword into his place:

for All they that take the Sword *without lawfull Authority to revenge*

themselves shall thereby become liable to perish by the Sword, and shall

often actually so perish. 53 Thinkest thou that I cannot now pray to

my Father, and he shall presently give me more than twelve (*m*) Le-

gions of Angels *to rescue me*? 54 But how then shall the Scriptures

be fulfill'd, *wherein it is foretold* that thus it must be? 55 In that same

hour said Jesus to the Multitudes, Are ye come out as against a Thief,

with Swords and Staves for to take me? I sat daily with you teaching

in the Temple, *when ye might easily have laid hold on me, if I had de-*

serv'd such Usage, and ye laid no hold on me *then.* 56 But all this is

done *in this manner*, that the Scriptures of the Prophets might be ful-

fill'd. Then all the Disciples forfook him, and fled, *when they saw that*

he would not be rescu'd, but would suffer himself to be apprehended and

led away.

57 And

ANNOTATIONS.

(1) See Luke 22. 36—38.

(m) Twelve Legions were esteem'd by the Romans to make a Compleat Army,
and seem therefore to be mention'd here by our Saviour, as denoting he could
have a very great Army of Angels to rescue him, if he pleas'd.

TEXT.

TRANSLATION.

57 Οἱ δὲ, κρατήσαντες τὸν Ἰησοῦν, ἀπήγαγον αὐτὸς Καϊάφας τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ο δὲ Πέτρος ἠκολούθη αὐτῷ ἀπὸ μακρόθεν, ἕως τοῦ αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἕσσω, ἐκάθητο μετὰ τοῦ ὑποδιεῖν, ἰδεῖν τὸ τέλος. 59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζητήσαν ψευδομαρτυρίας κατὰ τὸν Ἰησοῦν, ὅπως αὐτὸν θανατώσωσι. 60 καὶ ἔχοντες εὖρον. καὶ πολλῶν ψευδομαρτύρων προσελθόντων, ἔχοντες εὖρον. ὕπεροι δὲ προσελθόντες δύο ψευδομάρτυρες, 61 εἶπον· Οὗτος ἔφη· Δυνάμει καταλύσαι καὶ ναοὺν τοῦ Θεοῦ, καὶ ἀνασθῆναι ἐν τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀνταποκρίσας ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί ἐπὶ σοὶ καὶ καταμαρτυροῦσιν; 63 Ο δὲ Ἰησοῦς ἐσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς, εἶπεν αὐτῷ· Εξαρκίζω σε κατὰ τὸν Θεόν· ὁ ζῶντων, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ. 64 Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἀρπύγης ὁ ψεῦδος καὶ ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τοῦ θronou. 65 Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἱμάτια αὐτοῦ, λέγων· Οὐ βλάσφημις· τί ἐπὶ ἡμῶν ἔχομεν μαρτύρους;

57 And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 *And Peter follow'd him afar off, unto the high priest's palace, and went in, and sat with the servants to see the end.

59 Now the chief priests and elders, and all the council, sought false witness against Jesus to put him to death,

60 But found none: yea, tho' many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answer'st thou nothing? what is it which these witnesses against thee?

63 But Jesus held his peace. And the high priest answer'd and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his cloaths, saying, He hath spoken blasphemy; what further need have we of witnesses?

PARAPHRASE.

57 And they that had laid hold on Jesus, led him away to Caiaphas the High-priest, where the Scribes and the Elders were assembled. ^{VI. Jesus is brought before the High-priest.}
 58 And Peter, having recover'd himself from his Fear in some measure, follow'd him afar off, unto the High-priest's Palace, and went in, being introduc'd (n) by another Disciple, viz. John, who was known at the High-priest's, and had likewise recover'd his Fear so as to follow Jesus; and Peter sat with the Servants to see what the End of this would be. 59 Now the Chief-priests and Elders and all the Council sought such false Witnesses, as would witness against Jesus some thing for which they might have grounds to put him to Death, 60 but found none: yea, tho' many false Witnesses came against Jesus, yet found they none such as could accuse him of any thing worthy of Death. At the last came two false Witnesses, 61 and, misrepresenting and misinterpreting somewhat which Christ had (o) formerly spoken, said, This Fellow said, I am able to destroy the Temple of God, and to build it in three Days: but (oo) neither so was their Witness, or what they accus'd him of, thought sufficient to put him to Death for. 62 And hereupon the High-priest arose, and said however unto him, Answerest thou nothing? What is it nothing Faulty or Criminal which these witness against thee? 63 But Jesus held his peace Still. And thereupon, and in order to oblige him to speak, the High-priest answer'd and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Messiah or Christ, who according to the Scriptures is to be in a most special and transcendent manner the Son of God. 64 Jesus says unto him, I am what thou hast said: Nevertheless I say unto you further, Hereafter shall ye see me the Son of Man sitting on the right hand of God, as being invested with Divine Power, and coming in the Clouds of Heaven: Which as it will be Literally true at the End of the World, so the wonderful Propagation of the Gospel, and the unparallel'd Destruction of the Jewish Nation will be such Evidences of my being truly the Christ, that by these Events you may plainly see or infer, that I am then thus sat down on the Right hand of Power, and that it is by my Supreme and Divine Power that the said Events are brought to pass. 65 Then the High-priest rent his Cloaths, saying, He has spoken Blasphemy: what further need have we of Witnesses?

ANNOTATIONS.

(n) See John 18. 16.

(o) See John 2. 19.

(oo) Compare Mark 14. 57-59, and read my Paraphrase to v. 61.

TEXT.

TRANSLATION.

ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ. 66 Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες, εἶπον· Εὐνοχῶ θανάτῳ ὅτι. 67 Τότε σπένυσαν εἰς τὸ πρόσωπον αὐτοῦ, καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, 68 λέγοντες· Προφήτευσον ἡμῖν Χεῖτε, πῶς ὅστις ὁ παῖς σου.

69 Ο δὲ Πέτρος ἔξω ἐκδήμητο ἐκ τῆς αὐλῆς· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετ' Ἰησοῦ τοῦ Γαλιλαίου. 70 Ο δὲ ἠρνήσατο ἐμφοροῦν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. 71 Εξελθόντα δὲ αὐτόν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἑτέροις· Καὶ οὐτῶς ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. 72 Καὶ πάλιν ἠρνήσατο μετ' ὅρκου· Οὐκ οἶδα τὸν ἄνθρωπον. 73 Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστέρες, εἶπον πρὸς Πέτρον· Ἀληθῶς καὶ σὺ ἔχεις αὐτῷ εἶ· καὶ γὰρ ἡ λαλιά σου δηλώνει σε ποιῆσαι. 74 Τότε ἤρξατο καταθεματίζειν, καὶ ὀμνύειν· Οὐκ οἶδα τὸν ἄνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε. 75 Καὶ ἐμνήσθη ὁ Πέτρος τῶν ῥημάτων τοῦ Ἰησοῦ, εἰρηκόσας αὐτῷ, ὅτι πρὶν ἀλέκτορα φωνῆσαι, τρίς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἐκλαυσε πικρῶς.

behold, now ye have heard his blasphemy.

66 What think ye? They answer'd and said, He is *worthy of death.

67 Then did they spit in his face, and buffeted him, and others smote him with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ, who is he that smote thee.

69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he deny'd before them all, saying, I know not what thou say'st.

71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

72 And again he deny'd with an oath, I do not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee.

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remember'd the words of Jesus, who *had said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

T E X T.

T R A N S L A T I O N.

Κεφ. κζ'. Πρωίας δὲ γενομένης,
 συμβῆλιν ἔλαβον πάντες οἱ ἀρχιερεῖς
 καὶ οἱ πρεσβύτεροι καὶ λαὸς καὶ Ἰησοῦς,
 ὅτε θανατώσῃ αὐτόν. 2 Καὶ δέσαν-
 τες αὐτόν, ἀπήγαγον, καὶ παρέδωκαν
 αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

Chap. XXVII.

When the morning was come,
 all the chief priests, and elders
 of the people took counsel a-
 gainst Jesus to put him to death.
 2 And when they had bound
 him, they led *him* away, and
 deliver'd him to Pontius Pilate
 the governor.

3 Τότε

P A R A P H R A S E.

nesses? behold, now ye *your selves* have heard his Blasphemy. 66 What think ye *therefore*? They answer'd and said, He is worthy (*p*) of Death. 67 Then did they spit in his Face, and buffeted him, and others smote him with the Palms of their hands, 68 saying *by way of Jeer*, Prophecy unto us, *i. e. shew thy Skill in telling us, tho' thou art blind-folded, if thou be no less a Prophet than Christ*, who is he that smote thee.

69 Now Peter sat without, *i. e. out of the Room where the Chief-priests and Elders were, but in the Palace or Hall among the Servants*; and a Damsel came unto him, saying, Thou also wast with Jesus of Galilee, as one of his Followers. 70 But he deny'd before them all, saying, I know not what *thou mean'st by what thou say'st; so far am I from knowing any thing of him*. 71 And when he was gone out into the Porch, another Maid saw him, and said unto them that were there, This Fellow was also with Jesus of Nazareth. 72 And again he deny'd with an Oath, I do not know the Man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them *that were Followers of Jesus*, for thy Speech bewrays, *i. e. shews thee to be a Galilean*. 74 Then began he to curse and to swear, saying, I know not the Man. And immediately the Cock crew. 75 And Peter remember'd the Words of Jesus, who had said unto him, Before the Cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

VII.
 Peter denies that
 he knew Christ.

Chap. XXVII. When the Morning was come, all the Chief-priests and Elders of the People took counsel against Jesus, *what Method to take to* put him to Death. 2 And when they had bound him, they led him away and deliver'd him to Pontius Pilate, *who was then the Roman Governor of Judea*.

VIII.
 Jesus is carry'd
 before Pilate.

3 Then

A N N O T A T I O N S.

(*p*) By the Expression, *Guilty of Death*, we now adays commonly understand One that is Guilty of having *kill'd another*, not One that is *worthy of Death* for any other Crime. And therefore I judg'd it best to alter the Common Reading; tho' it be literally agreeable to the Greek.

(*q*) This

TEXT.

TRANSLATION.

3 Τότε ἰδὼν Ἰούδας ὁ ᾧτις δι-
δούς αὐτὸν, ὅτι κατεκρίθη, μεταμε-
ληθεὶς, ἀπέστρεψε τὰ τριάκοντα ἀρ-
γύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσ-
βυτέροις, 4 λέγων· Ἡμαρτον, πᾶ-
ρδούς αἷμα ἀθῶον. Οἱ δὲ εἶπον· Τί
πρὸς ἡμᾶς; σὺ ὅψῃ. 5 Καὶ ρί-
ψας τὰ ἀργύρια ὁ τῷ ναῷ, ἀνε-
χώρησε· καὶ ἀπελθὼν, ἀπήγγξατο.
6 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀρ-
γύρια, εἶπον· Οὐκ ἔξεστι βαλεῖν αὐ-
τὰ εἰς τὸν κορβαν· ἐπεὶ πμὴ αἷ-
ματός ἐστι. 7 Συμβούλιον δὲ λα-
βόντες, ἠρέεσαν ἕξ αὐτῶν τὸν ἀ-
γρὸν τῷ κεραμέως, εἰς ταφὴν τοῖς
ξένοις. 8 Διὸ ἐκλήθη ὁ ἀγρὸς
ὁ κεῖνθ, ἀγρὸς αἵμαθ, ἕως τῆς
σήμερον. 9 (Τότε ἐπληρώθη τὸ
ῥηθὲν διὰ Ἰερεμίου τῷ πρφήτῃ,
λέγοντι· Καὶ ἔλαβον τὰ τριά-
κοντα ἀργύρια, τίμω πμὴ τῷ πι-
πμυθού, ὃν ἐπμήσαντο διὰ ἡν Ἰσ-
ραήλ. 10 Καὶ ἔδωκαν αὐτὰ εἰς τὸν
ἀγρὸν τῷ κεραμέως, κατὰ συνήθειαν
μοι Κύριθ.)

11 Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν
τῷ ἡγεμόνθ· καὶ ἐπηρώτησεν αὐ-
τὸν ὁ ἡγεμὼν, λέγων· Σὺ εἶ ὁ βα-
σιλεὺς τῶν Ἰουδαίων; Ο δὲ Ἰησοῦς ἔφη
αὐτῷ· Σὺ λέγεις. 12 Καὶ ὁ τῷ

3 Then Judas which had be-
tray'd him, when he saw that
he was condemn'd, repented
himself, and brought again the
thirty pieces of silver to the
chief priests and elders,

4 Saying, I have sinn'd, in
that I have betray'd the inno-
cent blood. And they said,
What is that to us? see thou
to that.

5 And he cast down the
pieces of silver in the temple,
and departed, and went and
hang'd himself.

6 And the chief priests took
the * pieces of silver, and said,
It is not lawful for to put them
into the treasury, because it is
the price of blood.

7 And they took counsel,
and bought with them the pot-
ter's field to bury strangers in.

8 Wherefore that field was
call'd, The field of blood unto
this day.

9 (Then was fulfill'd that
which was spoken by Jeremy
the prophet, saying, And they
took the thirty pieces of silver,
the price of him that was valu'd,
whom they of the children of
Israel did value :

10 And gave them for the
potter's field, as the Lord ap-
pointed me.)

11 And Jesus stood before
the governor; and the governor
ask'd him, saying, Art thou
the king of the Jews? And
Jesus said unto him, Thou
say'st.

12 And when he was ac-

κατηγ-

TEXT.

TRANSLATION.

κατηγόρησάν αὐτὸν ὑπὸ τῶν ἀρχιε-
ρέων καὶ τῶν πρεσβυτέρων, ὅτι ἐν ἁπεί-
λῳ. 13 Τότε λέγει αὐτῷ ὁ Πι-
λάτος· Οὐκ ἀκρίβεις πόσα σου κατὰ-
μαρτυροῦσι; 14 Καὶ οὐκ ἀπεκρίθη

cus'd of the chief priests and
elders, he answer'd nothing.

13 Then said Pilate unto
him, Hearest thou not how
many things they witness a-
gainst thee?

14 And he answer'd him to
αὐτῷ

PARAPHRASE.

3 Then Judas which had betray'd him, when he saw that *Matters*
were gone so far that He, i. e. Jesus was condemn'd already by the Chief-
priests and Elders of the Jews as worthy of Death, and that they were
likely to prevail to put him actually to Death, repented himself of what he
had done in betraying him, and brought again the thirty Pieces of Silver,
which were given him for betraying him, to the Chief-priests and Elders,
4 saying, I have sinn'd in that I have betray'd the Innocent Blood, i. e.
an Innocent Man to Death. And they said, What is that to us? see thou
to that. 5 And he cast down the Pieces of Silver in the Temple, and de-
parted, and went and hang'd himself. 6 And the Chief-priests took the
Pieces of Silver, and said, It is not lawful for to put them into the Trea-
sury among the Offerings consecrated to the Service of God, because it is
the Price of Blood. 7 And they took Counsel, and bought with them
the Potter's Field to bury Strangers in. 8 Wherefore that Field was
call'd, The Field of Blood unto this day. 9 Then was fulfill'd that which
was spoken by Jeremy the Prophet, in that Part of his Prophecy which
now adays is reckon'd Part of the Prophecy (9) of Zechariah, and makes
the ninth, tenth and eleventh Chapters of Zechariah; in which Ch. II. 13.
we find the Prophet saying, And they took the thirty Pieces of Silver,
the Price of him that was valu'd, whom they of the Children of Israel did
value, 10 and gave them for the Potter's Field, as the Lord appointed me.

IX.
Judas hangs
himself.

11 And Jesus stood before Pilate the Roman Governor of Judea, and
the Governor ask'd him, saying, Art thou the King of the Jews, as thy
Accusers witness thou affirmest of thy self? And Jesus said unto him,
I am indeed what thou say'st; but then my Kingdom is not of this World,
or in relation to worldly Affairs; and therefore I do by no means deny
Cesar's Right, or set up my self in Opposition to him. 12 And when he
was accus'd of several other things by the Chief-priests and Elders, he an-
swer'd nothing. 13 Then says Pilate unto him, Hearest thou not how
many things they witness against thee? 14 And he answer'd him to
never

X.
The Trial of Je-
sus before Pilate.

ANNOTATIONS.

(9) This Opinion of Mr Mede seems to me most probable of all the rest made
use of to solve the Difficulty herein contain'd.

(r) See

TEXT.

TRANSLATION.

αὐτῷ πρὸς ὅδε ἐν ῥῆμα· ὥστε θαυ-
μάζειν τὸν ἡγεμόνα λίαν. 15 Κατὰ
δὲ ἑορτῇ εἰώθει ὁ ἡγεμὼν ἀπολύειν
ἓνα τῷ ὄχλῳ δέσμιον, ὃν ᾔθελον.
16 Εἶχον δὲ τότε δέσμιον ὀπίσημον
λεγόμενον Βαραββᾶν. 17 Συνα-
γμένων οὖν αὐτῷ, εἶπεν αὐτοῖς ὁ
Πιλάτος· Τίνα θέλετε ἀπολύσω
ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦ τὸν λε-
γόμενον Χριστόν; 18 Ἡ δὲ γὰρ
ὅτι αὐτὸς φθόνοι παρέδωκεν αὐτόν.
19 Καθημένου δὲ αὐτοῦ ὅτι τῷ βή-
ματι, ἀπέστειλε πρὸς αὐτὸν ἡ
γυνὴ αὐτοῦ, λέγουσα· Μηδὲν σοι
καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ
ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-
τεροι ἐπεισαν τὸν ὄχλον, ἵνα ἀ-
πέκτανται τὸν Βαραββᾶν, τὸν δὲ Ἰη-
σοῦ ἀπολέσωσιν. 21 Αποκριθεὶς
δὲ ὁ ἡγεμὼν, εἶπεν αὐτοῖς· Τίνα θέ-
λετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν;
Οἱ δὲ εἶπον, Βαραββᾶν. 22 Λέ-
γει αὐτοῖς ὁ Πιλάτος· Τί οὖν ποιή-
σω Ἰησοῦ, τὸν λεγόμενον Χριστόν;
Αἰροῦσιν αὐτῷ πάντες· Σταυρω-
θήτω. 23 Ο δὲ ἡγεμὼν ἔφη· Τί
γὰρ κακὸν ἐποίησιν; Οἱ δὲ φει-
σὼς ἔκραζον, λέγοντες· Σταυρω-
θήτω. 24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι

never a word, infomuch that
the governor marvell'd greatly.

15 Now at *that* feast the
governor was wont to release
unto the people a prisoner,
whom they would.

16 And they had then a no-
torious prisoner, call'd Barab-
bas.

17 Therefore when they
were gather'd together, Pilate
said unto them, Whom will ye
that I release unto you? Ba-
rabbas, or Jesus, which is call'd
Christ?

18 For he knew that for
envy they had deliver'd him.

19 * While he was * sitting
on the judgment-seat, his wife
sent unto him, saying, Have
thou nothing to do with that
just man: for I have suffer'd
many things this day in a dream,
because of him.

20 But the chief priests and
elders perswaded the multitude
that they should ask Barabbas,
and destroy Jesus.

21 The governor answer'd
and said unto them, Whether
of the two will ye that I re-
lease unto you? They said,
Barabbas.

22 Pilate saith unto them,
What shall I do then with Je-
sus, which is call'd Christ?
They all say unto him, Let
him be crucify'd.

23 And the governor said,
Why, what evil hath he done?
But they cry'd out the more,
saying, Let him be crucify'd.

24 When Pilate saw that

TEXT.

TRANSLATION.

οὐδὲν ὠρελῆς, ἀλλὰ μᾶλλον θόρυβος
γίνεται, λαβὼν ὕδωρ, ἀπενίψατο
τὰς χεῖρας ἀπέναντι τῷ ὄχλῳ,
λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵμα-
τος τοῦ δικαίου τούτου· ὑμεῖς ὁρᾶτε.

he could prevail nothing, but
that rather a tumult was made,
he took water, and wash'd his
hands before the multitude,
saying, I am innocent of the
blood of this just person: see
ye to it.

25 Καὶ

PARAPHRASE.

never a word, infomuch that the Governor marvell'd greatly. 15 Now at that Feast, viz. of the Passover, the Governor was wont to release unto the People a Prisoner, whom they would. 16 And they had then a notorious Prisoner, call'd Barabbas, who had been guilty of Robbery, (r) Sedition and Murder. 17 Therefore when they were gather'd together, Pilate said unto them, Whom will ye that I release unto you, Barabbas or Jesus which is call'd, and esteem'd by some among you the Messiah or Christ? 18 This Proposal the Governor made to the People, forasmuch as by this time he knew that for Envy they, i. e. the Chief-priests and Elders had deliver'd him; they being enrag'd at the Esteem which Christ's Miracles and Doctrine had gain'd him among the People: Wherefore Pilate thought of this Expedient to save Jesus from their Envy and Malice, namely by proposing Barabbas together with Jesus to the Choice of the People; not doubting but they would choose rather that Jesus should be releas'd, than so notorious a Malefactor as Barabbas. 19 Moreover while he was sitting on the Judgment-seat, his Wife sent unto him, saying, Have thou nothing to do with putting to death that just man: for I have suffer'd many things this day in a Dream because of him, i. e. I have been much troubled about him in a Dream, the several Particulars whereof all tend to witness his Innocency: And this Accident made Pilate the more willing to save Jesus. 20 But the Chief-priests and elders perswaded the Multitude, that they should ask for to have Barabbas releas'd, and that they should urge the Governor to destroy Jesus. 21 The Governor answer'd and said unto them, Whether of the two will ye that I release unto you? They said, Barabbas. 22 Pilate says unto them, What shall I do then with Jesus which is call'd Christ? They all say unto him, Let him be crucify'd. 23 And the Governor said, Why, what evil has he done? But they cry'd out the more, saying, Let him be crucify'd. 24 When Pilate saw that he could prevail nothing on the People for to make choice of Jesus for to be releas'd, but that rather a Tumult was made by reason of his appearing so much to favour Jesus, he took Water, and wash'd his hands before the Multitude, saying, I am Innocent of the Blood of this just Person; see ye to it, i. e. ye shall

(r) See John 18. ult. and Luke 23. 19.

TEXT.

TRANSLATION.

25 Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς, εἶπε·
Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ
τέκνα ἡμῶν. 26 Τότε ἀπέλυσεν αὐ-
τοῖς τὸ Βαραββᾶν· τὸ δὲ Ἰησοῦν φρα-
γέλλοντας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται ὁ ἡγεμόνος,
πραιλατόντες τὸ Ἰησοῦν εἰς τὸ κοινὸν αὐτοῦ,
συνήγαγον ἐπ' αὐτὸν ὅλῳ τῷ σπείρει.

28 Καὶ ἐκδύσαντες αὐτὸν, περιέδυσαν
αὐτὸν χλαμύδα κοκκίνην. 29 Καὶ

πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέ-
δυσαν ἐπὶ τὴν κεφαλὴν αὐτοῦ· καὶ ἡλά-
μων ἐπὶ τὴν δεξιάν αὐτοῦ· καὶ γονυπετήσαν-
τες ἐμπροσθεν αὐτοῦ, οἱ ἐπαίον αὐτὸν,
λέγοντες· Χαῖρε ὁ βασιλεὺς τῆς Ἰουδαίας.

30 Καὶ ἐμπύσαντες εἰς αὐτὸν, ἔλαβον
τὴν ἡλάμον, καὶ ἐτύπον εἰς τὴν κεφαλὴν
αὐτοῦ. 31 Καὶ ὅτε ἐπέπαξαν αὐτὸν, ἐξέ-
δυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐ-
τὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν
εἰς τὸ σταυρῶσαι. 32 Εξερχόμενοι δὲ,

εὗρον ἄνθρωπον Κυρηναῖον, ὀνόματι Σί-
μωνα· τούτου ἡγάγεον ἵνα ἄρῃ τὸ σταυρὸν
αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λε-
γόμενον Γολγοθᾶ, ὅς ἐστι λεγόμενος κρα-
νίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν

οἶνον μετὰ χολῆς μεμιγμένον· καὶ γυσά-
μενος, οὐκ ἤθελε πιεῖν. 35 Σταυρώ-
σαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἱμά-
τια αὐτοῦ, βάλλοντες κλῆρον· ἵνα πλη-

25 Then answer'd all the
people, and said, His blood be
on us, and on our children.

26 Then releas'd he Barab-
bas unto them: and when he
had scourg'd Jesus, he deliver'd
him to be crucify'd.

27 Then the foldiers of the
governor took Jesus into the
common hall, and gather'd unto
him the whole band of soldiers.

28 And they stripp'd him,
and put on him a scarlet robe.

29 And when they had plat-
ted a crown of thorns, they put
it upon his head, and a reed
in his right hand: and they
bow'd the knee before him,
and mock'd him, saying, Hail
King of the Jews.

30 And they spit upon him,
and took the reed, and smote
him on the head.

31 And after that they had
mock'd him, they took the robe
off from him, and put his own
raiment on him, and led him
away to crucify him.

32 And as they came out,
they found a man of Cyrene,
Simon by name: him they com-
pell'd to bear his cross.

33 And when they were
come unto a place call'd Gol-
gotha, that is to say, a place
of a skull,

34 They gave him vinegar
to drink, mingled with gall:
and when he had tasted thereof,
he would not drink.

35 And they crucify'd him,
and parted his garments, cal-
ling lots: that it might be ful-

T E X T.

TRANSLATION.

ρωτῆν τὸ ῥηγὲν ὑπὸ τῷ προφῆτῃ· Διμε-
ρίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ
ἐπὶ τῷ ἱματισμῷ μου ἔβαλον κλῆρον.

36 Καὶ καθήμενοι, ἐτήρουν αὐτὸν ἐκεῖ.

37 Καὶ ἐπέθηκεν ἐπάνω τῆ κεφαλῆς αὐτοῦ

fill'd which was spoken by the
prophet, They parted my gar-
ments among them, and upon
my vesture did they cast lots.

36 And sitting down, they
watch'd him there.

37 And set up over his head

τὴν

P A R A P H R A S E.

be answerable for it. 25 Then answer'd all the People, and said, *If there be any Guilt in shedding his Blood, let it be on us, and on our Children.* 26 Then releas'd he Barabbas unto them; and when he had scourg'd Jesus, he deliver'd him to be crucify'd.

27 Then the Soldiers of the Governor took Jesus into the Common Hall, and gather'd unto him the whole Band of Soldiers. 28 And *because they heard that he styl'd himself King of the Jews*, they stript him of his own Cloaths, and in *mockery* put on him a Scarlet or *Kingly* Robe.

29 And when they had platted a Crown of Thorns, they put it on his Head, and a Reed in his right Hand *for a Scepter*; and they bow'd the Knee before him, and mock'd him, saying, Hail King of the Jews.

30 And they spit upon him, and took the Reed, and smote him on the Head. 31 And after that they had mock'd him, they took the *Scarlet*

or *Kingly* Robe off from him, and put his own Raiment on him, and led him away *with the Cross on his Shoulders*, to crucify him. 32 And as they came out of the City, they found or met with a Man of Cyrene, Simon by name; him they compell'd to bear his Cross *further on*; either *because Jesus was weary'd and unable to carry it any farther himself*, or *because they suspected Simon to be a Favourer of Jesus.* 33 And when they were come to a place call'd Golgotha, that is to say, A place of a Scull,

34 they gave him Vinegar to drink, mingled with Gall, *i.e. with some bitter intoxicating Ingredients, wherewith was made the Stupifying Potion usually given to Malefactors in compassion to them, viz. that they might not be sensible of their Pains*: and when he had tasted thereof, he would not drink; *shewing thereby his entire Submission to suffer, without using any full Methods to lessen his Pain.* 35 And they crucify'd him, and parted his Garments, casting lots (f) *for his Vesture or Coat without Seam*; that it might be fulfill'd which was spoken by the Prophet, They parted my Garments among them, and upon my Vesture did they cast lots. 36 And sitting down, they watch'd him there, *that no one might take him away*; 37 and set up over his Head his Accusation

XI.

An Account of
what pass'd from
his Condemnation
to his Crucifixion.

(f) See John 19. 23, 24.

T E X T.

T R A N S L A T I O N.

ἡ αἰτίαν αὐτοῦ γεγραμμένην· ΟΥΤΟΣ
ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ. 38 Τότε σταυ-
ρῶνται σὺν αὐτῷ δύο λησάι· εἰς ἐκ
δεξιῶν, καὶ εἰς ἐξ ἐνωπύμων.

39 Οἱ δὲ παροξυνόμενοι ἐβλα-
σφήμουν αὐτὸν, κινῶντες τὰς κεφαλὰς
αὐτῶν, 40 καὶ λέγοντες· Ο χυδαίον
τοῦτον, καὶ ἐν τρισὶν ἡμέραις οἰκοδομη-
σῶσι σε αὐτόν· εἰ υἱὸς εἶ τοῦ Θεοῦ, χυτά-
σῃ διὰ τοῦ σταυροῦ. 41 Ομοίως δὲ
καὶ οἱ ἀρχιερεῖς, ἐμπαίζοντες αὐτὸν, πῶν
γεγραμμάτων καὶ προφητειῶν, ἔλεγον·
42 ἄλλως ἔσωσέν, ἑαυτὸν καὶ διώσῃ σω-
σά· εἰ βασιλεὺς Ἰσραὴλ ἐστίν, χυτάσῃ
νῦν διὰ τοῦ σταυροῦ, καὶ πιστεύσομεν αὐτῷ.
43 Πέποιθεν ὅτι τοῦ Θεοῦ ῥυσάσῃ νῦν
αὐτόν, εἰ γέλοιός αὐτόν. εἶπε γάρ· Οπ Θεοῦ
εἰμι υἱός. 44 Τὸ δὲ αὐτὸ καὶ οἱ λησάι,
οἱ συσταυρωθέντες αὐτῷ, ὠνείδιζον αὐτόν.
45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο
ὅτι πᾶσαι τὴν γῆν, ἕως ὥρας ὀνάτης.
46 Περὶ δὲ τῆς ἑνάτης ὥρας ἀνεβόησεν
ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἡλί,
Ἡλί, λαμὰ σαβαχθανί; τὰτ' ὅστις,
Θεέ μου, Θεέ μου, ἵνατί με ἐγκατέλι-
πες; 47 Τινες δὲ τῶν ἐκείνων ἐστόπων
ἀκούσαντες, ἔλεγον· Οπ Ἡλίου φωνή
οὗτος. 48 Καὶ ἐν ᾧ ὥρῃ δραμών
εἰς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον,

his accusation written, THIS
IS JESUS THE KING
OF THE JEWS.

38 Then were there two
thieves crucify'd with him: one
on the right hand, and another
on the left.

39 And they that pass'd by,
revil'd him, wagging their heads,

40 And saying, Thou that de-
stroyest the temple, & buildest
it in three days, save thy self:
if thou be the son of God, come
down from the cross.

41 Likewise also the chief
priests mocking him, with the
scribes and elders, said,

42 He sav'd others, himself
he cannot save: if he be the
king of Israel, let him now
come down from the cross, and
we will believe him.

43 He trusted in God; let
him deliver him now if he de-
lights in him: for he said, I am
the son of God.

44 The Thieves also, which
were crucify'd with him, call'd
the same in his teeth.

45 Now from the sixth hour
there was darkness over all the
land unto the ninth hour.

46 And about the ninth
hour, Jesus cry'd with a loud
voice, saying, Eli, Eli, lama
sabachthani? that is to say,
My God, My God, why hast
thou forsaken me?

47 Some of them that stood
there, when they heard that,
said, This man calleth for Elias.

48 And straightway one of
them ran, and took a sponge,

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written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two Thieves crucify'd with him, one on the right hand, and another on the left: *which as it was done by his Enemies, that the People, seeing him thus executed in the midst of such Malefactors, might be the more strongly prejudic'd to believe him an Impostor; so by the Over-ruling Providence of God, thereby was fulfill'd that Prophecy,* (1) *He was number'd with the Transgressors.*

39 And they that pass'd by revil'd him, wagging their Heads, 40 and saying, Thou (u) that destroyest, *i. e. saidst thou couldst destroy the Temple, and buildest, i. e. saidst thou couldst build it in three days, save thy self now, if thou hast really such Power; for it requires no greater Power to save thy self, than to destroy the Temple and build it again in three days: or, if thou be the Son of God, come down from the Cross, as a Proof of thy being so.* 41 Likewise also the Chief-priests mocking him, with the Scribes and Elders, said, 42 He sav'd others, *as his Followers pretend, from Death by raising them Miraculously to Life; if so, how comes it to pass that Himself he cannot save: If he be the King of Israel or Messias, let him now come down from the Cross, and we will believe him.* 43 He trusted in God *as his Father*; let him deliver him now, if he (x) delights in him *as in his Son*: for he said, I am the Son of God. 44 The Thieves also, which were crucify'd with him, cast the same in his teeth, *or reproach'd him in like manner, and that for some time Both of them; but afterwards (y) One of them became a Convert or Believer.* 45 Now from the sixth Hour, *or from about twelve at Noon*, there was Darknes over all the Land of Judea and the adjacent Countries unto the ninth Hour, *or to about three in the afternoon; which Darknes was not caus'd by any natural Eclipse, but by some preternatural or miraculous Way.* 46 And about the ninth Hour Jesus cry'd with a loud Voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This Man calls for Elias; *they being made to think so by the likeness of the word Eli to Elias.* 48 And straightway one of them ran, and took a Spunge, and fill'd it with Vinegar,

XII.

An Account of what pass'd from his Crucifixion to his Death.

A N N O T A T I O N S.

(1) Compare Mark 15. 27, 28.

(u) Compare Ch. 26. 61. and John 2. 79.

(x) So *Six* signifies frequently in the LXX. Version, and so it must signify here agreeably to the Hebrew Text *Psal. 22. 8.* here referr'd to by the Jews.

(y) Compare Luke 23. 40, &c.

(z) Compare.

TEXT.

TRANSLATION.

πλήσας τε ὄξυς, καὶ ῥεθραῖς χαλά-
μα, ἐπόπζειν αὐτόν. 49 Οἱ δὲ λοι-
ποὶ ἔλεγον· Ἀφες, ἴδωμεν εἰ ἔρχεται
Ἡλίας σῶσαι αὐτόν. 50 Ὁ δὲ Ἰη-
σοῦς, πάλιν κράζας φωνῇ μεγάλῃ,
ἔφηκε τὸ πνεῦμα. 51 Καὶ ἰδὼν,
τὸ χεταπέτασμα τῆς ναοῦ ἐσχίσθη εἰς
δύο ὑπὸ ἀνωγῆν ἕως οὐρα· καὶ ἡ γῆ
ἐσεισθή· καὶ αἱ πέτραι ἐσχίσθησαν.
52 Καὶ τὰ μνημεῖα ἀνεῳχθήσαν· καὶ
πολλὰ σώματα τῶν κοιμηθέντων ἀ-
γίων ἠγέρθη. 53 Καὶ ἐξελθόντες ἐκ
τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ,
εἰσῆλθον εἰς τὴν ἁγίαν πόλιν, καὶ
ἐφανεύθησαν πολλοῖς. 54 Ὁ δὲ
ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ,
τηρώσας τὸν Ἰησοῦν, ἰδόντες τὰ σει-
σμῶν καὶ τὰ γινόμενα, ἐφοβήθησαν
σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς
ἦν ὁ υἱὸς τοῦ Θεοῦ. 55 Ἦσαν δὲ ἐκεῖ γυναῖ-
κες πολλαί, ὑπὸ μακρόθεν θεωροῦσαι·
αἱ μὲν ἠκολούθησαν τῷ Ἰησοῦ ὑπὸ τῆς
Γαλιλαίας, διακονῶσαι αὐτῷ. 56 Ἐν
αἷς ἡ Μαρία ἡ Μαγδαληνὴ, καὶ Μα-
ρία ἡ τῷ Ἰακώβ καὶ Ἰωσὴ μῆτηρ, καὶ
ἡ μῆτηρ τῶν υἱῶν Ζεβεδαίου.

57 Ὁ ψίλος δὲ γινόμενος, ἦλθεν ἀνθρώ-
πος πλούσιος ὑπὸ Ἀριμαθαίας, τὸ ὄνομα
Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ.
58 Οὗτος περσελθὼν τῷ Πιλάτῳ,

and fill'd it with vinegar, and
put it on a reed, and gave him
to drink.

49 The rest said, Let be,
let us see whether Elias will
come to save him.

50 Jesus, when he had cry'd
again with a loud voice, yield-
ed up the ghost.

51 And behold, the vail of
the temple was rent in two
from the top to the bottom;
and the earth did quake, and
the rocks rent,

52 And the graves were
open'd, and many bodies of
saints which slept arose,

53 And came out of the
graves after his resurrection,
and went into the holy city,
and appear'd unto many.

54 Now when the centu-
rion, and they that were with
him, watching Jesus, saw the
earthquake, and those things
that were done, they fear'd
greatly, saying, Truly this was
the Son of God.

55 And many women were
there (beholding afar off) which
follow'd Jesus from Galilee,
ministring unto him.

56 Among whom was Ma-
ry Magdalene, and Mary the
mother of James and Josès,
and the mother of Zebedee's
children.

57 When the even was
come, there came a rich man
of Arimathea, nam'd Joseph,
who also himself was Jesus di-
sciple;

58 He went to Pilate, and

ἡ τήσα

T E X T.

TRANSLATION.

ἤθησατο τὸ σῶμα τῷ Ἰησοῦ. Τότε ὁ Πιλάτῳ ἐκέλευσεν παραδοθῆναι τὸ σῶμα. 59 Καὶ λαβὼν τὸ σῶμα

begg'd the body of Jesus: then Pilate commanded the body to be deliver'd.

59 And when Joseph had

ὁ Ιω-

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gar, and put it on a Reed, and, with the Reed lifting up the Sponge to his Mouth, gave him the Vinegar to drink. 49 The rest said, Let be, let us see, whether Elias will come to save him. 50 Jesus, when he had cry'd again with a loud Voice, saying, (z) *It is finish'd, viz. All that the Scriptures foretold he was to suffer; and therefore now Father into thy Hands I commend my Spirit,* yeild'd up the Ghost. 51 And behold, the Vail of the Temple, which parted the Holy of Holies from the Sanctuary, was rent in two from the top to the bottom, (a) *signifying the Dissolution of the Jewish Dispensation, and the Opening to all true Believers an Entrance into the Holiest, that is, into Heaven by the Blood of Jesus;* and the Earth did quake, and the Rocks rent, *signifying some great Alterations were working by the Almighty and immediate Power of God;* 52 and the Graves were open'd, and many Bodies of Saints, which slept or had been dead, arose, 53 and came out of the Graves after his Resurrection, and went into the holy City Jerusalem, and appear'd unto many; *signifying that Christ by his Death and Resurrection had overcome the Power of Death, and given Earnest of a General Resurrection.* 54 Now when the Roman Centurion, and they that were with him, watching Jesus, saw the Earthquake, and those things that were done, they fear'd greatly, saying, Truly this Man Jesus was the Son or a righteous Man in an extraordinary manner belov'd of God. 55 And many women were there, beholding afar off, which follow'd Jesus from Galilee, ministring unto him, *i. e. attending upon him, and providing his Necessaries.* 56 Among whom was Mary Magdelene, and the Virgin (aa) Mary, the Mother of our Lord while living, but that Relation as it were ceasing by our Lord's Death, therefore the Evangelist seems now and henceforward to style her rather the Mother, as being the Mother-in-law (aa) of James and Josès (and Simon and Jude) the Children of Joseph by a former Wife, and who were yet living; and Salome the Mother of Zebedee's Children, viz. James and John.

57 When the Evening of the Passover-day or Friday was come, and before Sun-set, when the Passover-day ended, and the Sabbath-day began, there came a rich Man of Arimathea, nam'd Joseph, who also himself was secretly Jesus Disciple. 58 He went to Pilate, and begg'd the Body of Jesus: then Pilate commanded the Body to be deliver'd. 59 And

XIII.
Of the Burial
of Jesus.

(z) Compare John 19. 30.

(a) Hebr. 10. 19, 20. Ephef. 2. 14.

(aa) See John 19. 25. and Note (a) on Chap. 12. 46.

when

TEXT.

TRANSLATION.

ὁ Ἰωσήφ, ὃς ἐτύλιξεν αὐτὸ σινδόνι χα-
 ραῖ· 60 Καὶ ἔθηκεν αὐτὸ ἐν τῷ
 χαλῶ αὐτοῦ μνημείῳ, ὃ ἐλατόμῃσεν ἐν
 τῇ πέτρᾳ· καὶ περισκυλίσας λίθον
 μέγαν τῇ θύρᾳ τῷ μνημείου, ἀπῆλθεν.
 61 Ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδα-
 ληνή, καὶ ἡ ἄλλη Μαρία, καθήμεναι
 ἀπέναντι τοῦ τάφου.

62 Τῇ δὲ ἐπαύριον, ἥ τις ὅτι μὲν
 πρὶν περισκυλίσαι, συνήχθησαν οἱ ἁρ-
 χιερεῖς καὶ οἱ φαρισαῖοι πρὸς Πιλά-
 τον, 63 λέγοντες· Κύριε, ἐμνήσθη-
 μεν ὅτι ἐκεῖνος ὁ πλάσιος εἶπεν, ὅτι
 ζῶν· Μετὰ πρῶς ἡμέρας ἐγείρομαι.
 64 Κέλυσον οὖν ἀσφαλισθῆναι τὸν
 τάφον ἕως τῆς τρίτης ἡμέρας· μή-
 ποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκ-
 τὸς, κλέψωσιν αὐτὸν, καὶ εἰπώσι
 πρὸ λαῶ· Ἡγέρθη ἀπὸ τῶν νεκρῶν. καὶ
 ἔσται ἡ ἐσχάτη πλάνη χειρὸν τῷ πρῶ-
 τῳ. 65 Εφη δὲ αὐτοῖς ὁ Πιλάτος·
 Ἐχετε κηρωδία· ὑπάγετε, ἀσφαλί-
 σαθε ὡς οἴδατε. 66 Οἱ δὲ πορευ-
 θέντες ἀσφάλισαν τὸν τάφον, σφρα-
 γίσαντες τὸν λίθον, μὲν τῷ κηρωδία.

taken the body, he wrapp'd it
 in a clean linen cloth,

60 And laid it in his own
 new tomb, which he had hewn
 out in the rock: and he roll'd
 a great stone to the door of the
 sepulchre, and departed.

61 And there was Mary
 Magdalene, and the other Ma-
 ry, sitting over against the se-
 pulchre.

62 Now the next day that
 follow'd the day of the pre-
 paration, the chief priests and
 Pharisees came together unto
 Pilate,

63 Saying, Sir, we remem-
 ber that that deceiver said, while
 he was yet alive, After three
 days I will rise again.

64 Command therefore that
 the sepulchre be made sure un-
 til the third day, lest his disci-
 ples come by night, and steal
 him away, and say unto the
 people, He is risen from the
 dead: so the last error shall be
 worse than the first.

65 Pilate said unto them,
 Ye have a watch; go your
 way, make it as sure as you
 can.

66 So they went and made
 the sepulchre sure, sealing the
 stone, and setting a watch.

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when Joseph had taken the Body, he wrapt it in a clean linen Cloth, 60 and laid it in his own new Tomb, which he had hewn out in the Rock, *designing to lye in it himself when dead*: and he roll'd a great Stone to the Door of the Sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary (*mention'd v. 56. viz. the Virgin Mary*) sitting over against the Sepulchre, *and observing where the Body of Jesus was laid: which when they had observ'd, they went away to prepare Spices and Ointments for to embalm the Body of Jesus, as soon as the Sabbath was over. For the Sun was now so near setting, and consequently the Sabbath was now so near, that they could not do it before the Sabbath would begin, whereon it was not lawfull to do any such thing. Wherefore the said Women rested the Sabbath-day according to the Commandment, Luke 23. 56.*

S E C T I O N XIII.

Containing such Particulars as were transacted on the Sabbath of the Passover-week, or which comes to the same, from Sun-set on Friday to Sun-set on Saturday in the Passion-week; and these Particulars are related Chap. XXVII. 62 — ult.

62 Now the Jews, in order to the better or stricter keeping of the Sabbath, were wont to prepare for it the Day before, which there-fore was call'd *The Day of the Preparation*. This Year the Passover-day happen'd to fall on such a Day of Preparation, or on the Day before the Sabbath; so that the next Day that follow'd the Day of the Passover was the same that follow'd the Day of the Preparation this Year; and both Expressions denote in short no more than the Sabbath-day, which follow'd this Year next after the Passover-day. On this Sabbath-day then the Chief-priests and Pharisees came together unto Pilate, 63 saying, Sir, we remember that that Deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore, that the Sepulchre, *where he lies*, be made sure until the third Day; lest his Disciples come by night, and steal him away, and say unto the People, He is risen from the Dead: so the last Error, *into which the People may by this means be seduc'd*, shall be worse than the first. 65 Pilate said unto them, Ye have a Watch, go your way, make it, *viz. the Sepulchre as sure as you can*. 66 So they went, and made the Sepulchre sure, sealing the Stone that was roll'd to the Door of the Sepulchre so as they might discern if the Stone had been mov'd by the breaking of the Seal, and setting a Watch, or Guard of Soldiers.

The Sepulchre of
Jesus is secur'd.

TEXT.

TRANSLATION.

Κεφ. κη'. Οψέ δὲ σαββάτων, τῇ
 ὀψιφωσκήσῃ εἰς μίαν σαββάτων, ἦλθε
 Μαρία ἡ Μαγδαληνὴ, καὶ ἡ ἄλλη
 Μαρία, θεωρῆσαι τὸν τάφον. 2 Καὶ
 ἰδὺ, σεισμὸς ἐγένετο μέγας· ἄγγελος
 γὰρ Κυρίου καταβὰς ἐξ οὐρανό, προσ-
 ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς
 θύρας, καὶ ἐκάθιστο ἐπ' αὐτόν.
 3 Ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ,
 καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιὼν.
 4 Ἀπὸ δὲ τῆς φόβου αὐτοῦ ἐσείσθησαν
 οἱ τηρωῶτες, καὶ ἐγένοντο ὡσεὶ νεκροί.
 5 Ἀποκειθεῖς δὲ ὁ ἄγγελος, εἶπε
 ταῖς γυναιξί· Μὴ φοβεῖσθε ὑμεῖς·
 οἶδα γὰρ ὅτι ἰσοῦν τὸν ἐσταυρωμένον ζη-
 τεῖτε. 6 Οὐκ ἐστὶν ὧδε· ἠγέρθη γάρ,
 καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον
 ὅπου ἔκειτο ὁ Κύριος. 7 Καὶ ταχὺ
 πορεύεσθαι, εἰπατε τοῖς μαθηταῖς αὐ-
 τοῦ, ὅτι ἠγέρθη ἀπὸ τῶν νεκρῶν. καὶ ἰδὺ,
 παρήλθε ὑμεῖς εἰς τὴν Γαλιλαίαν· ἐκεῖ
 αὐτὸν ὄψεσθε. ἰδὺ, εἶπον ὑμῖν. 8 Καὶ
 ἐξελθῶσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ
 φόβου καὶ χαρᾶς μεγάλης, ἑδραμον
 ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

9 Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς
 μαθηταῖς αὐτοῦ, καὶ ἰδὺ, ὁ ἰσοῦς ἀπήλθισεν
 αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελ-
 θῶσαι ἐκράτηζαν αὐτὸν τὰς πόδας, καὶ προσ-
 εκύνηζαν αὐτόν. 10 Τότε λέγει αὐταῖς

Chap. XXVIII.

* Late in the night after the
 sabbath, as it began to dawn
 towards the first day of the
 week, came Mary Magdalene,
 and the other Mary, to see the
 sepulchre.

2 And behold, there was a
 great earthquake; for an angel
 of the Lord descended from
 heaven, and came and roll'd
 back the stone from the door,
 and sat upon it.

3 His countenance was like
 lightning, & his raiment white
 as snow.

4 And for fear of him the
 keepers did shake, and became
 as dead men.

5 And the angel answer'd
 and said unto the women, Fear
 not ye: for I know that ye seek
 Jesus, which was crucify'd.

6 He is not here: for he is
 risen, as he said: come, see the
 place where the Lord lay.

7 And go quickly and tell
 his disciples that he is risen
 from the dead: and behold, he
 goeth before you into Galilee;
 there shall ye see him; lo, I have
 told you.

8 And they departed quick-
 ly from the sepulchre, with fear
 and great joy, and did run to
 bring his disciples word.

9 And as they went to tell
 his disciples, behold, Jesus
 met them, saying, All hail.
 And they came and held him
 by the feet, and worshipp'd
 him.

10 Then said Jesus unto
 ὁ ἰη.

PARAPHRASE.

SECTION XIV.

Containing such Particulars as fell out after our Saviour's Resurrection, chiefly on Easter-day, and are taken notice of Chap. XXVIII.

Chap. XXVIII. Late in the Night (b) after the Sabbath, *namely* as it began to dawn towards the Morning of the first Day of the Week, or of Sunday now commonly call'd Easter-day, came Mary Magdalene, and the other Mary mention'd Ch. 27. 56. viz. our Lord's Mother, to see the Sepulchre. 2 And behold, before they came, there was a great Earthquake; for an Angel of the Lord descended from heaven, and came and roll'd back the Stone from the Door, and sat upon it. 3 His Countenance was bright like Lightning, and his Raiment white as Snow. 4 And for fear of him the Watchmen or Soldiers, who were set to be Keepers of the Sepulchre, did shake, and became as dead Men. 5 And the Angel answer'd and said unto the Women, (viz. the two Marys mention'd v. 1.) to whom the said Angel appear'd sometime after their Coming, Fear not ye: for I know that ye seek Jesus, who was crucify'd. 6 He is not here; for he is risen, (c) as he said before hand often to his Disciples he should: come, follow me into the Sepulchre, and see the Place where the Lord Jesus lay. 7 And go quickly, and tell his Disciples, that he is Risen from the Dead: and behold, he go's before you into (d) Galilee, as he likewise said aforehand, there shall ye see him: Lo, I have told you, who, you may plainly perceive, am no other than an Angel sent by God for that purpose; and therefore you have all the reason you can desire to believe the Truth of what I now tell you. 8 And they departed quickly from the Sepulchre with Fear and great Joy, as being affrighted at the Angel's Appearance, and withall rejoicing at the News they had heard, and did run to bring his Disciples word. 9 And as they went to tell his Disciples, behold, Jesus met them, saying, All hail. And they came, and falling down held him by the Feet, and worshipp'd him. 10 Then said Jesus unto them, Be not afraid: *but*

I.
An Angel acquaints some Women with Christ's Resurrection.

II.
Jesus appears himself to the said Women.

ANNOTATIONS.

(b) So ὀψι may be render'd according to the use of it among Common Greek Writers, who with a genitive Case use it to denote a good while after. Thus ὀψι τῇ Τρωϊκῇ, denotes in Philostratus A long while after the Trojan War; and ὀψι τῇ βασιλείᾳ τοῦ βασιλέως, a long while after the King's days. Agreeably whereto ὀψι τοῦ σαββάτου here denotes Late in the night after the Sabbath, exactly conformably to the Accounts of the other Evangelists.

(c) Chap. 12. 40. and 16. 21. and 17. 23. and 20. 19.

(d) Chap. 26. 32.

T E X T.

T R A N S L A T I O N.

ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγέλλετε τοῖς ἀδελφοῖς μὴ ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ κεῖ με ὄψοντο·

11 Πρόδρομοι δὲ αὐτῶν, ἰδὼς, πνέες τῆς κατωδίας ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενομένα. 12 Καὶ συναχθέντες μὲν τῷ ὑποπλάτῳ, συμβούλιόν τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στραπώταις, 13 λέγοντες· Εἰπάτε, Ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων. 14 Καὶ ἐὰν ἀκυδοῖ τῷ τῷ ὅπῳ τῷ ἡγεμόνος, ἡμεῖς πείσομεν αὐτόν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. 15 Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν. καὶ διεφνημώθη ὁ λόγος ὅτις ᾠδοῦντο Ἰουδαίοις μέχρι τῆς σήμερον.

16 Οἱ δὲ ἑνδεκά μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν, εἰς τὸ ὄρος ὃ ἐπέταξα αὐτοῖς ὁ Ἰησοῦς. 17 Καὶ ἰδόντες αὐτόν, προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. 18 Καὶ προσελθὼν ὁ Ἰησοῦς, ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. 19 Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος. 20 Διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδὼς, ἐγὼ μετ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 Now when they were going, behold, some of the watch came into the city, and shew'd unto the chief priests all the things that were done.

12 And when they were assembled with the elders, & had taken counsel, they gave a large sum of money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will perfwade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipp'd him: but some doubted.

18 And Jesus came, & spake unto them, saying, All power is given unto me in heaven and in earth.

19 Goye therefore & make disciples in all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

P A R A P H R A S E.

but go tell my Brethren, *i. e.* Disciples, that they go into Galilee *shortly*, and there shall they see me at such a Mountain. (e)

11 Now when they, *i. e.* the said Women were going to the Disciples, some of the Watch came into the City, and shew'd unto the Chief-priests, all the things that were done. 12 And when they were assembled with the Elders, and had taken counsel, *what Method they had best take to make the People not believe that Christ was truly risen, they agreed upon this, namely, they gave a large Sum of Money to the Soldiers that were the Watch,* 13 saying, Say ye, His Disciples came by night, and stole him away while we slept. 14 And if this come to the Governor's Ears, and he shall go about to call you to an Account for your sleeping, and so not performing your Duty in watching and guarding the Sepulchre, we will perswade or pacify him, and secure you from Harm. 15 So they took the Money, and did as they were taught by the Chief-priests and Elders: and accordingly this Saying, *viz. that the Body of Jesus was stol'n away by his Disciples,* is commonly reported and believ'd among the unconverted Jews until this Day, *i. e.* the time when St Matthew wrote this Gospel.

III.
The Report of Christ's Body being stol'n away by his Disciples, how it arose.

16 Then some time after, about a Week as it is probable, the Eleven Disciples went away into Galilee, to a Mountain where Jesus had appointed them. 17 And when they saw him, they worshipp'd him: but some that accompany'd the Eleven Apostles, and then first saw him after his Resurrection, or else some others of his Disciples that had not seen him, but only heard of his Resurrection by others, doubted of the Truth and Certainty thereof. 18 And Jesus came (f) and appear'd frequently unto his Disciples at other times, during the forty days between his Resurrection and Ascension, and among other things (f) pertaining to the Kingdom of God or Propagation of the Gospel, he spake unto them, saying, All Power is given unto me, as the Son of Man and Head of the Church, in Heaven and in Earth. 19 Go ye therefore, and make Disciples to me in all Nations, namely by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, as the Rite of Initiation or Admitting them into the Church; 20 and by teaching them to observe all things whatsoever I have commanded you, as the indispensable Condition of their obtaining Salvation by me: and lo, I am with you, *i. e.* my Disciples or Church, always, even unto the End of the World. (g) Amen.

IV.
Christ's appearance in Galilee, and his last Instructions to his Disciples.

(e) Compare v. 16. of this Chapter. (f) Compare Acts 1 3.

(g) See the Note on Amen at the end of St Mark.

SYNOPSIS.

S T N O P S I S.

I. An Account of our Saviour during his Infancy, viz.

II. An Account of the baptism of Christ and others by John Baptist, III. 1 - 11.

III. An Account of the Fasting and Temptation of Christ, IV. 1 - 11.

The Gospel of St Matthew is distinguishable into these Five general parts, viz.

IV. An Account of the more Publick Ministry of our Saviour, or his Ministry after the imprisonment of the Baptist. Which may be distinguish'd into,

2. An Account of his Ministry after last leaving of Galilee, which was not long afore his Crucifixion, viz.

1. Genealogy or Pedegree of Christ, Chap. I. 1 - 17.

2. Conception and Birth of Christ, 18 - ult.

3. Coming of the wise-men to worship Christ, II. 1 - 12.

4. Going of Joseph with Christ into Egypt, 13 - 15.

5. Massacre of the Innocents by Herod, 16 - 18.

6. Return of Joseph with Christ out of Egypt, and dwelling at Nazareth, 19 - ult.

His Coming to dwell at Capernaum, and beginning to Preach, 12 - 17.

His Calling of Peter and Andrew, James and John to be his Constant Attendants, 18 - ult.

Sermon on the Mount, VI - VII. ult.

Cure of Leper, VIII. 1 - 4. Of Centurion's Servant, 5 - 13. Of Peter's Mother in law, and others, 14 - 17.

Discourse about following Christ, 18 - 22.

Stillling a Tempest, 23 - 27. Casting out Devils and their going into Swine, 28 - ult.

Cure of Palsy, IX. 1 - 8. Call of Matthew, 9 - 13. Defence of Disc. not fasting, 14 - 17.

Cure of Bloody flux, and Raising Jairus's daughter to life, 18 - 26.

Cure of two blind men, 27 - 31. of a Dumb man, 32 - 34. Want of Good Ministers, 35 - ult.

Sending forth of the Apostles to preach &c. X. 1 - ult.

Christ's Discourse to Baptist's Disciples, and to the People about the Baptist &c. XI. 1 - 19.

Impenitence of Corazin &c. 20 - 24. Wisdom of God in revealing the Gospel to the Simple, 25 - 27.

Invitation to embrace the Gospel, 28 - ult.

Defence of Disciples in plucking and rubbing &c. ears of Corn, XII. 1 - 8.

Cure of Wither'd hand &c. 9 - 22. of Blind and dumb man, 22. Blasphemy against Holy Ghost, 23 - 37.

Discourse concerning Sign from Heaven, 38 - 45. Christ's Mother and Brethren, 46 - ult.

Parable of Sower, XIII. 1 - 23. of Tares 24 - 30. of Mustard-seed, 31, 32. of Leaven, 33 - 35. Explication of Parable of Tares, 36 - 43. Parable of Treasure, 44. of the Pearl, 45, 46. of Fishing-net, 47 - 52.

Nazarenes Contempt of Christ, 53 - ult.

History of the Baptist's death, XIV. 1 - 12. Feeding of 5000 with 5 Loaves, &c. 13 - 21. Christ's and Peter's walking on the Sea, 22 - 33. Cure of many by touching the Hem of Christ's garment, 34 - ult.

Reproof of Jewish sinful Traditions, XV. 1 - 9. True notion of Cleanness, 10 - 20.

Cure of Canaanitish Woman's daughter and of others, 21 - 31. Feeding of 4000 with 7 Loaves, &c. 32 - ult.

Pharisees requiring a Sign from Heaven, XVI. 1 - 5. Warning against the Leaven of the Pharisees, 6 - 12. People's Opinion of Christ, and Peter's Confession, 13 - 20. Reproof of Peter for dissuading Christ from suffering death, 21 - ult.

Transfiguration of Christ, XVII. 1 - 13. Cure of Lunatick, 14 - 21. Paying Tribute at Capernaum, 22 - ult.

Discourse concerning Humility and Forgiveness, XVIII. 1 - 22. Parable of King accounting with his Servants, 23 - ult.

Discourse of Divorce and Marriage, XIX. 1 - 12. Blessing Children, 13 - 15. Discourse with Young Rich Man, 16 - 22. Of great Temptation of Riches, 23 - 26.

Reward of Leaving all for Christ, 27 - ult.

Parable of Labourers hir'd into the Vineyard, XX. 1 - 16. Answer to Zebedee's Wives Request, 20 - 29. Cure of two blind men, 30 - ult.

Christ's Riding into Jerusalem, XXI. 1 - 11. Driving Traders out of the Temple, &c. 12 - 16. Curling of the Fig-tree, 17 - 22. Silencing the Jews as to his Authority, 23 - 27. Parable of two Sons, 28 - 32. of Vineyard let out, 33 - ult.

Parable of the King's Son's Marriage, XXII. 1 - 14. Paying Tribute to Cesar, 15 - 22. Confutation of Sadducees, and Proof of Resurrection, 23 - 33. Answer to Lawyer, 34 - 40. Posing the Pharisees about David's Son, 41 - ult.

Discourse about Scribes and Pharisees, XXIII. 1 - 33. Destruction of Jerusalem foretold, 34 - ult.

Destruction of Jerusalem again foretold, as also End of the World, XXIV. 1 - ult.

Parable of ten Virgins, XXV. 1 - 13. of the Talents, 14 - 30. Description of last Judgment, 31 - ult.

Jewish Rulers consulting against Christ, XXVI. 1 - 5. Womans piety in anointing Christ, 6 - 13. Judas bargains to betray Christ, 14 - 16. Christ's eating the Passover, and Institution of the Lord's Supper, 17 - 35. Apprehending of Christ in the Garden, and Trial before the High-priest, 36 - 68. Peter's denial of Christ, 69 - ult.

Christ's Trial before Pilate XXVII. 1 - 26. His Crucifixion and Death, 27 - 56.

His Burial, 57 - 61. securing the Sepulchre, 62 - ult.

Christ's Resurrection, XXVIII. 1 - 10. Jewish Story about the Body being Stolen, 11 - 15.

Christ's Appearance in Galilee, and last Instructions to his Disciples, 16 - ult.

V. An Account of Christ's Resurrection, XXVIII. 1 - 10. Jewish Story about the Body being Stolen, 11 - 15. Christ's Appearance in Galilee, and last Instructions to his Disciples, 16 - ult.

The G O S P E L

ACCORDING TO

St M A R K.

T H E P R E F A C E.

THAT this Evangelist was a Jew, tho' his Name *Mark* was ^{I.} *Roman*, is agreed on all hands; as it is also that he was converted by *St Peter*, who therefore calls him (a) *his Son*. But ^{St Mark the Evangelist most} ~~was~~ ^{a different person from} then the Learned are divided in their Opinions, whether he ^{John surnam'd Mark.} *Mark* mention'd in the History of the Acts of the Apostles, or a *different* Person. That there were Two at least of this Name, and of some Note in the Apostles days, is sufficiently evident from *St Paul's* not contenting himself to name only a *Mark* in (b) his Epistle to the Colossians, but adding thereto by way of Distinction of him from some other of the same Name, *Sister's son to Barnabas*. And since it is on all hands agreed, that the *Mark* here mention'd by *St Paul* was the *same* with *John surnam'd Mark*, who accompany'd *St Paul* and *Barnabas* (c) as far as to *Perga* in *Pamphylia*, and afterwards accompany'd (d) *Barnabas* into *Cyprus*, and after that was with (e) *St Paul* at *Rome* during his first Imprisonment there, as appears from the foremention'd Epistle to the Colossians; and again (e) was order'd to be brought to him by *Timothy* during his second Imprisonment at *Rome*: these Considerations induce me to prefer That Opinion, which supposes *John surnam'd Mark*, *Sister's son to Barnabas*, to be a *different* Person from *Mark the Evangelist*, who according to the general Tradition of Antiquity was the *constant Attendant and Interpreter of St Peter*; forasmuch as such a *constant Attendance* of our *Evangelist* on *St Peter* seems *not consistent* with the foremention'd Account which we have from Scripture it self, that *John surnam'd Mark*, not only was *so often* and *much* with *St Paul* and *Barnabas*, but also was *so much at liberty* and at the *Command of St Paul*, as to be order'd to be brought to him, when he

(a) See 1 Pet. 5. 13. (b) Col. 4. 10. In the Epistle to *Philemon* v. 24. he is barely nam'd *without* any such *Distinction*, because the said Epistle was sent at the same time, and by one of the same Persons by whom the Epistle to the Colossians was sent; and *Philemon* liv'd at *Colosse* also, and so might well know by that Epistle what *Mark* was meant. (c) Acts 12 25. compar'd with Acts 13. 13.

(d) Acts 15. 37—39. (e) 2 Tim. 4. 11.

thought

thought fit. To which might be added several other Considerations to the same purpose, were not these already mention'd abundantly sufficient.

II.
The Place, where
this Gospel was
writ.

It is the Tradition of the Ancients, that this Gospel was writ at *Rome*, upon the Request of the Converts there, who, not content to have heard St Peter preach, desir'd St Mark to commit to writing an Historical Account of what St Peter had deliver'd to them. Which seems to have been chiefly meant of what St Peter had deliver'd to them, not in relation to the *Doctrine* of Christ, but in relation to his *Life* and *Actions*: whence this Gospel takes but little notice of Christ's Discourses, and is almost wholly made up of Christ's Miracles and other most remarkable Actions, together with his Death, and after that his Resurrection and Ascension.

III.
The Time, when
it was writ.

From the Paragraph immediately foregoing, it follows, that this Gospel was writ *after St Peter had preach'd at Rome*: and Irenæus more particularly says, that it was writ (f) *after ἔξοδον*, i. e. either the *Decease* or *Departure of St Peter*. And the latter Sense of the Word is in reason to be preferr'd, since *this is*, and the *other is not*, consistent with that other Part of Ancient Tradition, which says, that when St Mark had drew up his Gospel, St Peter *perus'd* it, and *ratify'd* it with his Authority, commanding it to be Publickly read in Religious Assemblies. In-
somuch that for these and other Reasons aforementioned, this Gospel was call'd sometimes by the Ancients *St Peter's Gospel*. It being thus writ after St Peter's Departure from Rome, it might be writ sometime between A. D. 49 or 52, and 61 or 64.

IV.
This Gospel, how
an Epitome of St
Matthew's.

From what has been said, especially in the second Paragraph, it appears also, that it is Not probable that this Gospel was *only extracted* from St Matthew's, as a design'd *Epitome* or *Abridgment* thereof. And the same is confirm'd by considering, that St Mark do's not only *not observe the same Order* in relating Matters, as they are related in by St Matthew; but also *mentions* several Particulars *omitted* by the Other: Both which are *not agreeable* to the Design or Nature of an *Abridgment*. However in a large and less proper Sense *this Gospel* may be look'd on as

(f) See the Passage of *Irenæus* set down in the following Note (g). I know there are not wanting some, who are so far from allowing St Peter to have been at Rome *twice*, that they deny him to have been there so much as *once*; and consequently *deny* the latter Sense of the Word ἔξοδος here, which I prefer. But as these have not a reasonable Regard for Antiquity, so it is but reasonable to have no Regard for them herein, however learned they may be otherwise. It is evident, that according to the Testimonies of the Ancients compar'd together, St Peter was *alive* after St Mark had writ this Gospel; otherwise he *could not* have *perus'd* and *ratify'd* it. And if he was *alive*, then ἔξοδος in Irenæus can't signify his *Death* at the same time, but only his *Departure* from Rome. And if he *departed* from Rome, then he was there *twice*, forasmuch as such his Departure must be before the time that he was put to Death there. And as I know of nothing in Scripture that contradicts this; so I have hitherto met with no Argument elsewhere to the contrary, which is sufficient to overthrow the foresaid Testimony of Antiquity.

an *Epitome* of the Other; inasmuch as it gives a *shorter* Account of our Saviour's Life, &c.

There is indeed a very great *Agreement*, not only as to single Words, but also as to the *Expression of whole Sentences*, to be observ'd in the Gospels of St Matthew and Mark. And I suppose that as it is hence infer'd that St Mark *had seen* the Greek Gospel of St Matthew, so it is likewise infer'd further, that St Mark *only drew* his Gospel out of St Matthew's *lying before him*; inserting some Particulars by the direction of St Peter. The First of these Inferences is embrac'd by some Learned Men, who rightly reject the Second. But I think the *First* is not a good Inference, any more than the Other; forasmuch as the same Agreement between the Expressions in the two Gospels *might be* occasion'd after a *quite contrary* manner, and *more probably* was so. That St Matthew's Gospel was writ before St Mark's, is indeed affirm'd by the Ancients; but then they affirm it only in respect to the *Hebrew* Original of St Matthew's Gospel; as is plain from the Passage (g) of Irenæus cited below. So that this hinders not, but St Mark's Gospel might be writ *before* St Matthew's *Hebrew* Gospel was *translated* into Greek; and so the Translator thereof *might make use* of St Mark's Greek Gospel in *turning* St Matthew's *Hebrew* one into Greek. And hence, I think, may most Naturally be accounted for the *little Difference* of a Word or two, when *all the rest of the Verse* shall be express'd alike in both Gospels: Namely the Translator, tho' in rendring St Matthew's Hebrew he made use of St Mark's Greek, and render'd *One* by the *Other*, where he *could keep* to the Original; yet elsewhere in order to *keep to* the Original, he was oblig'd sometimes to (b) *leave out* a Word or two which *were* in St Mark, or to (b) *put in* a Word or two which *were not* in St Mark, or lastly, to *use* a Word or single Expression *different* (b) from that us'd by St Mark, even where the Sense was the same. I confess the *Hypothesis* here suggested by me is, for ought I know, entirely *new*: but this will be no good Objection against it, if it appears more natural than the *contrary* one, hitherto commonly receiv'd. I could add more in the defence of it, were it proper here or necessary.

(g) Ο μὲν δὲ Ματθαῖος, ἐν τοῖς Εὐραίοις τῇ (N.B.) ἰδίᾳ ἀγαγὼν αὐτὸν, καὶ γραφῶν ἐκινῆκεν Εὐαγγέλιον, ὃ Πίτρου καὶ ὃ Παύλου ἐν Ῥώμῃ εὐαγγελιζομένων, καὶ συμπληρῶνται τῇ ἐκκλησίᾳ. Μισὶ δὲ τῇν τέτταν ἐξοδῶν, Μάρκος ὁ μαθητὴς καὶ ἐρμηνεύτης Πίτρου, καὶ αὐτὸς τὰ ὑπὸ Πίτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδίδωκε. Lib. 3. cap. 1.

(b) Compare *Mat.* 9. 14—17. with *Mark* 2. 18—22. in which Passages there is an Example to be found of all the three several Instances or different Cases abovemention'd.

TO KATA The GOSPEL
 MARKON ACCORDING TO
 ΕΥΑΓΓΕΛΙΟΝ. S^t MARK.

T E X T.

T R A N S L A T I O N.

Κεφ. α'. **Α**ΡΧΗ τῆς εὐαγγελίου
 Ἰησοῦ Χριστοῦ, υἱοῦ τῆς
 Θεοῦ. 2 Ὡς γάρ γε-
 πται ἐν τοῖς προφήταις· Ἰδοὺ, ἐγὼ ἀπο-
 στέλλω πρὸς σὺν τὸν ἄγγελόν μου πρὸς τὸ προσώ-
 πόν σου, ὅς κατασκευάσῃ τὴν ὁδὸν σου ἔμπρο-
 σθεν μου. 3 Φωνὴ βοῶντος ἐν τῇ
 ἐρήμῳ· Ετοιμάσατε τὴν ὁδὸν Κυρίου,
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
 4 Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ
 ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετα-
 νοίας εἰς ἄφεσιν ἁμαρτιῶν. 5 Καὶ
 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰου-
 δαία χώρα, καὶ οἱ Ἱερουσαλιμίται· καὶ
 ἐβαπτίζοντο πάντες ἐν τῇ Ἰορδάνῃ πο-
 τᾶμι ὑπὸ αὐτοῦ, ἐξομολογούμενοι τὰς
 ἁμαρτίας αὐτῶν. 6 Ἦν δὲ Ἰωάννης
 ἐνδεδυμένος τρίχας καμήλου, καὶ ζώνην
 δερματίνην περὶ τὴν ὀσφύν αὐτοῦ·
 καὶ ἐδίωκεν ἀκρίδας καὶ μέλι ἄγειον.

Chap. I.

THE beginning of the
 gospel of Jesus Christ
 the Son of God.

2 As it is written in
 the prophets, Behold, I send
 my messenger before thy face,
 which shall prepare thy way
 before thee.

3 The voice of one crying
 in the wilderness, Prepare ye
 the way of the Lord, make his
 paths straight.

4 John did baptize in the
 wilderness, and preach the ba-
 ptism of repentance, for the re-
 mission of sins.

5 And there went out un-
 to him all the land of Judea,
 and they of Jerusalem, and
 were all baptiz'd of him in
 the river of Jordan, confessing
 their sins.

6 And John was cloath'd
 with camels hair, and with
 a girdle of a skin about his
 loyns: and he did eat locusts
 and wild hony.

(a) Read the Paraphrase on *Matt.* 3. 3.

(b) See the Paraphrase on *Matt.* 3. 4.

The G O S P E L

A C C O R D I N G T O

S^t M A R K.

P A R A P H R A S E.

S E C T I O N I.

Containing such Particulars, as are taken notice of by St MARK, in reference to the Baptism of CHRIST, when he was about thirty Years of Age; and from thence to CHRIST's Entering on the more Publick Part of his Ministry after the Imprisonment of John the Baptist, when CHRIST was in the thirty second Year of his Age. These Particulars take up Chap. I. 1 — 13. of this Gospel.

Chap. I. **T**HE History of the Conception and Birth, both of John ^{I.} Baptist the Fore-runner of Christ, and also of Christ him- ^{Of John Baptist the Fore-runner of Christ.} self; and all other Particulars relating to the Infancy and Minority of Christ (which are taken notice of Matt. 1 and 2, and Luke 1 and 2) are pass'd over by St Mark, who takes the Beginning of the Gospel, i. e. History writ by him of the Life and Death of Jesus Christ, the Son of God, from the Coming of John the Baptist to preach. 2 For as it is written in the Prophets, (viz. Mal. 3. 1.) Behold, I send my Messenger before thy Face, which shall prepare thy Way before thee: 3 (and Isai. 40. 3.) The Voice of One crying in the Wilderness, Prepare (a) ye the Way of the Lord, make his Paths straight. 4 So accordingly John, who was the said Messenger or Fore-runner of Christ prophesy'd of, did come and did baptize in the Wilderness of Judea, which lay on the River Jordan, and preach the Baptism of Repentance, i. e. the Necessity of Repentance or Amendment of Life signify'd by Baptism, or the Outward Washing of the Body with Water, in order for to obtain the Remission of Sins; and by thus Crying or Preaching, he did prepare the Jews for the Receiving of Christ himself. 5 And accordingly his Preaching had so good Effect, that there went out unto him great Multitudes out of All parts of the Land of Judea, and particularly they even of Jerusalem, and were All baptiz'd of him in the River Jordan, confessing their Sins past with Sorrow, and promising Amendment for the future. 6 And John, (b) as he resembled Elias in the Spirit or Spiritual Office of preaching Repentance, so did he also in Habit: for he was cloath'd with Camel's Hair, and with a Girdle of a Skin about his Loyns; and he did eat Locusts and wild Hony. 7 And he prepar'd the Way for the

TEXT

TRANSLATION.

7 Καὶ ἐκήρυξε, λέγων· Ἐρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, ὃ ὅτι εἰμι ἱκανὸς κύβας λῦσαι τῷ ἱμάντι τῷ ὑποδημάτων αὐτοῦ. 8 Εγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βάπτισθ' ὑμᾶς ἐν πνεύματι ἁγίῳ.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέθ τῆ Γαλιλαίας, καὶ ἐβαπτίσθη ἐν ὕδατι τοῦ Ἰωάννου ἐν τῇ Ἰορδάνῳ. 10 Καὶ εὐθέως, ἀναβάντων ἀπὸ τοῦ ὕδατος, εἶδε χειρομύδους τῆς οὐρανόθεν, καὶ τὸ πνεῦμα ὡσεὶ περιστερὰν, καταβαῖνον ἐπ' αὐτόν. 11 Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν τῷ σοὶ εὐδόκησα. 12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. 13 Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ· καὶ ἦν μετ' αὐτοῦ οἱ ἄγγελοι διηκόνον αὐτοῦ.

14 Μετὰ δὲ τὸ ὡς ἀκούσθαι τὸν Ἰωάννην, ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γα-

7 And preach'd, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptiz'd you with water: but he shall baptize you with the holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptiz'd of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens open'd, and the Spirit like a dove descending upon him.

11 And there came a voice from heaven, saying, Thou art my beloved Son, in thee I am well pleas'd.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days tempted of Satan, and was with the wild beasts, and the angels ministr'd unto him.

14 Now after that John was put in prison, Jesus came into

Γαλιλαίαν,

PARAPHRASE.

Jews Receiving of Christ, not only by Preaching barely and in general the Necessity of Repentance, but by giving them particular Notice of the Approaching of the Coming or Appearing of Christ himself among them, and of the transcendent Dignity and Divinity of his Person: for he preach'd, saying, There comes One Mightier than I after me, i. e. as soon as I shall have an End put to my Execution of my Office by being imprison'd, the Latchet of whose Shoes I am not worthy to stoop down and unloose. 8 I indeed have baptiz'd you with Water, but he shall baptize you with (c) the Holy Ghost.

(c) See the Paraphrase on *Matt.* 3. 11.

9 And

P A R A P H R A S E.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, *where he had dwelt from his Return out of Egypt*, and was baptiz'd of John in Jordan. 10 And straightway, coming up out of the Water, he (*as likewise John (d) Baptist*) saw the Heavens open'd, and the Spirit of God like a Dove descending upon himself. 11 And there came a Voice from Heaven, saying, Thou, *on whom the Spirit thus descends*, art my Beloved Son, in Thee I am well pleas'd. 12 And immediately the Spirit drives him, *i. e. by the Suggestion of the Holy Spirit he was directed to go into the (e) Wilderness*. 13 And he was there in the Wilderness forty days, tempted of Satan *all (f) the while invisibly*; and after the forty days were ended, tempted of the same (g) appearing unto him even in a visible manner; and during the said forty days Christ continu'd in a Retir'd part of the Wilderness where no Body came, or was with him, but only the wild Beasts; and during the Time of his ~~Transfiguration~~ *as well as after it*, the Angels ministred unto him, *Temptation* *i. e. attended upon him, and assisted him as there was Occasion.*

II.
Christ is baptiz'd
of John Baptist.

S E C T I O N II.

Containing such Particulars as are taken notice of by St MARK, From CHRIST's Enttring on the more Publick Part of his Ministry, which was some time after the Passover that was in the thirty second Year of his Life, (but A. D. 30. that is, in the thirtieth Year of the Common Æra or Account from Christ's Nativity) To the Passover next ensuing, or in the thirty third Year of his Life, (but A. D. 31.) Which Particulars take up Chap. I. 14 — II. 22.

How the Gap or Defect here made in this Gospel of St Mark, as to the former or more private Part of Christ's Ministry, (*viz. From his first instructing Andrew and John, and taking them and Peter to be his Disciples at Bethabara, not long after his Baptism and Temptation, To the Imprisonment of the Baptist*) is to be supply'd from the Gospel of St John, may be more largely seen in my Paraphrase between Matt. 4. 11 and 12. and therefore it needs not to be repeated here.

I.
The Gap or Defect here made in this Gospel, how to be supply'd.

14 Now after Jesus (*b*) had heard that John Baptist was put in Prison, Jesus came (*i*) from Jerusalem into Galilee, and went to Nazareth where

II.
Christ begins his more Publick Ministry.

A N N O T A T I O N S.

V. 11. † So it is read in Cant. and some other MSS. as also in Vulg. Syr. Goth. and Persick Versions, &c. The Common Reading, *ἐν ᾧ*, was taken in all probability from *Matth. 3. 17.*

(d) *John 1. 32.* (e) See Paraphrase on *Mat. 4. 1, &c.* and the Notes thereon.

(f) Compare *Luke 4. 2.* (g) Compare *Mat. 4. 2, 3, &c.* (h) *Ibid. v. 12.*

(i) Read my Paraphrase on *Mat. 4. 12, 13.*

(k) Compare

TEXT.

TRANSLATION.

λιλαίας, κηρύσσων τὸ εὐαγγέλιον τῷ βασιλείᾳ τοῦ Θεοῦ. 15 καὶ λέγων. Ὁ πιπλήρωσεν ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ. μετανόητε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

16 Περιπατῶν δὲ ὁ Ἰησοῦς τὴν θάλασσαν τῆς Γαλιλαίας εἶδε Σίμωνα καὶ Ἀνδρέαν τὸ ἀδελφὸν αὐτοῦ βάλλοντας ἀμφίβλητρον ἐν τῇ θαλάσσῃ· (ἦσαν γὰρ ἀλιεῖς.) 17 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς. Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων. 18 Καὶ εὐθέως ἀφέντες τὰ δίκτυα αὐτοῦ, ἠκολούθησαν αὐτόν. 19 Καὶ ὡσεὶς ἐκῆν ὀλίγον, εἶδεν Ἰάκωβον καὶ τὸν Ζεβεδαῖον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρπύζοντας τὰ δίκτυα. 20 Καὶ εὐθέως ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτοῦ Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μαθητῶν, ἀπηλθὼν ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύοντες εἰς Καπερναῦμ καὶ εὐθέως τοῖς σάββατον εἰσελθὼν εἰς συναγωγὴν, ἐδίδασκε. 22 Καὶ ἔξεπλήθυνον ὅτι τῇ διδαχῇ αὐτοῦ. ὡς γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίᾳ ἔχων, καὶ ὡς οἱ γραμματεῖς. 23 Καὶ ὡς ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν

Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfill'd, and the kingdom of God is at hand: repent ye and believe the Gospel.

16 Now as he walk'd by the Sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and follow'd him.

19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in a ship mending their nets.

20 And straightway he call'd them: and they left their father Zebedee in the ship, with the hir'd servants, and went after him.

21 And they went into Capernaum, and straightway on the sabbath-day he enter'd into the synagogue, and taught.

22 And they were astonish'd at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an un-

P A R A P H R A S E.

where he had been bred up and hitherto dwelt, but being disrespected and design'd by the Inhabitants thereof to be kill'd, he left Nazareth, and came and henceforward dwelt at Capernaum. From (k) which time Jesus began more Publickly Preaching the Gospel or glad Tidings of the Kingdom of God now to be erected, 15 and saying, The Time (l) foretold by the Prophets, more especially and particularly by Daniel, wherein God would set up a Kingdom which should never be destroy'd, is fulfill'd, the Fourth Kingdom of the Gentiles, viz. the Roman, during which this Prophecy of God's setting up an Everlasting Kingdom was to be accomplish'd, being now come to its Height, and so next door to a Declination and Downfall; which Downfall was to be wrought by the Kingdom of God thus to be set up, and denoted by the Stone cut out of the Mountain without hands (Dan. 2. 44. 45) and therefore accordingly the Kingdom of God, i. e. of Christ to be set up by God is now at hand or to be set up: Repent ye, and believe the Gospel of the said Kingdom, i. e. not only believe that the Kingdom of God or Christ is now to be set up, and the Redemption of Mankind to be accomplish'd, and the Offer of Salvation made to all Men; but also believe that in order to become Members or Subjects of this Kingdom of God, ye must repent of all your former Sins, and live holy Lives according to the Laws of this Kingdom of God, or Rules of the Gospel.

16 Now Jesus being at Capernaum, as he walk'd by the Sea of Galilee, on the West Shore of which Capernaum stood, he (m) saw Simon and Andrew his Brother, casting a Net into the Sea: for they were Fishers. 17 And Jesus said unto them, Come ye now and follow after me as my constant Attendants; and I will make you to become as it were Fishers of Men, i. e. the happy Instruments of converting Men to Christianity. 18 And straightway they, being prepar'd to obey Christ's Call by being afore his Disciples, forsook their Nets, and follow'd him henceforth as his constant Attendants. 19 And when he had gone a little further thence, he saw James the Son of Zebedee, and John his Brother, who also were in a Ship or Boat mending their Nets. 20 And straightway he call'd them to come likewise after him: and they being likewise prepar'd to obey Christ's Call, by being afore his Disciples, left their Father Zebedee in a Ship with the hir'd Servants, and went after him, and became henceforward his constant Attendants.

21 And they went into Capernaum, and straightway on the Sabbath-day, i. e. on the next Sabbath-day, he enter'd into the Synagogue, and taught. 22 And they that heard him were astonish'd at his Doctrine: for he taught them as one that had more than ordinary (n) Authority to teach, and not as the Scribes or Jewish Doctors were wont to do. 23 And there was in their Synagogue a Man possess'd with an unclean Spirit or Devil,

III.
Christ calls Peter and Andrew, James and John, to be his constant Attendants.

IV.
Christ teaches in the Synagogue at Capernaum, and casts out an unclean Spirit.

(k) Compare Matt 4. 17. (l) Read Mr Mede's two Discourses on v. 14, 15. of this Chapter, which make the 25th and 26th Discourses in Book I. of his Works. (m) Read my Paraphrase on Matt. 4. 18 — 22.

(n) Read my Paraph. on Matt. 7. ult.

and

TEXT.

TRANSLATION.

πνεῦμα πᾶσα ἄκαθάρτων, καὶ ἀνέκραξε,
 24 λέγων· Εἰ, τί ὑμῖν καὶ σοὶ Ἰησοῦ
 Ναζαρηνέ; ἦλθες ὑπολέσαι ἡμᾶς;
 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ.
 25 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
 λέγων· Φιμώθητι, καὶ ἐξέλθε ἐξ αὐτοῦ.
 26 Καὶ παράβηκεν αὐτὸν τὸ πνεῦμα
 τὸ ἄκαθαρτον, καὶ κρούσας φωνῇ με-
 γάλῃ, ἐξῆλθεν ἐξ αὐτοῦ. 27 Καὶ
 ἐθαμβήθησαν πάντες, ὥστε συζητεῖν
 πρὸς αὐτούς, λέγοντας· Τί ἔστι τῆτο;
 τίς ἡ διδασχὴ ἡ καὶ ἡ αὐτῇ, ὅτι κατ'
 ἰσχυσίαν καὶ τοῖς πνεύμασι τοῖς ἄκα-
 θάρτοις ἐπιτίσκει, καὶ ὑπακούου-
 σιν αὐτῷ; 28 Εξῆλθε δὲ ἡ ἀκοὴ
 αὐτοῦ εὐρὺς εἰς ὅλην τὴν περίχωρον
 τῆς Γαλιλαίας.

29 Καὶ εὐθέως ἐκ τῆς σιναγωγῆς
 ἐξελθόντες, ἦλθον εἰς τὴν οἰκίαν Σίμωνος
 καὶ Ἀνδρέου, μετὰ Ἰακώβου καὶ Ἰωάννου.
 30 Ἡ δὲ πενήτη Σίμωνος κατέκειτο
 πυρέσασσα· καὶ εὐθέως λέγουσιν αὐτῷ
 περὶ αὐτῆς. 31 Καὶ προσελθὼν ἡ-
 γειρεν αὐτήν, κρατήσας τῆς χειρὸς αὐ-
 τῆς· καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς εὐ-
 θέως· καὶ διηκόνει αὐτοῖς.

32 Ὁψίας δὲ γενομένης, ὅτε ἔδου ὁ
 ἥλιος, ἔφερον πρὸς αὐτὸν πάντας τοὺς
 κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους.

clean spirit, and he cry'd out,
 24 Saying, Let us alone,
 what have we to do with thee,
 thou Jesus of Nazareth? art
 thou come to destroy us? I
 know thee who thou art, the
 holy one of God.

25 And Jesus rebuk'd him,
 saying, Hold thy peace, and
 come out of him.

26 And when the unclean
 spirit had * thrown him into
 convulsions, and cry'd with a
 loud voice, he came out of him.

27 And they were all amaz'd,
 insomuch that they question'd
 among themselves, saying,
 What thing is this? what new
 doctrine is this? for with au-
 thority commandeth he even
 the unclean spirits, and they
 do obey him.

28 And immediately his fame
 spread abroad throughout all
 the region round about Galilee.

29 And forthwith when
 they were come out of the sy-
 nagogue, they enter'd into the
 house of Simon and Andrew,
 with James and John.

30 But Simon's wives mo-
 ther lay sick of a fever, and
 * forthwith they tell him of her.

31 And he came and took
 her by the hand, and lift her
 up; and immediately the fever
 left her, and she ministr'd un-
 to them.

32 And at evening, when
 the sun set, they brought unto
 him all that were diseas'd, and
 them that were possess'd with
 devils.

TEXT.

TRANSLATION.

33 Καὶ ἡ πόλις ὅλη ὅπισθεν ἑμὴν ἰὼ
πρὸς τὸν οὐρανόν. 34 Καὶ ἐθεράπευσεν
πολλὰς κακῶς ἔχοντας ποικίλων νόσους
καὶ δαιμόνια πολλὰ ἐξέβαλε, καὶ οὐκ ἤφιεν
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδειον αὐτόν.

33 And all the city was gathered together at the door.

34 And he heal'd many that were sick of divers diseases, and cast out many devils, and suffer'd not the devils to speak, because they knew him.

35 Καὶ

PARAPHRASE.

and he cry'd out, 24 saying, Let us *evil Spirits or Devils* alone; what have we to do with Thee, thou Jesus of Nazareth, *i.e. I desire thee to have nothing to do with us?* Art thou come to destroy us, or put an End to our Power over Mankind, before the Time appointed of God? for I know thee Who thou art, the Holy One, *i.e. Messiah or Son of God.* 25 And Jesus *not standing in need of his Testimony* rebuk'd him, *i.e. the Devil*, saying, Hold thy peace, and come out of him, *i.e. the Man possess'd.* 26 And when the unclean Spirit had thrown him into Convulsions, and cry'd with a loud Voice, he came out of him. 27 And they *that were present*, were all amaz'd, inasmuch that they question'd among themselves, saying, What a *wonderfull* thing is this? what new Doctrine is this, *that is attended with such Power in the Teacher of it?* for with Authority commands he even the unclean Spirits, and they do obey him. 28 And immediately his Fame spread abroad throughout all the Region round about Galilee.

29 And forthwith when they were come out of the Synagogue, they enter'd into the House of Simon and Andrew, *viz. Jesus enter'd thereinto, and Simon and Andrew, together with James and John.* 30 But Simon's Wives Mother lay sick of a Fever, and forthwith they tell him of her. 31 And he came and took her by the hand, and lift her up, *from the Bed or Couch where she was lay'd;* and immediately the Fever left her, and she ministr'd unto them, *i.e. got ready what they wanted, and attended on them.*

32 And at Evening, *viz. when the Sun set, and so the Sabbath-day was over,* they brought unto him All that were diseas'd, and them that were possess'd with Devils. 33 And *in a manner* All the City, *viz. Capernaum* was gather'd together at the Door of Simon and Andrew's House, to see the Miracles he did. 34 And he heal'd many that were sick of divers Diseases, and cast out many Devils, and suffer'd not the Devils to speak, because, *or to say that they knew him; choosing to prove his Divine Commission rather by the Goodness of his Doctrine and the Miraculousness of his Works, than by the Testimony of the Devils.*

V.
Christ cures Peter's Wives Mother of a Fever.

VI.
And many others.

TEXT.

TRANSLATION.

35 Καὶ πρωὶ ἔνυχον λίαν ἀνα-
σαις, ἐξῆλθε· καὶ ἀπῆλθεν εἰς ἔρη-
μον τόπον, καὶκεῖ προσεύχετο.

36 Καὶ κατεδίωξαν αὐτὸν ὁ Σίμων
καὶ οἱ μετ' αὐτοῦ. 37 Καὶ εὐρόν-
τες αὐτὸν, λέγουσιν αὐτῷ· Οἱ πάν-
τες ζητοῦσί σε.

38 Καὶ λέγει αὐ-
τοῖς· Αἰσθάνομαι εἰς τὰς ἐκκλησίας κω-
μοπόλεις, ἵνα κακεῖ κηρύξω· εἰς τῷ-
το γὰρ ἐξεληλύθα.

39 Καὶ ἰὺ
κηρύσσων ἐν ταῖς συναγωγαῖς αὐτῶν,
εἰς ὅλην τὴν Γαλιλαίαν, καὶ τὰ δα-
μόνια ἐκβάλλων.

40 Καὶ ἔρχεται πρὸς αὐτὸν λε-
πρὸς, προσκαλῶν αὐτὸν καὶ γονυ-
πετῶν αὐτὸν, καὶ λέγων αὐτῷ· Οἶ,
ἐάν θέλῃς, δύνασθαί με καθαρίσαι.

41 Ὁ δὲ Ἰησοῦς συλαγχισθεὶς, ἐκ-
τείνας τὴν χεῖρα, ἥψατο αὐτοῦ, καὶ
λέγει αὐτῷ· Θέλω· καθαρίσθητι.

42 Καὶ εὐθέως αὐτῷ, εὐθέως ἀπῆλ-
θεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκα-
θαρίσθη.

43 Καὶ ἐμβριμπαμένους
αὐτοῦ, εὐθέως ἐξέβαλεν αὐτόν. 44 καὶ
λέγει αὐτῷ· Ὁρᾷ μὴδὲν μὴδὲν ἐ-
πικρῖν· ἀλλ' ὑπάγε, διακρῖν δειξόν

τῷ ἱερεῖ, καὶ προσένεγκε πρὸς τῷ
καθαρισμοῦ σου ὃ προσέταξε Μω-
σῆς, εἰς μαρτύριον αὐτοῖς. 45 Ὁ δὲ
ἐξεληλθὼν ἤρξατο κηρύσσειν πολλὰ, καὶ

35 And in the morning ris-
ing up a great while before
day, he went out, and departed
into a solitary place, and there
pray'd.

36 And Simon and they that
were with him, follow'd after
him.

37 And when they had
found him, they said unto him,
All men seek for thee.

38 And he said unto them,
Let us go into the * neighbour-
ing towns, that I may preach
there also: for therefore came
I forth.

39 And he preach'd in their
synagogues throughout all Ga-
lilee, and cast out devils.

40 And there came a leper
to him, beseeching him, and
kneeling down to him, and say-
ing unto him, If thou wilt,
thou canst make me clean.

41 And Jesus, mov'd with
compassion, put forth *his* hand,
and touch'd him, and said un-
to him, I will, be thou clean.

42 And as soon as he had
spoken, immediately the lepro-
sy departed from him, and he
was cleans'd.

43 And he straightly charg'd him,
and forthwith sent him away;

44 And said unto him, See
thou say nothing to any man:
but go thy way, shew thy self
to the priest, and offer for thy
cleansing those things which
Moses commanded, for a testi-
mony unto them.

45 But he went out, and be-
gan to publish it much, and to

TEXT.

TRANSLATION.

ἀναφηνύζειν τὸν λόγον, ὥστε μηκέτι
αὐτὸν διδάσκειν φανερώς εἰς πόλιν
εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τό-
ποις ὡς, καὶ ἤρχοντο πρὸς αὐτὸν
πανταχόθεν.

blaze abroad the matter, inso-
much that Jesus could no more
openly enter into a city, but
was without in desert places:
and they came unto him from
every quarter.

Κεφ.

PARAPHRASE.

35 And in the Morning rising up a great while before Day, He went
out of Capernaum, and departed into a solitary Place, and there pray'd.

36 And Simon and they *others* that were with him, *i. e. with Simon,*
viz. his Brother Andrew, and James and John, missing Christ, follow'd
after him going out of Capernaum to seek him.

37 And when they had
found him, they said unto him, All men at Capernaum seek for or en-
quire after thee.

38 And he said unto them, Let us go into the Neigh-
bouring Towns *notwithstanding,* that I may preach there also, *as well*
as at Capernaum: for therefore came I forth *so early this Morning* out
of Capernaum, that I might the better get away thence, and preach in
other Places, according to the Intent of my Coming into this World.

39 And accordingly he preach'd in their Synagogues throughout all Ga-
lilee, and cast out Devils.

40 And there came a Leper to him, beseeching him, and kneeling
down to him, and saying unto him, (o) If thou wilt, I am persuaded
thou canst make me clean, *i. e. cure me of my Leprosy.*

41 And Jesus
mov'd with compassion, put forth his hand and touch'd him, and says
unto him, I will, be thou clean.

42 And as soon as he had spoken,
immediately the Leprosy departed from him, and he was cleans'd.

43 And he straitly charg'd him *not to tell abroad what he had done for*
him, and forthwith sent him away; 44 and says unto him, See thou
say nothing of *this miraculous Cure* to any Man: but go thy way, shew
thy self to the Priest, and offer for thy Cleansing, *i. e. being cur'd of thy*
Leprosy, those things which Moses commanded; *which do for a Testi-*
mony unto them, i. e. unto the Jews, that I am sent from God.

45 But
he went out, and for Joy began to publish it much, and to blaze abroad
the matter; insomuch that Jesus could no more openly enter into a Ci-
ty or larger Town, where he was well or personally known, by reason of
the great Multitudes that presently flock'd after him, but was forc'd to
continue generally or frequently in desert or solitary Places: and even
there they came to him from every quarter.

(o) See my Paraph. on Matt. 8. 2 — 4.

VII.
Christ teaches
throughout Galilee,
and casts out De-
vils.

VIII.
A Leper cur'd.

TEXT.

TRANSLATION.

Κεφ'. β'. Καὶ πάλιν εἰσῆλθεν εἰς
 Καπερναοὺμ δι' ἡμερῶν· καὶ ἠκού-
 θη ὅτι εἰς οἶκόν ἐστι. 2 Καὶ εὐ-
 θέως συνήχθησαν πολλοί· ὥστε μη-
 κέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύ-
 ραν· καὶ ἐλάλει αὐτοῖς τὸν λόγον.
 3 Καὶ ἔρχονται πρὸς αὐτὸν, πῆρα-
 λυτικὸν φέροντες αἰρόμηνον ὑπὸ τεσσά-
 ρων. 4 Καὶ μὴ δυνάμενοι προσε-
 γίσαι αὐτῷ ἀφ' ὅτου ὁ ὄχλος, ἀπεσέ-
 γασαν τὴν στέγην ὅπου ἦν, καὶ ἐξο-
 ρύξαντες χαλῶσι τὸν κεῖβητον,
 ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο.
 5 Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίσιν αὐ-
 τῶν, λέγει πρὸς τὸν παραλυτικῶν· Τέ-
 κνον, ἀφένονται σοι αἱ ἁμαρτίαι σου.
 6 Ἦσαν δὲ πρὸς αὐτὸν γραμματεῖς
 ἐκ τῶν καθεμένων, καὶ ἀβελόγοι ὁμολο-
 οῦντες ταῖς καρδίαις αὐτῶν. 7 Τί οὐ-
 τῶ οὕτως λαλεῖ βλασφημίας; τίς
 δύναται ἀφέναι ἁμαρτίας, εἰ μὴ ὁ
 Θεός; 8 Καὶ εὐθέως ὁπλίσας ὁ Ἰη-
 σοῦς πρὸς πνεῦμα αὐτοῦ, ὅτι ὅπως ἀβελό-
 γον ἐν ἑαυτοῖς, εἶπεν αὐτοῖς· Τί
 ταῦτα ἀβελογίζεσθε ἐν ταῖς καρ-
 διαῖς ὑμῶν; 9 Τί ὅστιν εὐκοπώτε-
 ρον, εἰπεῖν πρὸς τὸν παραλυτικῶν, Ἀφέν-
 ται σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν, Ἐγει-
 ραι, καὶ ἄρῃ σου τὸν κεῖβητον,
 καὶ περιπατή; 10 Ἰνα δὲ εἰδῶτε

Chap. II.

And again he entred into
 Capernaum, after *some* days, &
 it was nois'd that he was in the
 house.

2 And straightway many
 were gather'd together, inso-
 much that there was no room
 to receive *them*, no not so
 much as about the door: and
 he preach'd the word unto them.

3 And they come unto him,
 bringing one sick of the palsy,
 * who was carried by four.

4 And when they could not
 come nigh unto him for the
 croud, they uncover'd the roof
 where he was: and when they
 had broken *it* up, they let down
 the bed wherein the sick of the
 palsy lay.

5 When Jesus saw their
 faith, he said unto the sick of
 the palsy, Son, thy sins be for-
 given thee.

6 But there were certain of
 the scribes sitting there, and
 reasoning in their hearts,

7 Why doth this man thus
 speak blasphemies? who can
 forgive sins, but God only?

8 And immediately, when
 Jesus perceiv'd * by his spirit,
 that they so reason'd within
 themselves, he said unto them,
 Why reason ye these things in
 your hearts?

9 Whether is it easier to say
 to the sick of the palsy, Thy
 sins be forgiven thee: or to
 say, Arise, and take up thy bed
 and walk?

10 But that ye may know

T E X T.

T R A N S L A T I O N.

ὅτι ἔξισαν ἔχῃ ὁ υἱὸς τῆς ἀνθρώπου
ἀφιέναι ὅτι τῇ γῆς ἁμαρτίας· (λέγει τῷ
παραλυτικῷ) 11 Σοὶ λέγω, ἔγειραι,
καὶ ἄρῃ τὴν κλῆδα τὸν σου, καὶ ὑπάγε εἰς
τὸ οἶκόν σου. 12 Καὶ ἠγέρθη εὐθέως,
καὶ ἄρας τὴν κλῆδα τὸν, ἔξῃλθεν ἐναν-
τίον πάντων· ὥστε ἐξίστασθαι πάντας, καὶ
δοξάζειν τὸ Θεόν, λέγοντας· Οὐκ ἔδε-
ποτε ὅτις εἶδομεν.

that the Son of man hath power
on earth to forgive sins, (he
saith to the sick of the palsy,)

11 I say unto thee, Arise,
and take up thy bed, and go
thy way unto thine house.

12 And immediately he a-
rose, took up the bed, and went
forth before them all, info-
much that they were all amaz-
ed, and glorified God, saying,
We never saw *any thing like
this.

13 Καὶ

P A R A P H R A S E.

Chap. II. And again he enter'd into Capernaum, after some days, and
tho' he enter'd not openly (as Ch. I. ult.) it was nois'd in a little time
about the City, that he was in the House, *where he was, not improbably*
in his own House where he dwelt with his Mother after his coming to
dwell at Capernaum (Matth. 4. 13.) 2 And straightway many were
gather'd together, infomuch that there was no room to receive them *in*
the House, no not so much as about the Door: and he preach'd the
Word unto them. 3 And they come unto him, bringing one sick of
the Palsy, who *being not able to go himself* was carried in a bed by four.
4 And when they could not come nigh unto him for the Croud, they un-
cover'd the Roof of the House where he was; and when they had broken it
up, they let down the bed, wherein the sick of the Palsy lay. 5 When Jesus
saw (p) their Faith, he said unto the sick of the Palsy, Son, thy Sins be
forgiven thee. 6 But there were certain of the Scribes sitting there, and
reasoning in their hearts, 7 Why do's this Man thus speak Blasphemies?
who can forgive Sins but God only? 8 And immediately, when Jesus
perceiv'd by his Divine Spirit, *whereby he was enabled to know the*
Thoughts and Secrets of others Hearts, that they so reason'd within
themselves, he said unto them, Why reason ye of these things in your
hearts? 9 Whether is it easier to say to the *of the Palsy,* Thy Sins
be forgiven thee: or to say, Arise, and take up thy Bed and walk? 10
But that ye may know that the Son of Man has Power on Earth to
forgive Sins, (he says to the sick of the Palsy,) 11 I say unto thee,
Arise, and take up thy Bed, and go thy way unto thy House. 12 And
immediately he arose, took up his Bed, and went before them All, in-
fomuch that they were All amaz'd and glorify'd God, saying, We ne-
ver saw any thing like this *Miraculous Cure, done before by any Man;*
and they glorify'd God, who had given such Power unto Men.

IX.
One sick of the
Palsy Cured.

(p) See my Paraph. on Mat. 9. 2 — 8.

13 And

T E X T.

T R A N S L A T I O N.

13 Καὶ ἐξῆλθε πάλιν πρὸς τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καὶ ἐδίδασκεν αὐτούς. 14 Καὶ πρὸς αὐτὸν εἶδε Λευὶν τὸν υἱὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τῷ τελωνίῳ· καὶ λέγει αὐτῷ· Ακολούθη μοι· Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ ἐγένετο ἐν τῷ κατακεισθαι αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἧς ὃ πολλοί, καὶ ἠκολούθησαν αὐτῷ. 16 Καὶ οἱ γραμματεῖς καὶ οἱ φαρισαῖοι ἰδόντες αὐτὸν ἐσθίουσαν μὲν τῶν τελωνῶν καὶ ἁμαρτωλῶν, ἔλεγον τοῖς μαθηταῖς αὐτοῦ· Τί ὅτι μὲν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει καὶ πίνει; 17 Καὶ ἀκούς ὁ Ἰησοῦς, λέγει αὐτοῖς· Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατρῆς, ἀλλ' οἱ κακῶς ἔχοντες. Ὁκ ἤλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.

18 Καὶ ἦς οἱ μαθηταὶ Ἰωάννης καὶ οἱ τῶν φαρισαίων νηστεύοντες· καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διατί οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ τῶν φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; 19 Αὐτὸς εἰπὼν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύναται οἱ υἱοὶ τοῦ θυμῶνος, ἐν ᾧ ὁ θυμὸς μετ' αὐτῶν ὄσκει, νηστεύειν; ὅσον χρόνον μετ' αὐτῶν ἔχουσιν τὸν θυμὸν, οὕτως δύνανται νηστεύειν. 20 Ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρβῇ

13 And he went forth again by the sea-side, and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and follow'd him.

15 And it came to pass, that as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for they were many, and they follow'd him.

16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he said unto them, They that are whole, have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.

18 And the disciples of John, and of the Pharisees used to fast; and they come, & say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be

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13 And he went forth again by the Sea-side, and all the Multitude resorted unto him, and he taught them. 14 And as he pass'd by *from the house where he had been, toward the Sea-side*, he saw Levi, *otherwise call'd Matthew*, the Son of Alpheus at the Receipt of Custom, or Place where the Receivers of the Custom or Taxes sat, and said unto him *who was one of the said Receivers*, Follow me henceforth as my Disciple. And he arose and follow'd him as such, leaving his former Employ. 15 And it came to pass, that *Matthew (q) made a great Feast for Jesus at his House*; and as Jesus sat at meat in his House, many Publicans (r) and Sinners sat also together with Jesus and his Disciples: for there were (s) many of *Christ's Disciples invited with him*, and they accordingly follow'd him *to Matthew's House*. 16 And when the Scribes and Pharisees saw him eat with Publicans and Sinners, they said unto his Disciples, How is it that he eats and drinks with Publicans and Sinners? 17 When Jesus heard it, he says unto them, They that are whole, have no need of the Physician, but they that are sick: I came not to call the Righteous, but Sinners *to Repentance*.

X.
Christ calls Mat-
thew to follow
him.

XI.
Christ shews
why his Disci-
ples did not fast.

18 And the Disciples of John Baptist, and also of the Pharisees, us'd to Fast; and they come and say unto him, Why do the Disciples of John, and of the Pharisees fast; but thy Disciples fast not? 19 And Jesus said unto them, Can (t) the Children of the Bride-chamber fast, while the Bridegroom is with them? As long as they have the Bridegroom with them, they cannot be expected Reasonably or without Absurdity to fast. 20 But the Days will come, when the Bridegroom shall be taken away

A N N O T A T I O N S.

V. 17. † *Εἰς μακάριον* is not read here (as likewise not *Matt. 9. 13.*) in Alex. or Cant. or several other MSS. nor in Vulg. Syr. Copt. Goth. Perf. Ethiop. Versions. It was probably taken from *Luke 5. 32.*

(q) Compare *Luke 5. 29.*

(r) See my Paraph. on *Matt. 9. 10 — 13.*

(s) Some Commentators by the *Many* here, understand the *many Publicans and Sinners* aforementioned; and by this Expression, *And they follow'd him*, understand, that the said Publicans and Sinners were converted by Christ at Matthew's house, and became thenceforth his Followers or Disciples. And tho' this is a very material Circumstance, and which more deserves notice; yet the Sense follow'd in the Paraphrase seems to be most easy and natural, and so the true Meaning of the Evangelist.

(t) Read my Paraph. on *Mat. 9. 15 — 17.*

(u) See

TEXT.

TRANSLATION.

ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείναις ταῖς ἡμέραις. 21 Καὶ εἰδὼς ὅτι βλήμα ῥάκας ἀγάφει ὅτι ῥάπει ὅτι ἱματίῳ παλαιῷ· εἰ δὲ μὴ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ χιτῶν τῷ παλαιῷ, καὶ χεῖρον χίμαρ ᾖ. 22 Καὶ εἰδὼς βάλλει οἶνον νέον εἰς ἀσκὰς παλαιάς· εἰ δὲ μὴ, ῥήσκει ὁ οἶνος ὁ νέος τὰς ἀσκὰς, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ σπολῶνται. ἀλλὰ οἶνον νέον εἰς ἀσκὰς χιτῶν βλητέον.

23 Καὶ ἐγένετο ὥστε πορεύεσθαι αὐτὸν ἐν τοῖς σάββασι διὰ τῶν σοφίμων, καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδοῦ ποιεῖν πύλλοντες τὰς στάχτας. 24 Καὶ οἱ φαρισαῖοι ἔλεγον αὐτῷ· Ἰδε, τί ποιοῦσιν ἐν τοῖς σάββασι ὅ ὧν ἐξέειπες; 25 Καὶ αὐτὸς ἔλεγεν αὐτοῖς· Οὐδέποτε ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε χρεῖαν ἔσχε, καὶ ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 Πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ ὅτι Ἀβιάθαρ ὁ ἀρχιερεὺς, καὶ τὰς ἄρτας τῆς προθέσεως ἔφαγεν, ἃς ὧν ἐξέειπεν φαγεῖν εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐτῷ ἔσσι; 27 Καὶ ἔλεγεν αὐτοῖς· Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, καὶ ὁ ἄνθρωπος διὰ τὸ σάββατον. 28 Ὡστε κύριός ἐστιν ὁ υἱὸς τοῦ ἄνθρωπου καὶ τοῦ σαββάτου.

taken away from them, and then shall they fast in those days.

21 No man also seweth a * patch of new cloth on an old garment: else the new * patch taketh away from the old, and * a worse rent is made.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilt, and the bottles * are lost: but new wine must be put into new bottles.

23 And it came to pass, that he went through the cornfields on the sabbath-day, and his disciples began as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need and was hungry, he, and they that were with him?

26 How he went into the house of God * about the time of Abiathar the high Priest, and did eat the shew-bread, which it is not lawful to eat, but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath.

28 Therefore the Son of man is Lord * even of the sabbath.

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away from them, and then shall they fast in those days. 21 No man also seweth a patch of New cloth on an Old garment: else, *i. e. if a patch of New cloth be sew'd on an Old garment*, the New patch takes away from the Old cloth, and a worse Rent is made. 22 And no man puts New wine into Old bottles: else, *i. e. if New wine be put into Old bottles*, the New wine do's burst the bottles, and the wine is spilt, and the Bottles are lost or destroy'd: but New wine must be put into New bottles, if you will preserve both.

S E C T I O N III.

Containing such Particulars as are taken Notice of by St Mark, From the Passover that was in the thirty third Year of Christ's Life, (or A. D. 31.) To a little before the Passover that was in the thirty fourth Year of his Life (or A. D. 32.) Which Particulars take up Chap. II. 23—VI. 30.

23 And it came to pass, that he went through the Corn-fields on the Sabbath-day, *which was styl'd (u) δευτερον, and was at the time of the* plucking, rubbing, and eating the ears of Corn on the Sabbath. *Christ justifies his Disciples in* Passover; and his Disciples began, as they went, to pluck the Ears of Corn, *and to rub them in their hands, and eat the Corn, being Hungry.* 24 And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when he had need, and was hungry; *may he, and also they that were with him?* 26 How he went into the House of God, or Tabernacle (w) about the time of Abiathar the High-priest (*viz. a little before his father Abimelech was kill'd by Saul's command, upon whose Death he succeeded of course in the High-priesthood*), and did eat the Shew-bread, which it is not lawful to eat, but for the Priests; and gave also to them that were with him. 27 And he said unto them, The Sabbath (x) was made for Man, and not Man for the Sabbath. 28 Therefore the Son of Man is Lord even of the Sabbath.

Chap. III.

A N N O T A T I O N S.

(u) See Luke 6. 1. and the Note thereon.

(w) *Ενι* signifies *about* as well as *in* the time referr'd to; and accordingly is so render'd by our Translators Mat. 1. 11. and should likewise have been so render'd here.

(x) Read my Paraph. on Mat. 12. 8.

P p I into II. and III. and V. 5.

TEXT.

TRANSLATION.

Κεφ. γ'. Καὶ εἰσῆλθε πάλιν εἰς
τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρω-
πος ἰσθησαμηνόων ἔχων τὴν χεῖρα.
2 Καὶ παρατήρουν αὐτὸν εἰ τοῖς σάβ-
βασιν θεραπεύσει αὐτὸν, ἵνα κατη-
γρήσωσιν αὐτοῦ. 3 Καὶ λέγει πρὸς
τὸν ἄνθρωπον πρὸς ἰσθησαμηνόων ἔχοντι τὴν
χεῖρα· Εγείρα· εἰς τὸ μέσον. 4 Καὶ
λέγει αὐτοῖς· Ἐξέρχονται τοῖς σάββασιν
ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ἢ
σωσαι, ἢ ἀποκτεῖναι; Οἱ δὲ
ἐσιώπων. 5 Καὶ ὁ θεὸς βλέψας αὐ-
τοὺς μετ' ὀργῆς, συλλυπούμενος
ὅτι τῇ πυρώσει τῆς καρδίας αὐτῶν,
λέγει πρὸς τὸν ἄνθρωπον· Ἐκτείνον τὴν χεῖ-
ρά σου· καὶ ἐξέτενε· καὶ ἀποκατε-
στάθη ἡ χεὶρ αὐτοῦ ὡς ἡ ἄλλη.

6 Καὶ ἐξελθόντες οἱ φαρισαῖοι,
εὐθέως μετὰ τῶν Ἡρωδιανῶν συμβούλιον
ἐποίησαν κατ' αὐτόν, ὅπως αὐτὸν ἀπολέ-
σωσι. 7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ
τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν·
καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰου-
δαίας, 8 καὶ ἀπὸ Ἱερουσαλὴμ,
καὶ ἀπὸ τῆς Ἰδουμαίας, καὶ πέραν τῆς

Chap. III.

And he enter'd again into
the synagogue, and there was
a man there who had a wither'd
hand.

2 And they watch'd him,
whether he would heal him
on the sabbath-day, that they
might accuse him.

3 And he saith unto the
man who had the wither'd
hand, Stand forth.

4 And he saith unto them,
Is it lawfull to do good on the
sabbath-days, or to do evil? to
save life, or to kill? but they
held their peace.

5 And when he had look'd
round about on them with an-
ger, being griev'd for the hard-
ness of their hearts, he saith
unto the man, Stretch forth
thine hand. And he stretch'd
it out: and his hand was re-
stor'd whole as the other.

6 And the Pharisees went
forth, and straightway took
counsel with the Herodians a-
gainst him, how they might
destroy him.

7 But Jesus withdrew him-
self with his disciples to the
sea: and a great multitude
from Galilee follow'd him, and
from Judea,

8 And from Jerusaleem, and
from Idumea, and from beyond
Iordan.

ANNOTATIONS.

V. 5. † ὅτις is not read in Alex. Cant. and many other MSS. nor in the old
Versions. It has been added here from St Matthew.

(y) Compare *Luke* 6. 6.

(z) Compare *Mat.* 12. 11, 12.

(a) See this and all other *Places*, mention'd in this Gospel, describ'd in my
Geography of the New Test. Part 1. as the Index thereto directs.

(c) Compare

P A R A P H R A S E.

Chap. III. And he enter'd again (*y*) on another Sabbath-day into the Synagogue at Capernaum, and there was a Man there who had a wither'd hand. 2 And they, *i. e.* the unbelieving Jews, particularly the Pharisees mention'd below v. 6. watch'd him, whether he would heal him on the Sabbath-day, that they might accuse him as a Breaker of the Sabbath, if he did. 3 And he says unto the Man who had the wither'd hand, Stand forth. 4 And they having ask'd him, saying, Is it lawfull to heal on the Sabbath-day, he says unto them, By way of Answer to your Question, I ask you this, *viz.* Is it lawfull to do Good on the Sabbath-day, or to do Evil in neglecting to do Good, when an Opportunity offers it self, tho' on the Sabbath? to save Life, or to Kill by not saving Life when it is in ones Power, because it is on the Sabbath? But they held their peace, being Asham'd on one hand to Deny so plain a Truth, as that it was lawfull to do Good and save Life on the Sabbath; and being Unwilling on the other hand to Grant it to be lawfull, because this would be to justify what Jesus was about to do. 5 And when he had look'd round about on them with Anger, and being Griev'd for the Hardness of their Hearts, which would not suffer them to yeild to the Force of his convincing Argument, and openly to acknowledge the Truth, He says unto them further, (that the People might see how they acknowledg'd the Truth by their own common Practice, which they thus refus'd to acknowledge now with their Mouths,) Which of you (*z*) shall have a Sheep, and if it fall into a Pit on the Sabbath, will not lift it out? How much then is a Man better than a Sheep? Wherefore it is lawfull according to your own Practice to do Well, *i. e.* what is requisite to the Life or Welfare of a living Creature, and therefore especially of a Man, on the Sabbath; and consequently to heal this Man's hand; and then he says unto the Man, Stretch forth thy hand. And he stretch'd it out; and his hand was restor'd whole as the other.

II.
Christ cures a
Man's wither'd
hand on the Sab-
bath.

6 And the Pharisees went forth of the Synagogue, and being enrag'd at Christ's having thus plainly shewn the Unreasonableness of their going about to find fault with him for healing on the Sabbath, straightway took counsel with the Herodians, *i. e.* such as acknowledg'd the Roman Sovereignty over them to be no Usurpation, and consequently Herod to have a rightfull Authority, as being made Tetrarch or King of Galilee by the Romans; with these Herodians the Pharisees, (tho' themselves of a different Opinion generally in this matter, as looking on the Roman Government to be no other than an Usurpation over them,) took counsel against him, how they might destroy him. 7 But Jesus, knowing it by his Divine Omniscience, withdrew himself with his Disciples out of Capernaum to private and solitary Places about the Sea of Galilee; and a great Multitude notwithstanding discovering where he was, follow'd him from all Parts, namely from Galilee they follow'd him, and from Judea, 8 and from Jerusalem, and from (*a*) Idumea, and from beyond Jordan;

III.
Christ withdraws
into private Places
about the Sea of
Galilee; but is
follow'd by the
People.

TEXT.

TRANSLATION.

Ιορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολὺ, ἀκούσαντες ὅσα ἐποίησεν, ἦλθον πρὸς αὐτόν. 9 Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προσηκαρτερῇ αὐτῷ, διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. 10 Πολλοὺς γὰρ ἐθεράπευσεν· ὥστε ὅτι πίπεν αὐτῷ, ἵνα αὐτῷ ἅψωνται, ὅσοι ἔχον μάστιγας. 11 Καὶ τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἑώραν, προσέπιπεν αὐτῷ, καὶ ἔκραζε, λέγοντα· Οὐ σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ. 12 Καὶ πολλά ἐπετίμα αὐτοῖς, ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.

13 Καὶ ἀναβάντες εἰς τὸ ὄρος, καὶ προσκαλεῖται οὓς ἠθέληεν αὐτός· καὶ ἀπῆλθον πρὸς αὐτόν. 14 Καὶ ἐποίησεν δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα ἀποπέμψῃ αὐτοὺς κηρύσσειν, 15 καὶ ἔχον ἰκνουσὶαν θραπείην ταῖς νόσοις, καὶ ἐκβάλλειν τὰ δαιμόνια. 16 Καὶ ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον· 17 Καὶ Ἰακώβον τὸν τῷ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν τῷ Ἰακώβου (καὶ ἐπέθηκεν αὐτοῖς ὀνόματα Βοανεργῆς, ὅ ὅστιν, υἱοὶ βροντῆς.) 18 Καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰακώβον τὸν τοῦ Ἀλφαίου, καὶ Θαδ-

Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him, because of the multitude, lest they should throng him.

10 For he had heal'd many, insomuch that they press'd upon him for to touch him, as many as had * ails.

11 And unclean spirits, when they saw him, fell down before him, and cry'd, saying, Thou art the Son of God.

12 And he * strictly charg'd them, that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordain'd twelve, that they should be with him, and that he might send them forth to preach;

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnam'd Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he surnam'd them Boanerges, which is the sons of thunder.)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and Thad-

TEXT.

TRANSLATION.

θεῶν, καὶ Σίμωνα τὸν Κανανίτῃ, deus, and Simon the Cananite,
 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ πῦρ- 19 And Judas Iscariot, which
 ἔδωκεν αὐτόν· καὶ ἔρχονται εἰς οἶκον. also betray'd him: and they
 went into an house.

20 Καὶ

PARAPHRASE.

and *even* they about Tyre and Sidon *in* a great Multitude, when they had heard what great things he did, came unto him. 9 And he spake to his Disciples, that *they should get* a small Ship or Boat *which* should wait on him, *that so he might go into it when he saw fit*, because of the Multitude, lest they should throng him. 10 For he had heal'd many, in-
 somuch that they press'd upon him, for to touch him, as many as had Ails. 11 And unclean Spirits or Devils, when they saw him, fell down before him, and cry'd, saying, Thou art the Son of God. 12 And he strictly charg'd them *that he heal'd*, that they should not make him known, *i. e. not make known to his Enemies, the unbelieving Pharisees and Herodians mention'd v. 6. where he was. And by Christ's thus re-
 tiring into private Places, and keeping himself there unknown to the Pha-
 risees, &c. was fulfill'd that in Isai. 42. 1, 2, &c. Behold my Servant
 whom I have chosen &c. He shall not strive nor cry, neither shall any
 Man bear his Voice in the Streets, &c.*

13 And he go's up into a Mountain, and *having (c) pray'd there all night, when it was day, he calls unto him up into the Mountain* whom he would of his Disciples; and they came unto him. 14 And he ordain'd Twelve, (*viz. Eight besides the Four he call'd afore, (d) upon his first Entering upon his Publick Ministry,*) that they should be with him *as his constant Attendants*, and that he might send them forth to preach, 15 and to have Power to heal Sickneffes, and to cast out Devils. 16 And the said Twelve were these; Simon *whom* he formerly surnam'd Peter, 17 and James the Son of Zebedee, and John the Brother of James, (and he surnam'd them Boanerges, which is, the Sons of Thunder, *thereby denoting that they should be (e) Principal Ministers of the Gospel,*) 18 and Andrew Peter's Brother, (*these Four already mention'd being the Four formerly call'd to be his constant Attendants,*) and Philip, and Bartholomew, and Matthew, and Thomas, and James the Son of Alphaeus or Joseph, and Thaddeus *otherwise call'd Judas (or Jude,) which last Name the Evangelist seems not to care to call him by, as being the Name also of the Traytor;* and Simon the Cananite or Zealot, 19 and Judas Iscariot, who also betray'd him: and Jesus came down from the Mountain with them, and they went into an House *in the Plain adjoining to*

17.
 Christ chooses
 the twelve Ap-
 stles.

(c) Compare Luke 6. 12.

(d) See Chap. i. 16 — 20.

(e) See Hebr. 12. 26. and Hag. 2. 7.

T E X T.

TRANSLATION.

20 Καὶ συνέρχεται πάλιν ὄχλος, ὥστε
μὴ διῶαζ αὐτὸς μήτε ἄρτον φαγεῖν.

20 And the multitude com-
eth together again, so that they
could not so much as eat bread.

21 Καὶ ἀκούσαντες οἱ πρὸ αὐτοῦ,
ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ,
ὅτι ἐξέστη.

21 And when his friends
heard of it, they went out to
lay hold on him: for they said,
He is beside himself.

22 Καὶ οἱ γραμματεῖς οἱ ἐκ
Ιερουσολύμων καταβάντες, ἔλεγον·

22 And the scribes which
came down from Jerusalem,

Οπ

P A R A P H R A S E.

the Foot of a Mountain to eat and refresh themselves, Christ himself standing especially in need of such Refreshment, having (as is observ'd v. 13.) spent all the last Night in Prayer. 20 But the multitude mention'd v. 7. (viz. which came from Galilee, and Judea, and Idumea, and from about Tyre and Sidon, and which had separated themselves the Night before, and had not yet this Day come together again, as having heard that Christ was retir'd the Night afore they knew not whither; or at least if they knew, that he was upon the foresaid Mountain, they knew also, that he had given Directions that no one should come up thither to him, but whom he should call or send for, and that he would in a little time come down to them again: this same Multitude) when Christ was come down from the Mountain, quickly hears thereof, and thereupon the said Multitude comes together again to the House where Christ and his Disciples were, so that they could not so much as eat bread, i. e. have due time to refresh themselves quietly. Whereupon Christ went out of the said House again into the open Plain, and there heal'd such as came to be heal'd.

V.
Another Gap here
in this Gospel,
(viz. as to the O-
mission of the Ser-
mon on the Mount)
how supply'd by
the other Evan-
gelists.

And whereas several came to hear his Instructions, after he had done healing in the Plain, either the same day or the next day after, he go's up again into the Mountain aforesaid; and being there sat down, he delivers to his Disciples that Summary of Christianity, which commonly go's under the name of the Sermon on the Mount, on account of its being deliver'd thus on a Mount. Which Divine Sermon is set down at large in the 5th, 6th, and 7th Chapters of St Matthew; and much more briefly Luke 6. 20 — ult. and wholly omitted by St Mark.

VI.
Christ's Kindred
take him to be
beside himself.

Now it seems that some Persons having observ'd, how the Multitude would not give Christ Opportunity or Leisure to refresh himself with Necessaries, so much as was requisite, in the House aforementioned v. 19. thereupon went to Capernaum, while he was healing in the Plain and preaching on the Mount, and told his Friends there (viz. his Mother who now dwelt at Capernaum, and some others of his Kindred who might also dwell

P A R A P H R A S E.

dwell there, or happen to be there with his Mother) how very much he suffer'd himself to be fatigu'd by the Multitude, even so far as that he must, as they thought, quickly destroy his Health, if not prevented. 21 And when his Friends heard of it, they went out of Capernaum to the Place where he was, to lay hold on him, and to hinder his thus going on to fatigue himself: for they said, He is beside (f) himself, i. e. his Zeal transports or carries him too far, in making him thus fatigue himself, and neglect the necessary Refreshments of Human Nature. Upon their Coming to Christ, he, when he had (g) ended his Sermon on the Mount, seems to have comply'd so far with them, as to withdraw himself privately from the Multitude, and to get privately home into (g) Capernaum.

But he had not been there long afore it was known. And a (h) Centurion sent to him the Elders of the Jews, beseeching him to come and heal his Servant, who, being dear unto his Master, was sick and ready to dye; whom accordingly Christ cur'd without going to the Servant. It being thus known that Christ was at Capernaum, he stay'd there no longer, but went the day after to a City call'd Nain, where he rais'd to life a Widow Woman's only Son, that was dead, and carrying to his Grave. After which, the Baptist (h) sending Two of his Disciples to him, Christ performs many Miracles before them; and when they were departed again, Christ discourses to the People concerning the Baptist, What a Great Person he was. Then Christ began (h) to upbraid the Cities, wherein most of his Miracles were done, for their Unbelief. Then being invited to eat at a Pharisee's House, a Woman comes while he was eating, and washes his Feet with Tears, and wipes them with the Hair of her Head, &c. Then he went thro' every City and Village preaching, &c. When he was return'd to Capernaum, there was brought unto him One (h) possess'd, blind and dumb, and he heal'd him. All which Particulars are omitted by St Mark, but are taken notice of partly by St Luke Chap. 7. 1 — 8. 3. and partly by St Matthew in the several Places mention'd in the Notes.

VII.
Another Gap here in this Gospel, how to be supply'd from St Matthew and Luke.

Upon Christ's curing the Man possess'd, and who was blind and dumb, the People were (i) amaz'd, and said, Is not this the Son of David, i. e. the Messiah or Christ? 22 And on the other hand, the Scribes being Pharisees, who came down from Jerusalem, and probably were sent by the great Sanhedrin to enquire into the Truth of Christ's Miracles, and to do what in them lay, to disparage them so, as that the People might not be led by them into an Admiration and Belief of Jesus to be the Messiah or

VIII.
Of the Sin against the Holy Ghost.

A N N O T A T I O N S.

(f) That his Kindred should have such an Opinion of him, and say so, is no wonder, if we remember what is said of them in respect of a Long time after this, by St John, Chap. 7. 5. (g) Compare Luke 7. 1.

(h) See Mat. 8. 5 — 13. and 11. 2 — ult. and 12. 22 — 37.

(i) Compare Mat. 12. 23. and read my Paraph. thereon from v. 22 to v. 37.

(k) Com-

TEXT.

TRANSLATION.

Οπ Βεελζεβὺλ ἔχῃ· καὶ ὅπῃ ἐν τῷ ἄρχοντι τῶν δαυμονίων ἐκβάλλῃ τὰ δαυμόνια.
 23 Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς· Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;
 24 Καὶ ἐὰν βασιλεία ἐφ' ἑαυτῇ μεριδιῇ, καὶ δύναται σαθῆναι ἡ βασιλεία ἐκείνη. 25 Καὶ ἐὰν οἰκία ἐφ' ἑαυτῇ μεριδιῇ, καὶ δύναται σαθῆναι ἡ οἰκία ἐκείνη. 26 Καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμείρισται, καὶ δύναται σαθῆναι, ἀλλὰ τέλος ἔχει.
 27 Οὐ δύναται ἑδρεῖν τὰ σκεύη τοῦ ἰσχυροῦς, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, λησπεύσαι, ἐὰν μὴ ῥάβδον τὴν ἰσχυρὴν ἔσῃ· καὶ τότε τὴν οἰκίαν αὐτοῦ λησπεύσει.
 28 Ἀμὲν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσονται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίας ὅσας ἀνθρώποι βλασφημήσωσιν. 29 ὅς δ' ἀνθρώπος βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, ἔχει ἔτι ἄφεσιν εἰς τὸ αἶδιον, ἀλλ' ἐν ὅχθῳ ὄντι αἰωνίου κρίσεως. 30 Οἱ ἄλλοι δὲ πνεῦμα ἀκάθαρτον ἔχουσιν.

31 Ἐρχονται οὖν οἱ ἀδελφοὶ καὶ ἡ μήτηρ αὐτοῦ· καὶ ἔξω ἑστῶτες ἀπεστέλλαν αὐτὸν, φωνῶντες αὐτόν.
 32 Καὶ ἐκείνητος ὄχλου τοῦ περὶ αὐτόν· ἔπειτα δὲ αὐτοῦ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσί σε.

said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he call'd them unto him, and said unto them in parables, How can Satan cast out Satan?

24 * Namely if a kingdom be divided against it self, that kingdom cannot stand.

25 And if a house be divided against it self, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man, and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the holy Ghost, hath never forgiveness, but is * liable to eternal damnation:

30 Because they said, He hath an unclean spirit.

31 There came then his brethren and his mother, and standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

TEXT.

TRANSLATION.

33 Καὶ ἀπεκρίθη αὐτοῖς, λέγων· Τίς
ἔστιν ἡ μήτηρ μου, ἢ οἱ ἀδελφοί μου;

33 And he answer'd them,
saying, Who is my mother, or
my brethren?

34 Καὶ περιεβλεψάμενος κύκλῳ

34 And he look'd round a-
round

PARAPHRASE.

or Christ; when they found they could by no means deny the Truth of his Miracles, in order to disparage them they said, He has a Confederacy with Beelzebub, and by the said Prince of the Devils casts he out Devils, not by the Finger or Power of God. 23 And he call'd them unto him, and said unto them in Parables, How can Satan cast out Satan? i. e. shew'd them how absurd it was to think, that he should cast out Satan or Devils by the Help of the Chief Devil. The Absurdity of this Opinion he shew'd them by two Parables or Similitudes: 24 Namely first you are sensible, that if a Kingdom be divided against it self, that Kingdom cannot stand long: 25 And if an House be divided against it self, that House cannot stand. 26 And in like manner, if Satan rise up against himself, and be divided against himself, acting by Me in Confirmation of a Religion which is directly opposite to His Interest, he cannot make his Kingdom stand long, but it quickly has an End. 27 The second Parable was this; No Man can enter into a strong Man's House, and spoil his Goods, except he will first bind the strong Man, and then he will be able to spoil his House or Goods. 28 Then he added, Verily I say unto you, All Sins shall be forgiven unto the Sons of Men, and Blasphemies wherewith soever they shall blaspheme, 29 but the Blasphemy against the Holy Ghost: for he that shall blaspheme against the Holy Ghost has never Forgiveness, but is liable to eternal Damnation. 30 This severe Sentence against such as blaspheme against the Holy Ghost Jesus declar'd, and by so declaring graciously warn'd Men against this great and unpardonable Sin, because they, i. e. the Scribes mention'd v. 22. said out of pure Malice in order to disparage his Miracles, he has an unclean Spirit or Devil in him, by whom he is enabled to do such miraculous things.

31 There came then his reputed Brethren, i. e. the Sons of Joseph by a former Wife, and his Mother, and standing without the House (k) where he was when they came, by reason of the Croud that was in and about the House, sent unto him, calling him. 32 And the Multitude sat about him, and they said unto him, Behold, thy Mother and thy Brethren are without, and seek for thee, i. e. desire to speak with thee. 33 And he answer'd them, saying, Who, think ye, is my Mother or my Brethren chiefly in my Esteem? 34 And he look'd round about on

IX.

Who are in
Christ's esteem
chiefly his Mo-
ther, and Bre-
thren.

(k) Compare Matt. 12. 46 — ult. and Luke 8. 19 — 21. and see note (a) on Mat. 13. 46.

TEXT.

TRANSLATION.

τὸς παρὰ αὐτὸν καθήμενους, λέγει·
 Ἰδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.
 35 Ὃς ὅταν ποιήσῃ τὸ θέλημα τοῦ
 Θεοῦ, ὅτος ἀδελφός μου καὶ ἀδελφή
 μου καὶ μήτηρ ἐστί.

Κεφ. δ'. Καὶ πάλιν ἤρξατο διδά-
 σκειν παρὰ τὴν θάλασσαν καὶ συνηχθῆ
 παρὰ αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν
 ἐμβάντα εἰς τὸ πλοῖον, καθίστασθαι ἐν
 τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος παρὰ τὴν
 θάλασσαν ὅτι τῇ γῆς ἰσχύ. 2 Καὶ ἐδί-
 δασκεν αὐτοὺς ἐν παραβολαῖς πολλὰς,
 καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ·
 3 Ἀκούετε· Ἰδοὺ, ἐξηλθεν ὁ σπείρων τοῦ
 σπείρου. 4 Καὶ ἐγένετο ὡς παρὰ σπεί-
 ρειν, ὃ μὲν ἔπεσε παρὰ τὸν ὁδόν, καὶ ἦλθε
 πὰ πετεινὰ, καὶ κατέφαγεν αὐτό.
 5 Ἄλλο δὲ ἔπεσε ἐπὶ τὸ πετρώδες,
 ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως
 ἐξημέτελε, διὰ τὸ μὴ ἔχειν βάθος γῆς.
 6 Ἡλίου δὲ ἀνατείλωντος ἐκαυμα-
 τίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξη-
 ράνθη. 7 Καὶ ἄλλο ἔπεσε εἰς τὰς
 ἀκανθὰς· καὶ ἀνέβησαν αὐτὰς ἀκανθαί, καὶ
 συνέπιπταν αὐτόν, καὶ καρπὸν οὐκ ἔδωκε.
 8 Καὶ ἄλλο ἔπεσε εἰς τὴν γῆν τὴν καλὴν
 καὶ ἐδίδυ καρπὸν ἀναβαίνοντα καὶ αὐξάν-
 οντα· καὶ ἔφερεν, ἐν τριάντοις, καὶ ἐν
 ἐξήκοντι, καὶ ἐν ἑκατόν. 9 Καὶ ἔλεγεν
 αὐτοῖς· Ὁ ἔχων ὦτα ἀκούει, ἀκούτω.

bout on them which sat about
 him, and said, Behold my mo-
 ther and my brethren.

35 For whosoever shall do
 the will of God, the same is
 my brother, and my sister, and
 mother.

Chap. IV.

And he began again to teach
 by the sea-side: and there was
 gather'd unto him a great mul-
 titude, so that he enter'd into
 a ship, and sat in the sea; and
 the whole multitude was by
 the sea on the land.

2 And he taught them many
 things by parables, and said un-
 to them in his doctrine,

3 Hearken, Behold, there
 went out a sower to sow:

4 And it came to pass as he
 sow'd, some fell by the way-
 side, and the * Birds came and
 devour'd it up.

5 And some fell on stony
 ground, where it had not much
 earth, & immediately it sprang
 up, because it had no depth of
 earth.

6 But when the sun was up,
 it was scorch'd, and because it
 had no root, it wither'd away.

7 And some fell among
 thorns, and the thorns grew
 up, and choak'd it, & it yielded
 no fruit.

8 And other fell on good
 ground, and did yield fruit that
 sprang up and increas'd, and
 brought forth some thirty, and
 some sixty, & some an hundred.

9 And he said unto them,
 He that hath ears to hear, let
 him hear.

TEXT.

TRANSLATION.

10 ΟΤΙ Δὲ ἔγινετο χεταμόνας,
ἡρώτησεν αὐτὸν οἱ ὡς αὐτὸν σὺ τοῖς
διδάσκῃς ἢ παραβολαῖς. 11 Καὶ ἔλε-
γει αὐτοῖς· Ὑμῖν δέδοται γινῶσθαι μυστή-
ριον τῆς βασιλείας τοῦ Θεοῦ, ἐκείνοις δὲ
οἷς ἔξω, ἐν παραβολαῖς πάντα γί-
νεται. 12 ἵνα βλέποντες βλέπωσι,

10 And when he was alone,
they that were about him with
the twelve ask'd of him the
parable.

11 And he said unto them,
Unto you it is given to know
the mystery of the kingdom of
God: but unto them that are
without, all *these* things are
done in parables:

12 That seeing they may see,
καὶ

PARAPHRASE.

them of his Disciples which sat about him, and said, Behold my Mother
and my Brethren. 35 For whosoever shall do the Will of God, the
same is in my Esteem my Brother, and my Sister, and Mother.

Chap. IV. And the same (1) day went Jesus out of the House, and he
began again to teach by the Sea-side: and there was gather'd unto him
a great Multitude, so that he enter'd into a Ship, and sat in the Sea; and
the whole Multitude was by the Sea on the Land. 2 And he taught
them many things by Parables or Similitudes, and said unto them in his
Doctrine, or as he was teaching; 3 Harken, Behold, there went out
a Sower to sow. 4 And it came to pass as he sow'd, some fell by the
Way-side, and the Birds came and devour'd it up. 5 And some fell on
stony Ground, where it had not much earth, and immediately it sprang
up, because it had no Depth of Earth. 6 But when the Sun was up,
it was scorch'd, and because it had no deep Root, it wither'd away.
7 And some fell among Thorns, and the Thorns grew up and choak'd
it, and it yielded no fruit. 8 And other fell on good Ground, and did
yield fruit that sprang up and increas'd, and brought forth some thirty
fold increase, and some sixty fold, and some an hundred fold. 9 And
he said unto them, He that has Ears to hear, let him hear.

10 And when he was alone, *i. e. retir'd from the People*, they that
were about him, *i. e. some other Disciples together* with the Twelve ask'd
of him to explain the Parable. 11 And he said unto them, Unto you
my Disciples it is given to know the (m) Mystery of the Kingdom of
God: but unto them that are without, *i. e. not of the number of my Di-*
sciples, nor dispos'd so to be, all these things are done in Parables; 12 that
seeing

X.
The Parable of
the Sower.

XI.
The Explana-
tion of the fore-
going Parable.

ANNOTATIONS.

V. 4. † τῷ ἄγανθῳ is not read in Alex. and most other MSS. nor most of the
old Versions. It is taken from other Evangelists.

(1) See Mat. 13. 1.

(m) See my Paraph. on Mat. 13. 11.

Q q 2

(n) See

TEXT.

TRANSLATION.

καὶ μὴ ἰδῶσι· καὶ ἀκούοντες ἀκούωσι,
καὶ μὴ συνιῶσι· μήποτε ὀπιπρέψωσι,
καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.

13 Καὶ λέγει αὐτοῖς· Οὐκ οἴδατε τίς
παραβολὴν τοῦτοῦ; καὶ πῶς πάσας
τὰς παραβολὰς γνώσεσθε;

14 Ο
αείρων, πὲν λόγον αείρει. 15 Οὗ-

τοι δὲ εἰσιν οἱ ὅτι τίς ὁδὸν, ὅπου
αείρεται ὁ λόγος· καὶ ὅταν ἀκού-
σωσι, εὐθέως ἔρχεται ὁ σατανᾶς, καὶ
αἶρει τὸν λόγον, τὸν ἐσπαρμένον ἐν ταῖς
καρδίαις αὐτῶν.

16 Καὶ ἑτοί εἰσιν
ὁμοίως οἱ ὅτι τὰ πετρώδη αειρέ-
μενοι, οἱ, ὅταν ἀκούσωσι τὸν λόγον,
εὐθέως μὲν χαρᾶς λαμβάνουσιν αὐτόν·

17 Καὶ οὐκ ἔχουσι ῥίζαν ἐν ἑαυτοῖς
ἀλλὰ προσωπεῖοι εἰσιν· εἴτα γενο-
μένης θλίψεως ἢ διωγμοῦ ἀφ' ἃ ὁ λό-

γον, εὐθέως σκανδαλίζονται. 18 Καὶ
οὗτοι εἰσιν οἱ εἰς τὰς ἀκάνθας σπειρό-

μενοι, οἱ τὸν λόγον ἀκούοντες. 19 καὶ
αἱ μέριμναι τῆς αἰῶνος τοῦτο, καὶ ἡ

ἀπάτη τῆς πλούτου, καὶ αἱ περὶ
τὰ λοιπὰ ὀπιθυμίαι ἐσπορεύμεναι

σμπνίγχει τὸν λόγον, καὶ ἀκαρπὸς
γίνεται. 20 Καὶ οὗτοι εἰσιν οἱ ὅτι

τίς γῆν τίς χαλὴν σπείροντες, οἱ πι-
ναι ἀκούει τὸν λόγον, καὶ παραδέχονται·

καὶ καρποφοροῦσιν, ἐν τριάκοντα, καὶ
ἐν ἑξήκοντα, καὶ ἐν ἑκατόν.

and not perceive; and hearing
they may hear, and not under-
stand: lest at any time they
should be converted, and *their*
sins should be forgiven them.

13 And he said unto them,
Know ye not this parable? and
how then will ye know all
parables?

14 The sower soweth the
word.

15 And these are they by
the way-side, wherè the word
is sown; but when they have
heard, Satan cometh immediat-
ly, and taketh away the word
that was sown in their hearts.

16 And these are they like-
wise which are sown on *as
stony ground, who when they
have heard the word, imme-
diately receive it with gladness:

17 And have no root in
themselves, and so endure but
for a time: *namely, afterward
when affliction or persecution
arise for the word's sake, im-
mediately they are offended.

18 And these are they which
are sown on, *as among thorns:
such as hear the word,

19 And the cares of this
world, and the deceitfulness of
riches, and the lusts of other
things entering in, choke the
word, and it becometh un-
fruitful.

20 And these are they which
are sown on *as good ground,
such as hear the word, and re-
ceive it, and bring forth fruit,
some thirty-fold, some sixty,
and some an hundred.

P A R A P H R A S E.

(n) seeing they may see, and not perceive; and hearing they may hear, and not understand, *i. e. may continue in their wilfull and deserv'd Ignorance thro' the Prejudice and Obstinacy of their Hearts: whereby they fulfill that Prophecy* *Isai. 6. 9, 10. and express'd Matt. 13. 14, 15. thus, By hearing ye shall hear, and shall not understand, &c. for this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes have they clos'd; lest at any time they should be converted, and their Sins should be forgiven them.* 13 And he said unto them, *his Disciples and Apostles, Know ye not the Meaning of this easy Parable? and how then will you know all other Parables, many of which will be more hard to understand than this?* 14 But to come to the Explanation of it: The Sower that soweth denotes him that preacheth the Word or Gospel. 15 And these are they denoted by the Way-side, on which some of the Seed fell, namely where, *i. e. to whom the Word, that is denoted by the Seed sown, is preach'd; but when they have heard it, Satan comes immediately, and takes away the Word, that, by being preach'd to them, was sown as it were in their Hearts.* 16 And these are they likewise, who are sown (o) on as stony Ground, *i. e. denoted by the stony Ground on which some Seed fell, namely they, who when they have heard the Word, immediately receive it with Gladness; 17 and have no Root in themselves, and so endure but for a time: namely, afterward when Affliction or Persecution arises for the Word's sake, immediately they are (p) offended.* 18 And these are they who are sown on, or who receive the Seed, as among thorns, or as thorny Ground, *viz. such as hear the Word, 19 and the Cares of this World, and the Deceitfulness of Riches, and the Lusts or sinfull Desires of other things entring into their Hearts, choak as it were there the Word, and so it becomes unfruitful.* 20 And these are they who are sown on, as good Ground, *viz. such as hear the Word, and receive it, and bring forth Fruit, some thirty fold, some sixty, and some an hundred.*

21 And

A N N O T A T I O N S.

(n) See my Paraphrase on *Matt. 13. 13—17.*

(o) It is evident from the Nature of things and the Drift of this Parable, that herein Men are denoted not by the Seed sown, but by the different Sorts of Ground on which the Seed is sown: and therefore *σποροποιος* v. 16 and 18. and *σπορίτης* v. 20. should be render'd not sown as referring to the Seed; but sown on as referring to the Ground. Which is evident not only from the parallel places in *Mat. 13. 20, 22 and 23.* where what is express'd here by *σποροποιος* and *σπορίτης* is express'd by *he that receiv'd the Seed*; but also from v. 15. of this Chap. of St Mark, where Men are expressly compar'd not to the Seed that fell by the Way-side, but to the Way-side it self.

(p) See my Paraph. on *Matt. 13. 21.*

(q) See

TEXT.

TRANSLATION.

21 Καὶ ἔλεγεν αὐτοῖς· Μήτις ὁ λύχνος ἐρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ, ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ὅπου τὴν λυχνίαν ὅπου τεθῇ; 22 Οὐ γὰρ ὅτι π κρυπτόν ὃ ἐὰν μὴ φανερωθῇ. ὅθεν ἐγένετο ἀποκρυφόν, ἀλλ' ἵνα εἰς φανερόν ἔλθῃ. 23 Εἴ τις ἔχει ὦτα ἀκούειν, ἀκούετω. 24 Καὶ ἔλεγεν αὐτοῖς· Βλέπετε τί ἀκούετε. ὃ ὃ μέτρον μετρεῖτε, μετρηθήσεται ὑμῖν, καὶ ὃ ὃ μετρεῖτε, μετρηθήσεται ὑμῖν τοῖς ἀκούουσιν. 25 Ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

26 Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ὅπου τῇ γῆς. 27 Καὶ καθεύδῃ, καὶ ἐγείρῃ νύκτα καὶ ἡμέραν· καὶ ὁ σπόρος βλαστάνῃ, καὶ μακύνῃται ὡς οὐκ οἶδεν αὐτός. 28 Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, ὁ σπόρος χόρτον, εἶτα στάχυν, εἶτα πλήρη σίτον ἐν τῷ στάχυϊ. 29 Ὅταν δὲ πρᾶξῃ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι πρῆσθηκεν ὁ θερισμός.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid which shall not be manifested: neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what you hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her self, first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 Καὶ

ANNOTATIONS.

(g) See Matt. 5. 14, &c.

(r) Compare Matt. 10. 26.

(s) The foregoing Parable may be understood two ways, either in reference to God's dealing with *Men in general*, and so in reference to the *general Resurrection*; or else in reference to God's dealing with every *Man in particular*, and so to his *particular State* or Condition upon his Death. In the former Sense it

21 And he said *moreover* unto them, Is a Candle brought to be put under a Bushel, or under a Bed? and not to be set on a Candlestick, *that it may give light to All in the Room? In (q) like manner ye are thus instructed by me in the meaning of the foregoing and other Parables, and in the Mysteries of the Kingdom of God, as being design'd by me to be Lights to the World, both by your Example and Doctrine.* 22 For there is (r) nothing hid now or taught obscurely by Parables, which shall not be manifested, or taught plainly to the World in due time by the Ministers of the Gospel; neither was any thing, relating to the Salvation of Man, or his Duty in order thereto, hitherto kept secret by the Wisdom of God, but only that it should come or be declar'd abroad to the World in its proper time. 23 If any man of you have Ears to hear, let him hear, *i. e. remember and perform what I now give you in charge.* 24 And he said unto them further in reference to the same matter, it being of great Importance, Take heed *that you remember and perform what you hear now given by me to you in charge concerning your Duty in being Lights to others: for with what measure ye shall mete, i. e. according as you shall discharge your Duty herein, it shall be measur'd to you, i. e. God shall deal with you; and unto you that hear what I now say, so as to practise it, shall more Knowledge be given.* 25 For he that improves what he hath, to him shall be given more; and he that hath not improv'd what he had afore, from him shall be taken away even That, *i. e. that Knowledge and Grace, or Means of Knowledge and Grace, which he has.*

XII.
The Duty of the
Apostles, as de-
sign'd to be Lights
to the World.

26 Besides the foremention'd Parable of the Sower, Jesus added others also, and he said, So is the Kingdom of God, or State of the Gospel, as if a Man should cast good Seed into the Ground, 27 and then should sleep and rise night and day, without doing any more to it, and the Seed should spring and grow up, he knows not how. 28 For the Earth brings forth Fruit of her self, *i. e. by means only of that natural Faculty which God has imparted unto it, without the Husbandman's concurring any thing immediately to the Production of the said Fruit, or so much as knowing how the said Production is perform'd; namely, first the Earth brings forth the Blade, then the Ear, after that the full Corn in the Ear.* 29 But when the Fruit is thus brought forth by the Earth, to maturity, immediately he, *i. e. the Husbandman who sow'd the Seed,* puts in the Sickle, because the Harvest is come, and reaps and gathers the Corn into his Barn. In like manner (s) Christ, having once taught the true Religion to the World, appears no more himself visibly to assist and promote it, but suffers it to spread and increase by Means secret and undiscern'd, till

XIII.
The Parable of
the Corn growing
undiscernibly.

A N N O T A T I O N S.

is understood by Dr Clark, and in the latter by Dr Hammond; and therefore I have us'd *their Words* in expressing both Senses, they being full and clear as to the different Sense wherein each understand the Text.

(r) Com-

TEXT.

TRANSLATION.

30 Καὶ ἔλεγε· Τίνι ὁμοιάσωμεν τὴν βασιλείαν τοῦ Θεοῦ; ἢ ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; 31 Ὡς κόκκῳ σινάπεως, ὅς, ὅταν σπαρῇ ἐπὶ τῆς γῆς, μικρότερος πάντων τῶν σπερμάτων ἐστὶ τῶν ἐπὶ τῆς γῆς. 32 Καὶ ὅταν σπαρῇ, ἀναβαίνει, καὶ γίνεται πάντων τῶν λαχύων μέγας, καὶ ποιεῖ κλάδους μεγάλους, ὥστε δύνασθαι ὑπὸ τῆς σκίας αὐτῆς τὰ πετεινὰ καὶ ἕρπαις κατασκηνῶν.

33 Καὶ ταύταις παραβολαῖς πολλαῖς ἐλάλησεν αὐτοῖς τὸν λόγον, καθὼς ἐδύνατο ἀκῆν. 34 Χωρὶς δὲ παραβολῆς οὐκ ἐλάλησεν αὐτοῖς· κατ' ἰδίαν δὲ τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

35 Καὶ λέγει αὐτοῖς ὅτι ἐκείνῃ τῇ ἡμέρᾳ, ὥσπερ γενομένης· Διέλθωμεν εἰς τὸ πέραν. 36 Καὶ ἀφίπτεται τὸν ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοιάρια ἦσαν μετ' αὐτοῦ. 37 Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἥδη γαμίζεσθαι. 38 Καὶ ἦν αὐτὸς ἐπὶ τῇ ὑφύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· Διδάσκαλε, ὁ μέλει σοι ὅτι σπολλύμεθα; 39 Καὶ διεγερθεὶς ἐπέτιμισε τὸν ἀνέμον, καὶ εἶπε τῇ θαλάσσῃ·

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it.

31 It is like a grain of mustard-feed, which when it is sown in the earth, is less than all the seeds that be in the earth.

32 But when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear it.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day when the evening was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, & rebuked the wind, and said unto the sea,

Σιώπα,

PARAPHRASE.

till at length it obtains and produces its full Effect. But at the End of the World Christ will again visibly appear to take to himself and reward those who have receiv'd the Gospel, and brought forth the Fruits of it. And also in like manner with reference to particular Persons, when Christ has once made known our Duty to us, he expects without more ado, that we set to the Performance of it, make good Resolutions, bring forth good Fruit; and when we have thus piously finish'd our Course, he then takes us to himself and rewards us.

30 And he said, Whereunto further shall we liken the Kingdom of God, *i. e.* State of the Gospel? or with what other Comparifon shall we compare it? 31 It is like a Grain of Mustard-feed, which when it is sown in the Earth, is less than all other Seeds that be sown in the Earth. 32 But when it is sown it grows up, and becomes greater than all Herbs in those Eastern Parts of the World, and shoots out great Branches, so that the Fowls of the Air may lodge under the Shadow of it. In like manner tho' the Gospel seems at first mean and despicable, being preach'd only in Judea, a little Spot of the Earth; yet it shall in time spread it self thro' all the Nations of the World, and become most considerable.

XIV.
The Parable of
the Grain of Mustard-feed.

33 And with many such Parables spake he the Word unto them, *i. e.* the People, for as much as they were not able or fit to hear it any other ways, but in Parables, or obscurely; the great Doctrines of the Gospel being such as if plainly taught them at first, would have offended them, and not been believ'd by them. 34 But this was in a great measure remedy'd by Parables; and therefore without a Parable spake he not unto them, *i. e.* the People in general: and when they, *i. e.* he and his Disciples, were alone, he expounded all things, he had taught in Parables, to his Disciples.

XV.
Why Christ taught
the People by Parables.

35 And the same day when the Evening was come, he says unto them, *i. e.* his Disciples, more particularly the Twelve, Let us pass over unto the other, *i. e.* Eastern Side of the Sea of Galilee. 36 And when they had sent away the Multitude, they took him even as he was in the Ship, wherein he had sat whilst he taught the People; and there were also with him other little Ships that went over. 37 And there arose a great Storm of Wind, and the Waves beat into the Ship where he was, so that it was now full, (†) and ready to sink. 38 And he was in the hinder part of the Ship, asleep on a Pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuk'd the Wind, and said unto the Sea, Peace, be still:

XVI.
Christ stills
a Storm.

(†) Compare Luke 8. 23.

R r

and

T E X T.

TRANSLATION.

Σιώπα, περιίμωσο. Καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.
40 Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε ἔγω; πῶς ἔκ' ἔχετε πίστι; 41 Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

Κεφ. ε'. Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. 2 Καὶ ἐξελθόντι αὐτῷ ἐκ τῆς πλοίου, εὐθέως ἀπήντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ. 3 ὅς τινι κατόικησιν εἶχεν ἐν τοῖς μνημείοις, καὶ ἔτε αλύσειν ὁδεῖς ἠδυνάτο αὐτὸν δεῖσαι. 4 ὅτε τὸ αὐτὸν πολλάκις πέναις καὶ ἀλύσεισι δεδέσθαι, καὶ διεσπᾶσθαι αὐτὸν αἱ ἀλύσεις, καὶ τὰς πέδας σπαστεῖσθαι καὶ ὁδεῖς αὐτὸν ἰσχυρῶς δαμάσαι. 5 Καὶ ἀπαρχὰς τοῦ νυκτός καὶ ἡμέρας ἐν τοῖς μνήμασι ἑωυτοῦ κρούων, καὶ καὶ ἀκαθόπιον ἑαυτὸν λίθοις. 6 Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν, ἔβραμε, καὶ προσεκύνησεν αὐτῷ. 7 καὶ κρούων φωνὴν μεγάλην, εἶπε· Τί ἐμοὶ καὶ σοὶ Ἰησοῦ υἱὲ τῷ Θεοῦ τῷ ὑψίστου; ὀρκίζω σε τὸν Θεὸν μὴ με βασανίσῃς. 8 (Ἐλεγε γὰρ αὐτῷ·

Peace, be still: and the wind ceas'd, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that you have no faith?

41 And they fear'd exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Chap. V.

And they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs, a man with an unclean spirit,

3 Who had his dwelling among the tombs, and no man could bind him, no not with chains:

4 * For he had been often bound with fetters and chains, and the chains had been pluck'd asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always night and day, he was in the mountains, and in the tombs; crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cry'd with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 (For he said unto him,

Εξέλγε

TEXT.

TRANSLATION.

Ἐξῆλθε τὸ πνεῦμα τὸ ἀκαθάρτον
 ἐκ τοῦ ἀνθρώπου.) 9 Καὶ ἐπηρώτα
 αὐτοῖν· Τί σοι ὄνομα; Καὶ ἀπεκρίθη,
 λέγων· Λεγών ὄνομά μοι· ὅτι πολ-
 λοί ἐσμεν. 10 Καὶ παρεχάλε αὐ-
 τὸν πολλὰ, ἵνα μὴ αὐτὸς ἀποστείλῃ
 ἔξω τῆς χώρας. 11 Ἦν δὲ ἐκεῖ

Come out of the man, thou
 unclean spirit.)

9 And he ask'd him, What
 is thy name? And he answer'd,
 saying, My name is Legion :
 for we are many.

10 And he besought him
 much, that he would not send
 them away out of the country.

11 Now there was there
 πᾶς

PARAPHRASE.

and the Wind ceas'd, and there was a great Calm in the Sea. 40 And he said unto them, Why are ye so fearful? how is it that you have no Faith, so as to trust and rely on my Power and Care of you, notwithstanding the several Instances ye have had of both? 41 And now they fear'd or were surpriz'd exceedingly at the miraculous Ceasing of the Storm, and said one to another, viz. not only the Disciples, but also the Men that own'd the Ship he was in, and also those that were in the other little Ships or Boats, What manner of Man is this, what wonderful Power has he, that even the Wind and the Sea obey him?

Chap. V. And they came over unto the other Side of the Sea, into the Country of the Gadarenes, or as it may be otherwise call'd, (as lying between or near both) the Country of the (u) Gergesens. 2 And when he was come out of the Ship, immediately there met him out of the Tombs a Man with an unclean Spirit, or possess'd by the Devil, (and one of the Two (u) mention'd by St Matthew :) 3 Who had his Dwelling among the Tombs, and no Man could bind him, no not with Chains. 4 For he had been often bound with Fetters and Chains, and the Chains had been pluck'd asunder by him, and the Fetters broken in pieces: neither could any Man tame him. 5 And always night and day he was in the Mountains and in the Tombs, crying, and cutting himself with Stones. 6 But when he saw Jesus afar off, he ran and worship'd him, 7 and cry'd with a loud Voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not: 8 (For he had said unto him, Come out of the Man, thou unclean Spirit.) 9 And he, i. e. Christ ask'd him, (to shew his Power over the Devils, be they never so many, and the great Deliverance the Man possess'd was about to have) What is thy Name? And he answer'd, saying, My Name is Legion: for as a Legion in an Army consists of many Soldiers; so We, who are in this Man, are many Devils. 10 And he, i. e. the Devils by the Mouth of the possess'd Man besought him much, that he would not send them away out of the Country. 11 Now there

XVII.
 Jesus dispossesses
 a Legion of Devils.

(u) Compare 8.28, &c. and read my Paraph. thereon.

R r 2

was

TEXT.

TRANSLATION.

πρὸς τὰ ὄρη ἀγέλη χοίρων μεγάλη
 βοσκομένη. 12 Καὶ παρεχάλεσαν
 αὐτὸν πάντες οἱ δαίμονες, λέγοντες·
 Πέμψον ἡμᾶς εἰς τὰς χοίρας, ἵνα εἰς
 αὐτὰς εἰσέλθωμεν. 13 Καὶ ἐπέτρε-
 ψεν αὐτοῖς εὐθέως ὁ Ἰησοῦς. Καὶ ἐξε-
 λθόντα τὰ πνεύματα τὰ ἀκάθαρτα,
 εἰσῆλθον εἰς τὰς χοίρας· καὶ ὥρμησεν ἡ
 ἀγέλη καὶ τὴν κρημνὴν εἰς τὴν θάλασσαν,
 (ἦσαν δὲ ὡς διχάλιοι,) καὶ ἐπνίγοντο ἐν
 τῇ θαλάσσῃ. 14 Οἱ δὲ βόσκοντες
 τὰς χοίρας ἔφυγον, καὶ ἀνήγγειλαν
 εἰς πλὴν πόλιν καὶ εἰς τὰς ἀγρούς.
 Καὶ ἐξῆλθον ἰδεῖν τί ὅτι τὸ γερονός.
 15 Καὶ ἔρχονται πρὸς τὸν Ἰησοῦν,
 καὶ θεωροῦσι τὸν δαμονιζόμενον κατ-
 ἡμέραν καὶ ἰματισμένον, καὶ σφρα-
 γισμένον, τὸν ἐσχηκότα τὸν λεγαῖνα·
 καὶ ἐφοβήθησαν. 16 Καὶ διηγή-
 σαιτο αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο
 πρὸς δαμονιζόμενον, καὶ περὶ πάντων χοίρων.
 17 Καὶ ἤρξαντο πρὸς αὐτὸν λέγειν·
 ἵνα ἀπελθῇ ἀπὸ τῶν ὁρίων αὐτῶν.
 18 Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον,
 παρεχάλει αὐτὸν ὁ δαμονιοθεὶς ἵνα
 ᾖ μετ' αὐτοῦ. 19 Ὁ δὲ Ἰησοῦς ἐκ-
 ἀφῆκεν αὐτὸν, ἀλλὰ λέγει αὐτῷ·
 Ὑπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς
 σούς, καὶ ἀνάγγειλον αὐτοῖς ὅσα σοι
 ὁ Κύριος ἐποίησε, καὶ ἠλέησέ σε.

nigh unto the mountains a
 great herd of swine feeding.

12 And all the devils be-
 sought him, saying, Send us
 into the Swine, that we may
 enter into them.

13 And forthwith Jesus gave
 them leave. And the unclean
 spirits went out, and enter'd
 into the swine; and the herd ran
 violently down a steep place
 into the sea, (they were about
 two thousand,) & were choak'd
 in the sea.

14 And they that fed the
 swine fled, and told it in the
 city, and in the country. And
 they went out to see what it
 was that was done.

15 And they come to Jesus,
 and see him that was possess'd
 with the devil, and had the le-
 gion, sitting, and cloath'd, and
 in his right mind; and they
 were afraid.

16 And they that saw it,
 told them how it * had befalln
 him that was possess'd with the
 devil, and also concerning the
 swine.

17 And they began to pray
 him to depart out of their
 coasts.

18 And when he was come
 into the ship, he that had been
 possess'd with the devil, pray'd
 him that he might be with him.

19 Howbeit, Jesus suffer'd
 him not, but saith unto him,
 Go home to thy friends, and
 tell them how great things the
 Lord hath done for thee, and
 hath had compassion on thee.

T E X T.

T R A N S L A T I O N.

20 Καὶ ἀπῆλθε, καὶ ἤρξατο κη-
ρύσσειν ἐν τῇ Δεκαπόλει, ὅσα ἐποίη-
σεν αὐτῷ ὁ Ἰησοῦς· καὶ πάντες ἐθαύ-
μαζον.

20 And he departed, and
began to publish in Decapo-
lis, how great things Jesus had
done for him: and all men did
marvel.

21 Καὶ ἀναπεράσας ὁ Ἰησοῦς ἐν
τῷ πλοίῳ πάλιν εἰς τὸ πέραν, συνήχθη
ὄχλος πολλὸς ἐπ' αὐτόν· καὶ ἡ νύκτις
ἦν θάλασσαν. 22 Καὶ ἰδὼς, ἔρχεται

21 And when Jesus was
pass'd over again by ship unto
the other side, much people
gather'd unto him, and he was
nigh unto the sea.

22 And behold, there com-

εἰς

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was there nigh unto the Mountains a great Herd of Swine feeding.
12 And all the Devils besought him, saying, *If thou wilt send us out of
this Man, permit us to go into the Swine, that we may enter into them.*
13 And forthwith Jesus gave them leave. And the unclean spirits went
out of the Man, and enter'd into the Swine; and the Herd ran violently
down a steep place into the Sea, (they were about two thousand,) and
were choak'd in the Sea. 14 And they that fed the Swine fled, and
told it in the City of Gadara, and also of (u) Gergesa, and in the Country
about it. And they went out to see what it was that was done. 15 And
they come to Jesus, and see him that was possess'd with the Devil; and had
the Legion of Devils, sitting, and cloath'd, and in his right Mind; and they
were afraid of Christ, when they saw what he had Power to do. 16 And
they that saw it, i. e. that had been present from the Beginning, and saw
all that had been done, told them that were just come out of the City &c.
how it had befallen him that was possess'd with the Devil, and also con-
cerning the Swine. 17 And they began to pray him to depart out of
their Coasts. 18 And when he was come into the Ship to depart ac-
cordingly, he that had been possess'd with the Devil pray'd him, that he
might be or go along with him. 19 Howbeit Jesus suffer'd him not, but
says unto him, Go home to thy Friends, and tell them how great things
the Lord has done for thee, and in what great manner he has had Com-
passion on thee. 20 And he departed accordingly, and began to publish
in Decapolis, (which was the Province wherein stood Gadara and Gergesa,
and several other Cities, to the Number of ten in all, from which Number
the said Province took the Name of Decapolis) how great things Jesus
had done for him: and all men that heard it did marvel.

21 And when Jesus was pass'd over again by Ship unto the other,
i. e. Western Side of the Sea of Galilee, much People gather'd unto him,
and the Place where he continu'd as yet was nigh unto the Sea. 22 And

behold,

XVIII.

Christ cures the
Woman with the
Bloody Flux, and
raises to Life Jai-
rus's Daughter.

TEXT.

TRANSLATION.

εἰς τὸ ἀρχισυναγῶγον, ὀνόματι Ιάειρος·
καὶ ἰδὼν αὐτὸν, πίπῃ πρὸς τοὺς πό-
δας αὐτοῦ. 23 καὶ πρὸς αὐτὸν
πολλὰ, λέγων. Οπ τὸ θυγάτριόν
μου ἐσχάτως ἔχῃ· ἵνα ἐλθὼν ἐπιθῇς
αὐτῇ τὰς χεῖρας, ὅπως σωθῇ· καὶ
ζήσεται. 24 Καὶ ἀπῆλθε μετ' αὐ-
τοῦ· καὶ ἠκολούθη αὐτῷ ὄχλος πο-
λὺς, καὶ συνέτριβον αὐτόν. 25 (Καὶ
γυνὴ τις οὖσα ἐν ῥύσει αἵματος ἔτη
δώδεκα, 26 καὶ πολλὰ παθούσα
ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανή-
σασα τὰ παρ' ἑαυτῆς πάντα, καὶ
μηδὲν ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς
τὸ χεῖρον ἐλθούσα. 27 ἀκούσασα
θεοῦ τοῦ Ἰησοῦ, ἐλθούσα ἐν τῷ ὄχλῳ
ὀπίσθεν, ἥψατο τοῦ ἱματίου αὐτοῦ.
28 Ἐλεγε γάρ· Οπ καὶ τὸ ἱμάτιον
αὐτοῦ ἄψωμαι, σωθήσομαι. 29 Καὶ
εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος
αὐτῆς· καὶ ἔγνω τῷ σώματι, ὅτι ἵα)
ὑπὸ τῆς μάστιγος. 30 Καὶ εὐθὺς
ὁ Ἰησοῦς ἐπιστρέψας ἐπ' αὐτὴν εἶ-
πεν· τίς μου ἥψατο; 31 Καὶ ἔλεγον
αὐτῷ οἱ μαθηταὶ αὐτοῦ· βλέπεις
τοὶ ὄχλοι συντρίβοντά σι, καὶ λέ-
γεις· τίς μου ἥψατο; 32 Καὶ θεω-
ρῶν ἰδεῖν τι τῷτο ποιήσασαν.

eth one of the rulers of the sy-
nagogue, Jairus by name; and
when he saw him, he fell at
his feet,

23 And besought him great-
ly, saying, My little daughter
lieth at the point of death; I
pray thee come and lay thy
hands on her, that she may be
heal'd, and she shall live.

24 And Jesus went with
him; and much people follow'd
him, and throng'd him.

25 And a certain woman
which had * the bloody flux
twelve years,

26 And had suffer'd many
things of many physicians, and
had spent all that she had, and
was nothing better'd, but rather
grew worse,

27 When she had heard of
Jesus, came in the * throng be-
hind him, and touch'd his gar-
ment.

28 For she said, If I may touch
but his cloaths, I shall be whole.

29 And straightway * her
bloody flux was stopt: and she
felt in her body that she was
heal'd of that * ail.

30 And Jesus immediately
knowing in himself, that virtue
had gone out of him, turn'd
him about in the * throng, and
said, Who touch'd my cloaths?

31 And his disciples said
unto him, Thou seest the mul-
titude thronging thee, and sayst
thou, Who touch'd me?

32 And he look'd round a-
bout to see her that had done
this thing.

T E X T.

T R A N S L A T I O N.

33 Η δὲ γυνή, φοβηθεῖσα καὶ τρέμουσα, εἰδὼσα ὃ γέγονεν ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ, καὶ εἶπεν αὐτῷ πάντα τὴν ἀλήθειαν.

34 Ο δὲ εἶπεν αὐτῇ· Θύγατερ, ἡ πίστις σου σέσωκέ σε· ὕπαγε εἰς εἰρήνην, καὶ ἴδι υἱὸς σου.) 35 Ἐπὶ αὐτῷ λαλοῦντος, ἔρχεται ἀπὸ τοῦ ἀρχισυναγώγου,

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath *cur'd thee, go in peace, and be *heal'd of thy *ail.

35 While he yet spake, there came from the ruler of the synagogue's house certain λέγοντες.

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behold, there comes *thither* one of the Rulers of the Synagogue *probably in Capernaum*, Jairus by name; and when he saw him, he fell at his feet, 23 and besought him greatly, saying, My little Daughter lies at the point of Death; I pray thee come and lay thy hands on her, that she may be heal'd, and *I believe that thereby* she shall live. 24 And Jesus, *pleas'd with his Faith in him*, went with him; and much people follow'd him, and throng'd him. 25 And a certain Woman who had the Bloody Flux twelve Years, 26 and had suffer'd many things, *i. e. us'd many Remedies prescrib'd* of many Physicians, and had spent all that she had *in seeking to be cur'd*, and yet was nothing better'd, but rather grew worse; 27 when she had heard of Jesus, came in the Throng behind him, and touch'd his Garment. 28 For she said, If I may but touch his Cloaths, I shall be whole. 29 And straightway her Bloody Flux was stopt; and she felt in her Body, that she was heal'd of that Ail. 30 And Jesus immediately knowing in himself, that Virtue had gone out of him *to heal the said Woman*, turn'd him about in the Throng, and said, Who touch'd my Cloaths? 31 And his Disciples said unto him, Thou see'st the Multitude thronging thee, and say'st thou, Who touch'd me, *when 'tis unavoidable but several must touch thee?* 32 And he nevertheless, *knowing that the said Woman had touch'd him with a special Purpose or Design*, look'd round about to see her that had done this thing. 33 But the Woman fearing and trembling, *as knowing what a Cure was done in her by touching him, and perceiving that she should be discover'd, tho' she should endeavour to conceal her self*, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy Faith hath cur'd thee; go in Peace, and be heal'd of thy Ail. 35 While he yet spake, there came from the Ruler of the Synagogue's House certain who

TEXT.

λέγοντες· Οπὴ θυγάτηρ σου ἀπέθανε· τί ἔτι σκύλλεις τὸν διδάσκαλον; 36 Ο δὲ Ἰησοῦς, εὐθέως ἀκούσας τὸν λόγον λαλούμενον, λέγει τῷ ἀρχισυναγῶγῳ· Μὴ φοβοῦ, μόνον πίστευε. 37 Καὶ οὐκ ἀφῆκεν οὐδένα αὐτῷ συνακολουθεῖν, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν Ἰακώβου. 38 Καὶ ἔρχεται εἰς τὸν οἶκον τοῦ ἀρχισυναγῶγου, καὶ θεωρεῖ θόρυβον, κλαίοντάς, καὶ ἀλαλάζοντας πολλά. 39 Καὶ εἰσελθὼν λέγει αὐτοῖς· Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. 40 Καὶ κατεγέλων αὐτοῦ· Ο δὲ, ἐκβαλὼν ἅπαντας, ὡχλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα, καὶ τὴς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον ἀνακείμενον. 41 Καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου, λέγει αὐτῇ· Ταλιθα κούμι· ὃ ὅτι μεθερμηνεύμενον· Τὸ κοράσιον (οὐ λέγω) ἔγειραι. 42 Καὶ εὐθέως ἀνέστη τὸ κοράσιον, καὶ ὡχρεπάτη· ἡ δὲ γὰρ ἦν ἑπτὰ δώδεκα· καὶ ἔξέστησαν ἐκστάσει μεγάλη. 43 Καὶ διετείλατο αὐτοῖς πολλὰ, ἵνα μηδεὶς γινῶσιν τοῦτο· καὶ εἶπε δοῦναι αὐτῇ φαγεῖν.

TRANSLATION.

which said, Thy daughter is dead, why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffer'd no man to follow him, * except Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth * a rout, and them that wept and wail'd greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laugh'd him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entrencheth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, (I say unto thee) arise.

42 And straightway the damsel arose, and walk'd; for she was of the age of twelve years: and they were astonish'd with a great astonishment.

43 And he charg'd them straitly, that no man should know it: and commanded that something should be given her to eat.

Κεφ.

(w)

TEXT.

TRANSLATION.

Κεφ. Ὶ'. Καὶ ἔξῃλθεν ἐκεῖθεν, καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ γενομένης σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ ἀκρόντες ἐξεπλήσσοντο, λέγοντες· Πόθεν τὰτα; καὶ τίς

Chap. VI.

And he went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him, were astonish'd, saying, From whence hath this man these things? and what

ἢ σο-

PARAPHRASE.

who said, Thy Daughter is dead, why troublest thou the Master any further? 36 As soon as Jesus heard the Word that was spoken by them, he says unto the Ruler of the Synagogue, Be not afraid at the News they bring you, as if there was now no Hopes of your Daughter's Recovery; only believe that I am able yet to recover her, and she shall recover. 37 And he suffer'd no Man to follow him, except Peter, and James, and John the brother of James. 38 And he comes to the house of the Ruler of the Synagogue, and sees a Rout, and them that wept and wail'd greatly. 39 And when he was come in, he says unto them, Why make ye this ado, and weep? the Damsel is not Dead, but Sleepeth. 40 And they laugh'd him to (w) Scorn: but when he had put them All out, he takes the Father and the Mother of the Damsel, and them that were come with him, viz. Peter, James and John, and enters into the room where the Damsel was lying. 41 And he took the Damsel by the hand, and said unto her, Talitha cumi, which is, being interpreted, Damsel, (I say unto thee) Arise. 42 And straightway the Damsel arose and walk'd; for she was of the Age of Twelve years: and they that were present, (especially her Parents) and saw what was done, and All about the House when they heard what was done, were astonish'd with a great Astonishment. 43 And he charg'd them straitly, i. e. her Parents more especially, that no Man should know it, viz. in what a miraculous manner he rais'd the Damsel to Life; but yet the Fame (x) thereof went Abroad over all that Country. And he commanded that something should be given her to eat.

Chap. VI. And he went out from thence; and came into his own Country, i. e. to Nazareth; and his Disciples follow him. 2 And when the Sabbath-day was come, he began to teach in the Synagogue at Nazareth: and many hearing him were astonish'd, saying, From whence has this Man these things, i. e. Wisdom and Power? and, i. e. namely,

XIX.

Christ is slighted
by the Men of
Nazareth.

(w) See my Paraph. on Matt. 9. 24.

(x) Compare Matt. 9. 26.

TEXT.

TRANSLATION.

ἡ σοφία ἡ δοθεῖσα αὐτῷ, ὅτι καὶ διωά-
 μεις τοιαῦται γίνονται ἐκ τῶν χειρῶν αὐτοῦ γί-
 νονται; 3 Οὐχ ἔτις ἐστὶν ὁ τέκ-
 των, ὁ υἱὸς Μαρίας, ἀδελφὸς δὲ Ια-
 κώβου καὶ Ἰωσὴ καὶ Ἰάκωβου καὶ Σίμωνος;
 καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὥςδε παρὲς
 ἡμᾶς; Καὶ ἐσκन्दάλιζοντο αὐτῷ.
 4 Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς· Ὅτι οὐκ
 ἐστὶ παροφθίμης ἀπὸ τοῦ, εἰ μὴ ἐν τῇ
 πατρὶδι αὐτοῦ, καὶ ἐν τοῖς συγγενέσι, καὶ
 ἐν τῇ οἰκίᾳ αὐτοῦ. 5 Καὶ οὐκ ἠδύνατο
 ἐκεῖ ἐδεῖναι διώαμιν ποιῆσαι, εἰ μὴ
 ὀλίγοις ἀρρώστοις ἐπιθεῖς τὰς χεῖρας,
 ἐθεράπευσε. 6 Καὶ ἐθαύμασε διὰ τὴν
 ἀπιστίαν αὐτῶν. Καὶ περιῆγε τὰς κώ-
 μας κύκλῳ, διδόντων.

7 Καὶ προσκαλεῖται τὴν δώδεκα,
 καὶ ἡρξάτο αὐτοὺς ἀποπέλλειν δύο δύο·
 καὶ ἐδίδου αὐτοῖς ἐξουσίαν ὑπὲρ πνευμάτων
 τῶν ἀκαθάρτων. 8 Καὶ παρήγγειλεν
 αὐτοῖς ἵνα μηδὲν ἄρωσιν εἰς ὁδόν, εἰ
 μὴ ῥάβδον μόνον· μὴ πέραν, μὴ ἄρ-
 τον, μὴ εἰς τιτὸν ζώνιον χαλκόν.
 9 Ἀλλ' ἵνα ποδεδεμένους σανδαλία· καὶ
 μὴ ἐνδύσασθαι δύο χιτῶνας. 10 Καὶ
 ἔλεγεν αὐτοῖς· Ὅπου ἐὰν εἰσέλθῃτε
 εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξ-
 ἔλθῃτε ἐκεῖθεν. 11 Καὶ ὅσοι ἂν μὴ
 δεξωσιν ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν,
 ἐκπορεύεσθαι ἐκεῖθεν, ἐκπινάξατε

wisdom is this which is given
 unto him, that even such might-
 y works are wrought by his
 hands?

3 Is not this the carpenter,
 the son of Mary, the brother of
 James and Joses, and of Juda
 and Simon? and are not his
 sisters here with us? And they
 were offended at him.

4 But Jesus said unto them,
 A prophet is not without ho-
 nour, but in his own country,
 and among his own kindred,
 and in his own house.

5 And he could there do no
 mighty work, *except that he
 laid his hands upon a few sick
 folk, and heal'd them.

6 And he marvel'd because
 of their unbelief. And he went
 round about the villages, teach-
 ing.

7 And he calleth unto him
 the twelve, and began to send
 them forth by two and two,
 and gave them power over un-
 clean spirits;

8 And commanded them that
 they should take nothing for
 their journey, *except a staff
 only: no scrip, no bread, no
 money in their purse:

9 But *should be shod with
 sandals: and *should not put
 on two coats.

10 And he said unto them,
 In what place soever ye enter
 into an house, there abide till
 ye depart from that place.

11 And whosoever shall not
 receive you, nor hear you,
 when ye depart thence, shake

T E X T.

T R A N S L A T I O N.

τοὶ χεῖν τ' ὑποχέτω τῶν ποδῶν ὑμῶν,
εἰς μαρτύριον αὐτοῖς. ἀμὴν λέγω ὑμῖν,
ἀνεκτότερον ἔσται Σοδόμοις ἢ Γομόρ-
ροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πό-
λει οὗτῃ. 12 Καὶ ἐξεληθόντες

off the dust under your feet,
for a testimony against them.
Verily I say unto you, it shall
be more tolerable for Sodom
and Gomorrha in the day of
judgment, than for that city.

12 And they went out, and

ἐκήρυξαν,

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what Wisdom is this which is given unto him, that *he is enabled thereby to instruct so well; and also what Power is he endu'd with, that he is enabled to perform even such Mighty works, as are wrought by his hands?* 3 Is not this the Carpenter, (*γ*) *bred up to that Trade by his (suppos'd) Father Joseph, the Son of Mary, the reputed Brother, or Brother in Law of James and Joses, and of Judas and Simon? and are not his reputed Sisters, or Sisters in Law still here with us? And they were offended at him, i. e. slighted him by reason of his Mean Education and Relations, and scorn'd to be Disciples or Followers of such a Mean Person.* 4 But Jesus said unto them, A Prophet generally is not without honour, but in his own Country, and among his own Kindred, and in his own House. 5 And he could there do no such Mighty work as he did in other places, by reason of their Unbelief, which would not permit them to be duly wrought upon by his Miracles; so that the more or greater had been the Miracles he had perform'd among them, they would only have render'd them the more Inexcusable: for which reason he chose to do none, except that he laid his hands on a few sick Folk *that had Faith to be heal'd, and heal'd them.* 6 And he marvel'd because of their great Unbelief, *i. e. at the Unbelief of the Nazarens in general.* And he went round about the Villages adjoining to Nazareth, teaching.

7 And he calls unto him the Twelve, and began to send them forth by Two and Two, and gave them power over Unclean Spirits; 8 and commanded them that they should take nothing *by way of Provision* for their journey, (*z*) *except a Staff only apiece in their hands to walk with: no Scrip to carry things in for their journey, no Bread, no Money in their Purse:* 9 But should be shod with Sandals, *or the same common sort of Shoes they us'd to wear, and then had on;* and should not put on two Coats. 10 And he said unto them, In what place soever ye enter into an House, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the Dust under your Feet for a Testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of Judgment, than for that City. 12 And they went out, and

XX.
Christ sends
forth the Twelve
to preach, &c.

(*γ*) Compare *Matt. 13 55.* and see Note (*a*) on *Matt. 12. 46.*

(*z*) See my Paraph. on *Mat. 10. 10, &c.*

TEXT.

TRANSLATION.

ἐκήρυσσον, ἵνα μετανοήσωσι. 13 Καὶ δαιμόνια πολλὰ ἐξέβαλλον· καὶ ἡλειφον ἐλαίῳ πολλὰς ἀρρώστους, καὶ ἔθεράπευον.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης, (φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ) καὶ ἔλεγεν· Ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τούτου ἐπεργάζονται αἱ δυνάμεις ἐν αὐτῷ.

15 Ἄλλοι ἔλεγον· Ὅτι Ἡλίας ὅστις ἄλλοι δὲ ἔλεγον· Ὅτι προφήτης ὅστις, ἢ ὡς εἷς τῶν προφητῶν.

16 Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν· Ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, ὅστις ὅστις, αὐτὸς ἠγέρθη ἐκ νεκρῶν. 17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδωκεν αὐτὸν ἐν τῇ φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν.

18 Ἐλεγε γὰρ ὁ Ἰωάννης πρὸς Ἡρώδη· Ὅτι ἐκ ἐξουσίας σοὶ ἔχειν τιμὴν γυναῖκα τοῦ ἀδελφοῦ σου. 19 Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτὸν, καὶ ἤθελεν αὐτὸν ἀποκτεῖναι· καὶ ἐκ ἡδύνατος. 20 Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον· καὶ σιωπῇ αὐτόν· καὶ ἀκούσας αὐτοῦ, πολλὰ ἐποίει, καὶ ἡδύνατος αὐτοῦ ἤκουε. 21 Καὶ γενιομένης ἡμέρας εὐχαίρου, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς

preach'd that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

14 And King Herod heard of him, (for his name was spread abroad) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard of him, he said, It is John, whom I beheaded, he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias sake, his brother Philip's wife; for he had married her.

18 For John had said unto Herod, it is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a grudge against him, and would have kill'd him, but she could not.

20 For Herod fear'd John, knowing that he was a just man and an holy, and observ'd him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper for

T E X T.

T R A N S L A T I O N.

μελίσσασιν αὐτῷ καὶ τοῖς χιλιάρχοις καὶ τοῖς
 ὡνότοις τῆς Γαλιλαίας· 22 καὶ εἰσελ-
 θύσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρω-
 διάδης, καὶ ὀρχησαμένης, καὶ ἀρεσάσης
 τῷ Ἡρώδῃ, καὶ τοῖς συνδουλομένοις,
 εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· Αἰ-
 τήσων με ὃ ἐὰν θέλῃς, καὶ δώσω σοί.

his lords, high captains, and the
 chief estates of Galilee :

22 And when the daughter
 of the said Herodias came in,
 and danc'd, and pleas'd Herod,
 and them that sat with him, the
 king said unto the damsel, Ask
 of me whatsoever thou wilt,
 and I will give it thee.

23 Καὶ

P A R A P H R A S E.

preach'd that Men should repent. 13 And they cast out many Devils,
 and anointed with Oil many that were sick, *according to the custom of
 the Jews in such cases; and such a supernatural Virtue attended their
 Anointing the Sick, as heal'd them.*

14 And King Herod heard of him, *i. e. Jesus*, (for his Name was
 spread abroad *now, by the preaching of his Apostles, and their doing Mi-
 racles*) and he said, That John the Baptist was risen from the Dead,
 and therefore mighty works (a) do shew forth themselves in him.
 15 Others said, That it is Elias *come again*. And others said, That it
 is a Prophet of Old *rais'd again to Life*, or a *New Prophet that had like
 Power as One of the Old Prophets*. 16 But when Herod heard of him,
 he said, It is John whom I beheaded; He is risen from the Dead. 17 For
 Herod himself had sent forth and laid hold on John, and bound him in
 Prison for Herodias sake, his Brother Philip's Wife: for he had married
 her. 18 For John *on the contrary* had said unto Herod, It is not law-
 ful for thee to have thy Brother's Wife. 19 Therefore Herodias had a
 grudge against him, and would have kill'd him, but she could not *yet
 prevail on Herod to yield to it*. 20 For Herod fear'd *to kill* John, know-
 ing that he was *esteem'd of the People as a Just Man and an Holy*; and
 indeed *Herod himself could not forbear having himself some Esteem and
 Respect for him on this account, insomuch that he sometimes observ'd the
 Directions given by Him*; and when he heard him *Discourse or Teach, as
 he would sometimes*, he did many things *in compliance to the Baptist's
 Instructions*, and heard him Gladly, *or with a great deal of Satisfaction
 and Pleasure*. 21 And, *i. e. but* when a Convenient day was come for
 Herodias to exercise her Malice against the Baptist, *by having him put
 to Death, viz. when the time came*, that Herod on his Birth-day made
 a Supper for his Lords, high Captains, and the chief Estates of Galilee;
 22 and when the Daughter of the said Herodias came in, and danc'd,
 and pleas'd Herod, and them that sat with him, the King said unto the
 Damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And

XXI.

An Account of
 Herod's beheading
 John the Baptist.

(a) See my Paraph. on *Mat. 14. 2, &c.*

he

TEXT.

TRANSLATION.

23 Καὶ ὤμωσεν αὐτῇ, ὅτι ὃ ἐάν με ἀ-
τήσης, δώσω σοι, ἕως ἡμίσης τῆ βα-
σιλείας μου. 24 Ἡ δὲ ἐξεληθῆσα, εἶπε
τῇ μητρὶ αὐτῆς· Τί ἀτήσομαι; Ἡ δὲ
εἶπε· Τὴν κεφαλὴν Ἰωάννη ὁ Βαπτιστῆ.
25 Καὶ εἰσληθῆσα εὐθέως μὲν πρὸς τὴν βασι-
λέα, ἡτήσατο, λέγῃσα· Θέλω ἵνα μοι δῶς ἐξ αὐτῆς ὅτι πί-
νακι τῇ κεφαλῇ Ἰωάννη ὁ Βαπτιστοῦ.
26 Καὶ θεύλυπος γινόμενος ὁ βασι-
λεὺς, διὰ τῆς ὀρκῆς καὶ τῆς σιωανα-
κειμένης ἔκ ἡρέλησεν αὐτῷ ἀγεῖν αὐτήν.
27 Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς
ἄποκτελέσας, ἐπέταξεν ἐνεχθῆναι τὴν
κεφαλὴν αὐτοῦ. 28 Ὁ δὲ ἀπελθὼν
ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ,
καὶ ἔνεγκε τὴν κεφαλὴν αὐτοῦ ὅτι πίνακι,
καὶ ἔδωκεν αὐτῷ τὸ κορυμβίον· καὶ τὸ κο-
ρυμβίον ἔδωκεν αὐτῷ τῇ μητρὶ αὐτῆς.
29 Καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ,
ἦλθον καὶ ἦραν τὸ πῶμα αὐτοῦ, καὶ
ἐθήκαον αὐτὸ ἐν μνημείῳ.

30 Καὶ συνάγοντες οἱ ἀπόστολοι πρὸς
τὸ Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ πάντα, καὶ
ὅσα ἐποίησαν, καὶ ὅσα ἐδίδασκαν.

31 Καὶ εἶπεν αὐτοῖς· Δεῦτε ὑ-
μεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τό-
πον, καὶ ἀναπαύεσθε ὀλίγον. Ἦσαν
γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες
πολλοί· καὶ οὐδὲ φαγεῖν ἔσχον.

23 And he sware unto her,
Whatsoever thou shalt ask of
me, I will give it thee, unto
the half of my kingdom.

24 And she went forth, and
said unto her mother, What
shall I ask? And she said, The
head of John the Baptist.

25 And she came in straight-
way with haste unto the king,
and ask'd, saying, I * desire that
thou give me by and by in a
charger, the head of John the
Baptist.

26 And the king was ex-
ceeding sorry; yet for his oaths
sake, and for their sakes which
sat with him, he would not
* refuse her.

27 And immediately the
king sent an executioner, and
commanded his head to be
brought.

28 And he went and be-
headed him in the prison, and
brought his head in a charger,
and gave it to the damsel: and
the damsel gave it to her mother.

29 And when his disciples
heard of it, they came and took
up his corps, and laid it in a
tomb.

30 And the apostles gather'd
themselves together unto Jesus,
and told him all things, both
what they had done, and what
they had taught.

31 And he said unto them,
Come ye your selves * privately
into a desert place, and rest a
while: for there were many
coming and going, and they
had no leisure so much as to eat.

TEXT.

TRANSLATION.

32 Καὶ ἀπῆλθον εἰς ἔρημον τόπον τῷ
 πλοίῳ καὶ ἰδίᾳ. 33 Καὶ εἶδον αὐτοὺς
 ὑπαγόντας οἱ ὄχλοι· καὶ ἐπέγνωσεν αὐτὸν
 πολλοί.

32 And they departed into
 a desert place by ship privately.

33 And they *saw them de-
 parting, and many knew *the

πολλοί.

PARAPHRASE.

he Sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the Half of my Kingdom. 24 And she went forth, and said unto her Mother, What shall I ask? And she said, The Head of John the Baptist, *to be cut off and given thee.* 25 And she came in straightway with haste unto the King, and ask'd, saying, I desire that thou give me by and by in a Charger, *or great Dish*, the Head of John the Baptist. 26 And the King was exceeding sorry *that she should make such a Request*; yet for his Oaths (*b*) sake, and for their sakes who sat with him, he would not refuse her. 27 And immediately the King sent an Executioner, *viz. a Soldier of his Guard*, and commanded his Head to be *cut off and* brought. 28 And he went and beheaded him in the Prison, and brought his Head in a Charger, and gave it to the Damsel; and the Damsel gave it to her Mother. 29 And when his, *i. e. the Baptist's* Disciples heard of it, they came and took up his Corps, and laid it in a Tomb.

30 And *about the same time* the Apostles return'd from *their First Mission*, and gather'd themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

XXII.

The Apostles re-
 turn to Christ af-
 ter their first Mis-
 sion.

SECTION IV.

Containing such Particulars as are related by St Mark, From a little before the Passover that was in the thirty fourth Year of Christ's Life, (or A. D. 32.) To Christ's Departure out of Galilee in order to his keeping his Last Passover at Jerusalem, which Passover was in the thirty fifth Year of his Life (or A. D. 33.) Which Particulars take up Chap. VI. 31 — IX. ult.

31 And he said unto them, *i. e. his Apostles*, Come ye by your selves, privately, into a Desert or private place: for there were many coming and going continually, and they had no leisure so much as to eat. 32 And they departed into a desert place *belonging to Bethsaida (Luke 9. 10.)* by ship, as privately as they could. 33 And nevertheless they, *i. e. several of the People* saw them departing, and seeing which way they steer'd

I.
 Christ Miracu-
 lously feeds five
 Thousand.

(b) See my Paraph. on Mat. 14. 9.

the

TEXT.

TRANSLATION.

πολλοί· ἔπερζῃ δὲ πασῶν τῶν πόλεων
 συναέδραμον ἐκεῖ, καὶ προσήλθον αὐτὸς,
 καὶ συνήλθον πρὸς αὐτόν. 34 Καὶ
 ἐξελθὼν εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον,
 καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, ὅτι ἦσαν
 ὡς πρόβατα μὴ ἔχοντα ποιμένα·
 καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
 35 Καὶ ἥδη ὥρα πολλῆς γενομένης,
 προσελθόντες αὐτῷ οἱ μαθηταὶ αὐτοῦ,
 λέγουσιν· Ὅτι ἔρημός ἐστιν ὁ τόπος, καὶ
 ἥδη ὥρα πολλή. 36 Απόλυσον αὐ-
 τοὺς, ἵνα ἀπελθόντες εἰς τὰς κύκλῳ
 ἀγρούς καὶ κώμας, ἀγοράσωσιν ἑαυ-
 τοῖς ἄρτους· τί γὰρ φάρωσιν ἐκ ἔχουσι.
 37 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς·
 Δότε αὐτοῖς ὑμεῖς φαγεῖν. Καὶ λέ-
 γουσι αὐτῷ· Απελθόντες ἀγοράσωμεν
 ἀφ' ἑκοσίων δηναρῶν ἄρτους, καὶ δώμεν
 αὐτοῖς φαγεῖν; 38 Ὁ δὲ λέγει αὐ-
 τοῖς· Πόσους ἄρτους ἔχετε; ὑπάγετε καὶ
 ἴδετε. Καὶ γνόντες, λέγουσιν· Πέντε, καὶ
 δύο ἰχθύας. 39 Καὶ ἐπέταξεν αὐτοῖς
 ἀνακλῖναι πάντας συμπόσια συμπόσια
 ὑπὸ τῷ χλωρῷ χόρτῳ. 40 Καὶ ἀνέ-
 πεσοι πρῶται πρῶται, ἀνὰ ἑκατὸν
 καὶ ἀνὰ πενήκοντα. 41 Καὶ λαβὼν
 τὰς πέντε ἄρτους καὶ τὰς δύο ἰχθύας,
 ἀναβλέψας εἰς τὸν οὐρανόν, εὐλόγησε,
 καὶ κατέκλασε τὰς ἄρτους· καὶ ἐδίδου τοῖς
 μαθηταῖς αὐτοῦ, ἵνα παραδώσιν αὐτοῖς·

place, and ran afoot thither out
 of all cities, and outwent them,
 and came together unto * the
 place.

34 And Jesus, when he came
 out, saw much people, and was
 mov'd with compassion toward
 them, because they were as
 sheep not having a shepherd:
 and he began to teach them
 many things.

35 And when the day was
 now far spent, his disciples
 came unto him, and said, This
 is a desert place, and now the
 time is far pass'd:

36 Send them away that
 they may go into the country
 round about, and into the vil-
 lages, & buy themselves bread:
 for they have nothing to eat.

37 He answer'd and said un-
 to them, Give ye them to eat.
 And they say unto him, Shall
 we go and buy two hundred
 peny-worth of bread, and give
 them to eat?

38 He saith unto them, How
 many loaves have ye? go and
 see. And when they knew, they
 say, Five, and two fishes.

39 And he commanded them
 to make all sit down by com-
 panies upon the green grass.

40 And they sat down in
 * companies by hundreds, and
 by fifties.

41 And when he had taken
 the five loaves and the two
 fishes, he look'd up to hea-
 ven, and bless'd, and brake the
 loaves, and gave *them* to his
 disciples to set before them:

καὶ

TEXT.

TRANSLATION.

καὶ τὰς δύο ἰχθύας ἐμέλεισε πᾶσι.	and the two fishes divided he among them all.
42 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν.	42 And they did all eat, and were fill'd.
43 Καὶ ἦραν κλασμάτων	43 And they took up twelve δωδεκα

PARAPHRASE.

the Course of the Ship, Many thereby knew it, viz. the private (c) place to which Christ and his Apostles were departing; and thereupon they ran afoot thither, and told others as they went along, for what they thus ran; whereupon others came out of all the neighbouring Cities, and they that thus run and went afoot outwent them, i. e. Jesus and his Apostles that were in the Ship, and came together unto it, viz. the place aforesaid.
 34 And Jesus, when he came out of the Ship, saw much People gather'd together at the said place, and was mov'd with compassion toward them, because they were as Sheep not having a Shepherd; i. e. seem'd willing to be instructed in their Duty, but wanted such Teachers as could or would instruct them aright: and therefore he began to teach them many things concerning true Religion or the Gospel. And the Passover was now (as we learn from John 6. 4.) nigh at hand. 35 And when the Day was now far spent, his Disciples came unto him, and said, This is a Desert place, and now the usual time for Dinner is far pass'd; 36 it is requisite therefore to send them away, that they may go into the Country round about, and into the Villages, and buy themselves bread; for they have nothing to eat. 37 He answer'd and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred penny-worth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two Fishes. 39 And he commanded them to make all sit down by Companies upon the green Grass. 40 And they sat down in Companies by hundreds, and by fifties. 41 And when he had taken the five Loaves and the two Fishes, he look'd up to Heaven, and bless'd, and brake the Loaves, and gave them to his Disciples to set before them: and the two Fishes divided he among them all. 42 And they did all eat, and were fill'd. 43 And they took up twelve Baskets full of the
 Fragments

ANNOTATIONS.

(c) It is, I think, sufficiently evident from the Sense in the very next Clause, that αὐτῶν here is to be referr'd not to Christ, but to ἑμῶν τίποι mention'd in the foregoing verse. And it is observable, that this Interpretation is confirm'd not only by αὐτῶν in the following Clause, but also by there being no mention made in the foregoing Clause of Christ; but it is therein not αὐτῶν as referring to Christ, but αὐτῶν as referring to Christ and his Disciples together.

TEXT.

TRANSLATION.

δώδεκα κοφίνοις πλήρεις, καὶ ἅπασαν ἰχθύων. 44 Καὶ ἦσαν οἱ φαγόντες τὴν ἄρτον, † πεντακίχλιοι ἄνδρες.

baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were *five thousand men.

45 Καὶ εὐθέως ἠνάγκασε τὴν μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ ὁράγειν εἰς τὸ πέραν πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸ ὄχλον.

45 And straightway he constrain'd his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 Καὶ ἀποβὰς ἁμφοτέρωθεν αὐτοῖς, ἀπῆλθεν εἰς τὸ ὄρος ὁροσεύεσθαι.

46 And when he had sent them away, he departed into a mountain to pray.

47 Καὶ ὥσπερ γενομένης ἡμῶν τὸ πλοῖον ἐν μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἔπι τῆς γῆς.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 Καὶ εἶδεν αὐτὸς βασιανισομένους αὐτὸν καὶ ἐλαύνειν (ἡ γὰρ ὁ ἄνεμος ἐναντίον αὐτοῖς) καὶ πρὸς πᾶν τὸν φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς αὐτὸς, περιπατῶν ἐπὶ τῇ θαλάσσῃ· καὶ ἤθελε πρὸς αὐτὸς.

48 And he saw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have pass'd by them.

49 Οἱ δὲ, ἰδόντες αὐτὸν περιπατῶν ἐπὶ τῆς θαλάσσης, ἐδόξαν φάντασμα εἶναι, καὶ ἀνέκραξαν.

49 But when they saw him walking upon the sea, they suppos'd it had been a spirit, and cry'd out.

50 (Πάντες γὰρ αὐτὸν εἶδον, καὶ ἐταράχθησαν) Καὶ εὐθέως ἐλάλησε μετ' αὐτῶν, καὶ λέγει αὐτοῖς· Θαρσύνετε, ἐγώ εἰμι, μὴ φοβεῖσθε.

50 (For they all saw him, and were troubled) And immediately he talk'd with them, and saith unto them, Be of good cheer, it is I, be not afraid.

51 Καὶ ἀνέβη πρὸς αὐτὸς εἰς τὸ πλοῖον· καὶ ἐκάπασεν ὁ ἄνεμος· καὶ λίαν ὥς θαύματος αὐτοῖς ἐξίσταντο, καὶ ἐθαύμαζον. 52 Οὐ γὰρ σινοῦσαν ἔτι τοῖς ἄρτοις· ἡ γὰρ ἡ καρδία αὐτῶν πεπωρωμένη.

51 And he went up unto them into the ship, and the wind ceas'd: and they were *greatly amaz'd in themselves beyond measure, and wonder'd.

52 For they consider'd not the miracle of the loaves; for their heart was *slow of understanding.

TEXT.

TRANSLATION.

53 Καὶ παρῆσαντες ἤλθον ἐπὶ
τὴν γῆν Γεννησαρέτ· καὶ ἐβόρ-
υσαν. 54 Καὶ ἐξελθόντων αὐ-

53 And when they had
pass'd over, they came into the
land of Gennefaret, and drew
to the shoar.

54 And when they were
τῶν

PARAPHRASE.

Fragments of the Loaves, and of the Fishes: 44 And they that did eat
of the Loaves and of the Fishes were five thousand Men.

45 And straightway he, *perceiving that the Multitudes hereupon de-
sign'd to make him a King (John 6. 15.) and that this would be pleasing
to his Disciples*, constrain'd his Disciples to get into the Ship, and to go
to the other, viz. North-east Side before him, namely unto Bethsaida,
while he sent away the People. 46 And when he had sent them away,
he departed into a Mountain to pray. 47 And when Even was come,
the Ship was in the midst of the Sea, and he alone on the Land. 48 And
he saw them toiling in rowing: for the Wind was contrary unto them,
and blow'd them toward the Western Side of the Sea, toward the Land
of Gennefaret where Capernaum stood. And about the (d) fourth or last
Watch of the Night, before it was Day-light, he comes unto them walk-
ing on the Sea, and made as if he would have pass'd by them. 49 But
when they saw him walking on the Sea, *it being not light enough for them
to discern who he was*, they suppos'd it had been a Spirit or Apparition,
and cry'd out. 50 For they all saw him, *tho' not so as to discern who he
was*, and thereupon were troubled. And immediately he talk'd with them,
and saith unto them, Be of good cheer, it is I, be not afraid. 51 And
he went up unto them into the Ship, and the Wind ceas'd presently: and
they were greatly amaz'd in themselves, *even beyond measure*, and won-
der'd both at his thus Walking on the Sea, and the Wind thus Ceasing at
his Coming into the Ship. 52 For they consider'd not as they ought, that
the Miracle of feeding so many with the five Loaves and two Fishes was as
great, or a greater Miracle than Walking on the Sea, or allaying the Wind:
for their Heart was slow of Understanding, or Apprehending aright the
Divine Power of Christ, from the several great Miracles he had afore per-
form'd.

53 And when they had pass'd over the Sea, *being driven by the con-
trary Wind from Bethsaida*, whither our Saviour at first appointed them
to go, toward the Western Side of the Sea, they came into the Land of
Gennefaret, and drew to the Shoar. 54 And when they were come out
of

II.
Christ walks on
the Sea, and stills
another Storm.

III.
Christ returns
into the Land of
Gennefaret.

ANNOTATIONS.

V. 44. † Ωρεῖ is not read in Alex. Cant. or most other MSS. nor in most of
the old Versions. It is added here in all probability from St Matthew.

(d) See the Note (i) on Matt. 14. 25.

S f 2

(e) See

TEXT.

TRANSLATION.

τῶν ἐκ τῆς πλοίου, εὐθέως ἐπιγρόντες αὐτόν, 55 θεωράμενοι ὅλῳ τῷ δείχῳ ἐκείνῳ, ἤρξαντο ἐπὶ τοῖς κραββάτοις τὰς χεῖρας ἔχοντες περιφέρειν, ὅπῃ ἤκουον ὅτι ἐκδίδει. 56 Καὶ ὅπῃ αὐτὸς εἰσπορεύετο εἰς κώμας, ἢ πόλεις, ἢ ἀγροῦς, οἱ ταῖς ἀγροῦς ἐπιθου τὰς ἀδουούσας, καὶ πᾶν ἐλθόντα αὐτὸν ἵνα καὶ τῆς κρασπέδου ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι αὐτὸν ἤπνοντο αὐτῷ, ἐσώζοντο.

Κεφ. Ζ'. Καὶ συναχθὲν πρὸς αὐτὸν οἱ φαρισαῖοι, καὶ πῖες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱερουσαλὴμ. 2 Καὶ ἰδόντες πῖας τῶν μαθητῶν αὐτοῦ κοιναῖς χερσὶ (τὸν ἔστιν ἀνίπτοις) ἐσθίνοντες ἄρτους, ἐμέμφαντο. 3 (Οἱ γὰρ φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωσιν τὰς χεῖρας, οὐκ ἐσθίουσιν, κρατουῦντες τὸν παράδοσιν τῶν πρεσβυτέρων. 4 Καὶ ἀπὸ ἀγροῦς, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι· καὶ ἄλλα πολλά ἔστιν ἃ πᾶν ἔλαβον κρατεῖν, βαπτισμὸς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν.) 5 Ἐπειτα ἐπερωτᾷ αὐτὸν οἱ φαρισαῖοι καὶ οἱ γραμματεῖς· Διατί οἱ μαθηταί σου οὗτοι περιπατοῦσι κατὰ τὸν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

come out of the ship, straightway they knew him,

55 And ran thro' that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he enter'd, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touch'd him were made whole.

Chap. VII.

Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defil'd (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands *up to the wrist, eat not, holding the tradition of the elders.

4 And *when they* come from the market, except they wash, they eat not. And many other things there be, which they have receiv'd to hold, as the washing of cups and pots, brasen vessels, and of tables.

5 Then the Pharisees, and scribes ask'd him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

TEXT.

TRANSLATION.

6 Ο δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Οὕτως ἀποφθέγγεται Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν· ὡς γέγραπται· Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

7 Ματῶν δὲ σεβουλά με, διδασκόντες διδασκαλίας, ἐντολὰ ματα ἀνθρώπων.

8 Ἀφέντες ᾧ ἐντολῷ τοῦ Θεοῦ, κρατῶντες τῶν παραδόσεων τῶν ἀνθρώπων, βαπτισμὸς ξεστῶν καὶ ποτηρίων· καὶ ἄλλα παρεμφασις τοιαῦτα πολλὰ ποιῶτε.

6 He answer'd and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This People honoureth me with their lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 Καὶ

PARAPHRASE.

of the Ship, straightway they, *i. e. the People in those parts* knew him; 55 and ran thro' that whole Region round about, and began to carry about in Beds those that were sick, where they heard he was. 56 And whithersoever he enter'd, into Villages, or Cities, or Country, they laid the Sick in the Streets, and besought him that they might touch, if it were but the Border of his Garment: and as many as touch'd him, were made whole.

Chap. VII. Then came together unto him the Pharisees, and certain of the Scribes, which came from Jerusalem. 2 And when they saw some of his Disciples eat Bread with defil'd (that is to say, with unwashen) hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their Hands up to the Wrist, eat not, holding (e) the Tradition of the Elders. 4 And particularly when they come from the Market, or any Court of Judicature, or other publick Assembly, where they have convers'd with mix'd Company, except they wash, they eat not. And many other things there be, which they have receiv'd to hold, as the washing of Cups and Pots, Brasen Vessels, and of Tables. 5 Then the Pharisees and Scribes ask'd him, Why walk not thy Disciples according to the Tradition of the Elders, but eat Bread with unwashen Hands? 6 He answer'd and said unto them, Well hath Esaias prophesied of you Hypocrites, as it is written, This People honoureth me with their Lips, but their Heart is far from me. 7 Howbeit, in vain do they worship me, teaching for Doctrines the Commandments of Men. 8 For laying aside the Commandment of God, ye hold the Tradition of Men, as the washing of Pots and cups: and many other such like things ye do.

IV.
Christ justifies
his Disciples in
eating with un-
washen Hands.

(e) See my Paraph. on Matt. 15. 2, &c.

TEXT.

TRANSLATION.

9 Καὶ ἔλεγεν αὐτοῖς· Καλῶς ἂν θε-
 τῆτε τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν
 παραδόσιν ὑμῶν τηρήσῃτε. 10 Μω-
 σῆς γὰρ εἶπε· Τίμα τὸν πατέρα
 σου καὶ τὴν μητέρα σου· καὶ, ὁ
 χεκολογῶν πατέρα ἢ μητέρα, θα-
 νάτω τελευτάτω. 11 Ὑμεῖς δὲ λέ-
 γετε· Ἐὰν εἴπῃ ἄνθρωπος τῷ πα-
 τέρει ἢ τῇ μητρὶ· Κορβαῖν (ὃ ὅστις,
 δωρεῶν) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς.
 12 Καὶ οὕτως ἀφίετε αὐτὸν ὅθεν
 ποιῆσαι τῷ πατρί αὐτοῦ ἢ τῇ μητρὶ
 αὐτοῦ. 13 Ακυρωῦντες τὸν λόγον
 τοῦ Θεοῦ τῇ παραδόσει ὑμῶν, ἣ
 παρέδωκε· καὶ παρόμοια ταῦτα
 πολλὰ ποιεῖτε.

14 Καὶ προσκαλεσάμενος πάν-
 τα τὸν ὄχλον, ἔλεγεν αὐτοῖς· Ἀκού-
 τέ μου πάντες, καὶ συνίετε. 15 Οὐ-
 δὲν ὅστις ἐξῆλθεν τοῦ ἀνθρώπου εἰσπο-
 ρεύμενος εἰς αὐτόν, ὃ δυνάται αὐ-
 τὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορεύμενα
 ἀπ' αὐτοῦ, ἐκείνα ὅστις τὰ κοινοῦ-
 πα τὸν ἄνθρωπον. 16 Εἴ τις ἔχει
 ὦτα ἀκούειν, ἀκούτω. 17 Καὶ
 ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
 ὄχλου, ἐπηρώτων αὐτὸν οἱ μα-
 θηταὶ αὐτοῦ περὶ τῆς παραβολῆς.
 18 Καὶ λέγει αὐτοῖς· Οὐτὰ καὶ
 ὑμεῖς ἀκούετε ἰσχυρῶς; οὐκ ἰσχυρῶς,

9 And he said unto them,
 Full well ye *make the com-
 mandment of God *of no effect,
 that ye may keep your own
 tradition.

10 For Moses said, Honour
 thy father and thy mother:
 and, Whoso curseth father or
 mother, let him dye the death.

11 But ye say, If a man shall
 say to his father or mother, *It*
is Corban, that is to say, a gift,
 by whatsoever thou mightst
 be profited by me: *he shall be*
free.

12 And ye suffer him no
 more to do *any thing for his
 father or his mother:

13 Making the word of God
 of none effect through your
 tradition, which ye have de-
 liver'd: and many such like
 things do ye.

14 And when he had call'd
 all the people unto him, he said
 unto them, Hearken unto me
 every one of you, and under-
 stand.

15 There is nothing from
 without a man that entering in-
 to him can defile him: but the
 things which come out of him,
 those are they that defile the
 man.

16 If any man have ears to
 hear, let him hear.

17 And when he was enter'd
 into the house from the people,
 his disciples ask'd him concern-
 ing the parable.

18 And he saith unto them,
 Are ye so without understand-
 ing also? Do ye not perceive,

T E X T.

T R A N S L A T I O N.

ὅτι πᾶν τὸ ἔξωθεν εἰσπορεύμενον εἰς τὸ
ἄνθρωπον, οὐ δυνάταί αὐτὸν κοιλῶσαι;
19 Ὅτι ἐκ εἰσπορεύει αὐτὸν εἰς τὴν καρ-
δίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸ ἀφε-
δρῶνα ἐκπορεύει, καθαρίζον πάντα τὰ
βρώματα. 20 Ἐλεγε δὲ ὅτι ἐκ τοῦ ἀν-
θρώπου ἐκπορεύμενον, ἐκείνο κοινοῖ τὸν
ἄνθρωπον. 21 Ἐσωθεν γὰρ ἐκ τῆς καρδίας
τῶν ἀνθρώπων οἱ βλαβερτοὶ οἱ κακοὶ

that whatsoever thing from
without entreth into the man,
it cannot defile him,

19 Because it entreth not in-
to his heart, but into the belly,
and goeth out into the draught,
purging all meats?

20 And he said, That which
cometh out of the man, that
defileth the man.

21 For from within, out of
the heart of man, proceed evil

ἔκπο-

P A R A P H R A S E.

9 And he said unto them *ironically*, Full well, *i. e.* *very ill* do ye to
(f) make the Commandment of God of no effect, that ye may keep your
own Tradition. 10 For *instance*: Moses said, Honour thy Father and
thy Mother: and, Whoso curseth Father or Mother, let him dye
the Death. 11 But ye say, If a Man shall say to his Father or Mother,
It is Corban, that is to say, a gift, by whatsoever thou mightst be pro-
fited by me: he shall be free. 12 And ye suffer him no more to do any
thing for his Father or his Mother: 13 making the Word of God of
none effect through your Tradition, which ye have deliver'd: and ma-
ny such like things do ye.

14 And when he had call'd all the People (g) unto him, he said unto
them, Harken unto me every one of you, and understand. 15 There
is nothing from without a Man that entering into him can defile him:
but the things which come out of him, these are they that defile the
Man. 16 If any Man have Ears to hear, let him hear. 17 And when
he was enter'd into the House from the People, his Disciples ask'd him
concerning the Parable. 18 And he saith unto them, Are ye so with-
out Understanding also? Do ye not perceive, that whatsoever thing from
without entreth into the Man, it cannot defile him, 19 because it
enters not into his Heart, but into the Belly, and go's thence into the
Draught; *Nature by these Operations purging or carrying of all Unclean-
ness or Defilement that may happen to any Meats we eat.* 20 And he
said, That which comes out (b) of the Man, that defileth the Man.
21 For from within, out of the Heart of the Man, proceed evil Thoughts,

V.
Christ gives the
People a true No-
tion of Cleanneſs.

(f) See my Paraph. on *Matt.* 15. 3, 4, 5, 6.

(g) See my Paraph. on *Matt.* 15. 10, 11, &c.

(b) See my Paraph. on *Matt.* 15. 19, &c.

TEXT.

TRANSLATION.

ἐκπορεύονται, μοιχεῖαι, πορνείαι, φόνοι,
 22 κλοπαί, πλεονεξίαί, πονηρίαι,
 δόλος, ἀσέλγεια, ὀφθαλμὸς ποιηρῆς,
 βλασφημία, ὑψηφάνια, ἀφροσύνη.
 23 Πάντα τῶντα τὰ πονηρὰ ἔσωθεν
 ἐκπορεύεται, καὶ κοινοῖ τὸ ἄνθρωπον.

24 Καὶ ἐκῆλθεν ἀναστὰς ἀπῆλθεν εἰς
 τὰ μεθόρια Τύρου καὶ Σιδῶνος· καὶ εἰσελ-
 θὼν εἰς ἑὸν οἶκον, ἔδενα ἥθελε γυναικαί·
 καὶ ἔκ ἡδυνήθη λαθεῖν. 25 Ἀκούσασα
 ᾧ γυνὴ περὶ αὐτοῦ, ἧς εἶχε τὸ θυγάτριον
 αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
 προσέπεσε πρὸς τοὺς πόδας αὐτοῦ,
 26 (Ἡ δὲ ἡ γυνὴ Ἑλληνίς, Συροφοί-
 νιασα καὶ γυνή) καὶ ἠρώτα αὐτὸν, ἵνα τὸ
 δαμόνιον ἐκβάλῃ ἐκ τοῦ θυγατρὸς αὐ-
 τῆς. 27 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῇ·
 Ἀφες πρῶτον χορλαοῦμαι τὰ τέκνα· καὶ
 ᾧ καλὸν ὅτι λαβεῖν τὸ ἄρτον τοῦ τέκνων,
 καὶ βαλεῖν τοῖς κυναίοις. 28 Ἡ δὲ
 ἀπεκρίθη, καὶ λέγει αὐτῷ· Ναὶ Κύριε· καὶ
 ᾧ τὰ κυνάρια ὑποκρίνεται τῇ τραπέζῃς
 ἐοικὸς ὅτι τῷ ψυχίων τῷ παιδίον. 29 Καὶ
 εἶπεν αὐτῇ· Διὰ τούτων τὸ λόγον ὑπαγε·
 ἐξεληλυθε τὸ δαμόνιον ἐκ τοῦ θυγα-
 τρὸς σου. 30 Καὶ ἀπελθούσα εἰς τὸν οἶ-
 κόν αὐτῆς, εὔρε τὸ δαμόνιον ἐξεληλυθὸς,
 καὶ τὸ θυγάτριον βεβλημὸν ἐπὶ τὴν κλίνην.

31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων
 Τύρου καὶ Σιδῶνος, ἦλθε πρὸς τὴν θάλασσαν.

thoughts, adulteries, fornica-
 tions, murders,

22 Theft, covetousness,
 wickedness, deceit, lascivious-
 ness, an evil eye, blasphemy,
 pride, foolishness:

23 All these evil things come
 from within, and defile the man.

24 And from thence he a-
 rose, and went into the borders
 of Tyre and Sidon, and entred
 into an house, and would have
 no man know it; but he could
 not be hid.

25 For a certain woman
 whose young daughter had an
 unclean spirit, heard of him,
 and came and fell at his feet:

26 (The woman was a Greek,
 a Syrophenician by nation)
 and she besought him that he
 would cast forth the devil out
 of her daughter.

27 But Jesus said unto her,
 Let the children first be fill'd:
 for it is not meet to take the
 childrens bread, and to cast it
 unto the dogs.

28 And she answer'd and
 said unto him, Yes, Lord: yet
 the dogs under the table eat of
 the childrens crumbs.

29 And he said unto her,
 For this saying, go thy way,
 the devil is gone out of thy
 daughter.

30 And when she was come
 to her house, she found the de-
 vil gone out, and her daughter
 laid upon the bed.

31 And again departing from
 the coasts of Tyre and Sidon,
 he came unto the sea of Ga-

T E X T.

T R A N S L A T I O N.

ἡ Γαλιλαίας, ἀνὰ μέρει τῶν ὁρίων Δεκαπόλεως. 32 Καὶ φέρουσιν αὐτῷ

κωφὸν μογιάλον· καὶ πρὸς αὐτὸν ἵνα ὁμιλήσῃ αὐτῷ τὸ χεῖμα.

33 Καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τῆς ὄχλου καὶ ἰδίας, ἔβαλε τὰς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ· καὶ πύσας ἡψάτο τῆς γλώσσης αὐτοῦ. 34 Καὶ ἀναβλέψας εἰς τὸ ὕψος, ἐτίναξε, καὶ λέγει αὐτῷ· Εφφαθά· ὃ ὅτι, ἀνοίχθητι.

35 Καὶ

lilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech: and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers in his ears, and he spit, and touch'd his tongue.

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be open'd.

35 Καὶ

P A R A P H R A S E.

Adulteries, Fornications, Murders, 22 Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, *i. e.* Envy, Blasphemy, Pride, and all Foolishness or other Sinfulness whatsoever. 23 All these evil things come from within, and defile the Man in the sight of God.

24 And from thence he arose, and went into the Borders of Tyre and Sidon, and entered into an House, and would have no Man know it, but he could not be hid. 25 For a certain Woman, whose young Daughter had an unclean Spirit, heard of him, and came and fell at his Feet: 26 (The Woman was a Greek or Gentile, a Syrophenician by Nation) and she besought him that he would cast forth the Devil out of her Daughter. 27 But Jesus said unto her, Let the Children first be fill'd: for it is not meet to take the Childrens Bread, and to cast it unto the Dogs. 28 And she answer'd and said unto him, Yes, Lord: yet the Dogs under the Table eat of the Childrens Crumbs. 29 And he said unto her, For this saying, go thy way, the Devil is gone out of thy Daughter. 30 And when she was come to her House, she found the Devil gone out, and her Daughter laid upon the Bed.

31 And again departing from the Coasts of Tyre and Sidon, he came unto the Sea of Galilee, *not directly, or to the nearest part of the Western Shoar of the said Sea, but thro' the midst of the Coasts of Decapolis.*

32 And they bring unto him one that was deaf, and had an Impediment in his Speech: and they beseech him to put his hand upon him. 33 And he took him aside from the Multitude, and put his Fingers into his Ears, and he spit, and touch'd his Tongue. 34 And looking up to Heaven, he sighed, and said unto him, Ephphatha, that is, be open'd. 35 And

VI.
Christ cures the Daughter of the Syrophenician Woman.

VII.
Christ cures a Deaf Man that had an Impediment in his Speech.

M O T T E X T .

TRANSLATION.

35 Καὶ εὐθέως διανοίχθησαν αὐτῷ αἱ ἀκοαί· καὶ ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλη ὀρθῶς.

36 Καὶ διετείλατο αὐτοῖς, ἵνα μὴ δειν εἰπωσιν· ὅσον δὲ αὐτὸς αὐτοῖς διετέλλετο, μᾶλλον θειωτέρον ἐκήρυξεν· 37 Καὶ ὑπερθεωρῶνς ἤξεπλήρωσεν, λέγοντες· Καλῶς πάντα πεποίηκε· ὃ καὶ τὸς κωφούς ποιῇ ἀκούειν, καὶ τὸς ἀλάλους λαλεῖν.

Κεφ. η'. Εἰς ἐκεῖνας ταῖς ἡμέρας, παμπόλου ὄχλος ὄντος, καὶ μὴ ἐχόντων τί φάγωσι, προσκαλεσάμενος ὁ Ἰησοῦς τὸς μαθητὰς αὐτῶν, λέγει αὐτοῖς· 2 Σπλαγχνίζομαι ὅτι ὁ ὄχλος· ὅτι ἤδη ἡμέρας τρεῖς προσμένουσιν μοι, καὶ οὐκ ἔχουσιν τί φάγωσι· 3 Καὶ ἐὰν ἀπολύσω αὐτούς νήστευς εἰς οἴκους αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· πότε γὰρ αὐτῶν μακρόθεν ἦλθον· 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτῶν· Πόθεν τέτις δύνησιν αὐτῷ πῶς ὧδε χορταῖσαι ἄρτων ἐπ' ἐρημίας; 5 Καὶ ἐπηρώτα αὐτούς· Πόσους ἔχετε ἄρτους; Οἱ δὲ εἶπον· Ἐπτά· 6 Καὶ παρήγειλε τῷ ὄχλῳ ἀναπεσεῖν ὅτι ὁ γῆς· καὶ λαβὼν τὸς ἑπτὰ ἄρτους, εὐχαριστήσας ἔκλασε, καὶ ἐδίδου τοῖς μαθηταῖς αὐτῶν ἵνα παραδώσι· καὶ παρέδωκεν τῷ ὄχλῳ.

35 And straightway his ears were open'd, and the string of his tongue was loos'd, and he spake plain.

36 And he charg'd them that they should tell no man: but the more he charg'd them, so much the more a great deal they publish'd it;

37 And were beyond measure astonish'd, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Chap. VIII.

In those days the multitude being very great, and having nothing to eat, Jesus call'd his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answer'd him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he ask'd them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*: and they did set *them* before the people.

T E X T.

7 Καὶ ἔχον ἰχθύδια ὀλίγα· καὶ εὐ-
λογίσας, εἶπε ᾠθεῖναι καὶ αὐτά.

8 Εφαγον δὲ, καὶ ἐχορτάσθησαν· καὶ
ἦσαν πλεονεύματα κλασμάτων, ἐπὶ ἅ-
σπευδαις. 9 Ἦσαν δὲ οἱ φαρόν-

τες, ὡς τετρακισχίλιοι· καὶ ἀπέλυσεν
αὐτούς.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ
πλοῖον μετὰ πᾶν μαθητῶν αὐτοῦ,
ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

T R A N S L A T I O N.

7 And they had a few small
fishes: and he blessed, and
commanded to set them also
before *them*.

8 So they did eat, and were
fill'd: and they took up of the
broken meat that was left, se-
ven baskets.

9 And they that had eaten
were about four thousand; and
he sent them away.

10 And straightway he en-
tered into a ship with his disci-
ples, and came into the parts
of Dalmanutha.

11 Καὶ

P A R A P H R A S E.

straightway his Ears were open'd, and the String of his Tongue was
loos'd, and he spake plain. 36 And he charg'd them that they should
tell no man: but the more he charg'd them, so much the more a great
deal they publish'd it; 37 And were beyond measure astonish'd, say-
ing, He hath done all things well: he maketh both the deaf to hear, and
the dumb to speak.

Chap. VIII. In those days the Multitude being very great, and hav-
ing nothing to eat, Jesus call'd his Disciples unto him, and said unto
them, 2 I have compassion on the Multitude, because they have now
been with me three days, and have nothing to eat: 3 And if I send
them away fasting to their own Houses, they will faint by the Way:
for divers of them came from far. 4 And his Disciples answer'd him,
From whence can a Man satisfy these Men with Bread here in the Wil-
derness? 5 And he ask'd them, How many Loaves have ye? And
they said, Seven. 6 And he commanded the People to sit down on
the Ground: and he took the seven Loaves, and gave thanks, and brake,
and gave to his Disciples to set before them: and they did set them be-
fore the People. 7 And they had a few small Fishes: and he blessed,
and commanded to set them also before them. 8 So they did eat, and
were fill'd: and they took up of the broken Meat that was left seven
Baskets. 9 And they that had eaten were about four Thousand, and
he sent them away.

10 And straightway he entered into a Ship with his Disciples, and
came into the Parts of Dalmanutha or (1) *Magdala*. 11 And the Phari-

(1) Compare *Matt.* 15. ult. and read my Paraph. thereon.

VIII.
Christ miracu-
lously feeds four
Thousand.

IX.
Christ's Answer
to them that here
require a Sign
from Heaven.

M O T T E X T .

T R A N S L A T I O N .

11 Καὶ ἔβησαν οἱ φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητῶντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 Καὶ ἀναγεννάσας τὸ πνεῦμα αὐτοῦ, λέγει· Τί ἡ γενεὰ αὕτη σημεῖον ὁπζητεῖ; ἀμὴν λέγω ὑμῖν, εἰ δοθήσεται τῇ γενεᾷ ταῦτα σημεῖον. 13 Καὶ ἀφίει αὐτούς, ἐμβὰς πάλιν εἰς τὸ πλοῖον, ἀπῆλθεν εἰς τὸ πέραν.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἓνα ἄρτον οὐκ εἶχον μετ' ἑαυτῶν εἰς τὸ πλοῖον. 15 Καὶ διετέλλετο αὐτοῖς, λέγων· Ορᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν φαρισαίων καὶ τῆς ζύμης Ἡρώδου. 16 Καὶ διελογίζοντο πρὸς ἀλλήλους, λέγοντες· Οπ' ἄρτους ἔκ' ἔχομεν. 17 Καὶ γινῶσκει ὁ Ἰησοῦς, λέγει αὐτοῖς· Τί ἀλογίζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὐκ ὁρᾶτε, ὅδ' ἐκ' οὐρανοῦ; ἐπὶ πεπτωρωμένοι ἔχετε ἡ καρδία ὑμῶν; 18 Ὁφθαλμοὺς ἔχοντες οὐ βλέπετε; καὶ ὠτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ μνημονεύετε; 19 Ὅτε τῶς πέντε ἄρτους ἔκλασα εἰς τῶς πεντακισχίλους, πόσοις κοφίνοις πλήρεις κλασμάτων ἤρατε; Λέγουσιν αὐτῷ· Δώδεκα. 20 Ὅτε δὲ τῶς ἐπὶ εἰς τετρακισχίλους, πόσον ἀνείδωτο πλήρωμα κλασμάτων ἤρατε; Οἱ δὲ εἶπον· Ἐπτά.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sigh'd deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given to this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charg'd them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reason'd among themselves, saying, It is because we have no bread.

17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet * slow of understanding?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? and they said, Seven.

21 Καὶ

TEXT.

TRANSLATION.

21 Καὶ ἔλεγεν αὐτοῖς· Πῶς ὃ σὺ
νέτε;

21 And he said unto them,
How is it that ye do not under-
stand?

22 Καὶ ἔρχεται εἰς Βηθσαιδάν·
καὶ φέρουσιν αὐτῷ τυφλόν, ὃ ᾤξα-
χελῶσιν αὐτόν, ἵνα αὐτῷ ἅψῃται.

22 And he cometh to Beth-
saida, and they bring a blind
man unto him, and besought
him to touch him.

23 Καὶ

PARAPHRASE.

fees came forth, and began to question (*k*) with him, seeking of him a Sign from Heaven, tempting him. 12 And he sigh'd deeply in his Spirit, *i. e.* from his Heart, and says, Why do's this Generation seek after a Sign, *when they have had so many and infallible Signs of my being the Christ already vouchsaf'd unto them?* Verily I say unto you, There shall no Sign from Heaven be given to this Generation; *no other sort of Sign than what has been already given, except the Sign of the Prophet Jonas.* 13 And he left them, and entring into the Ship again, departed to some place on the same Eastern Coast with Dalmanutha, but lying to the North of Dalmanutha; on which account Christ may be here said to have departed or sail'd from Dalmanutha to the other side.

14 Now the Disciples had forgotten to take Bread, neither had they in the Ship with them more than one Loaf. 15 And he charg'd them, saying, Take heed, and beware of the Leaven of the Pharisees, and of the Leaven (*l*) of Herod. 16 And they reason'd among themselves, saying, It is because we have no Bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no Bread? perceive ye not yet? neither understand? have ye your Heart yet slow of understanding? 18 Having Eyes, see ye not? and having Ears, hear ye not? and do ye not remember? 19 When I brake the five Loaves among five thousand, how many Baskets full of Fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many Baskets full of Fragments took ye up? and they said, Seven. 21 And he said unto them, How is it that ye do not understand, *that by the Caution I gave you, I intended to warn you not of the Leaven of Bread, but of the evil Doctrine of the Pharisees, follow'd and maintain'd in many Points by Herod also?*

X.
Christ warns his
Disciples against
the Leaven of the
Pharisees.

22 And he, *keeping still on the Eastern Side of the Sea of Galilee,* comes to Bethsaida, and they bring a blind Man unto him, and besought him

XI.
Christ cures a
Blind Man by
Spittle, &c.

ANNOTATIONS.

(*k*) Read my Paraph. on *Matt.* 16. 1. and see the Note (*g*) on my Paraph. of *Revelat.* 13. 13.

(*l*) St *Matthew* mentions also the *Sadducees*, and not *Herod*. Ch. 16. 6.

(*m*) See

TEXT.

TRANSLATION.

23 Καὶ ὀπιλαβόμενος τὴν χειρὸς αὐτοῦ τὸν τυφλόν, ἐξήγαγεν αὐτὸν ἔξω τῆς κώμης· καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ὀπιθεὶς τὰς χεῖρας αὐτοῦ, ἐπηρώτα αὐτὸν εἰτι βλέπει. 24 Καὶ ἀναβλέψας, ἔλεγε·

Βλέπω τὰς ἀνθρώπους ὡς δένδρα περιπατοῦντας. 25 Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ὅπῃ τῆς ὀφθαλμοῦ αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέψαι· καὶ σπουχαιεσάθη, καὶ ἐνέβλεψε τηλαυχῶς ἀπαι-
τα. 26 Καὶ ἀπέστειλεν αὐτὸν εἰς τὴν οἰκὸν αὐτοῦ, λέγων· Μηδὲ εἰς τὴν κώμην εἰσέλθῃς, μηδὲ εἰπῇς πρὸς ὅτι τῇ κώμῃ.

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρείας καὶ Φιλίππων· καὶ ὅτι τῇ ὁδῷ ἐπηρώτα τῆς μαθητῶν αὐτοῦ, λέγων αὐτοῖς· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; 28 Οἱ δὲ ἀπεκρίθησαν· Ἰωάννην τὸν Βαπτιστὴν καὶ ἄλλοι, Ἡλίαν· ἄλλοι δὲ, ὅτι ἑστὶν τοῦ προφητῶν. 29 Καὶ αὐτὸς λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε αὐτοῖς; Αποκριθεὶς δὲ ὁ Πέτρος, λέγει αὐτοῦ· Σὺ εἶ ὁ Χριστός. 30 Καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδεὶς λέγῃς τοῦτο αὐτοῖς.

31 Καὶ ἤρξατο διδάσκειν αὐτούς, ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ σποδοκιμασθῆναι ὑπὸ τοῦ πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ σποκλιθῆναι· καὶ μετὰ τρεῶν ἡμέρας ἀναστῆναι.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he ask'd him if he saw ought.

24 And he look'd up, and said, I see men as trees walking.

25 After that, he put his hands again upon his eyes, and made him look up: and he was restor'd, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

27 And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he ask'd his disciples, saying unto them, Whom do men say that I am?

28 And they answer'd, John the Baptist: but some say, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be kill'd, and after three days rise again.

TEXT.

TRANSLATION.

32 Καὶ παρρησίᾳ τὸν λόγον ἐλάλει· Καὶ
 προσλαβόμενος αὐτὸν ὁ Πέτρος, ἤρ-
 ξατο ἐπιπιμᾶν αὐτῷ. 33 Ο δὲ ἐπι-
 γραφεὶς, καὶ ἰδὼν τὰς μαθητὰς αὐτοῦ,
 ἐπετίμησε πρὸς Πέτρον, λέγων· Ὑπαγε
 ὀπίσω μου σατανᾶ· ὅτι ὃ φρονεῖς τὰ θε-
 οῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.

34 Καὶ προσκαλεσάμενος τὸν
 ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ,
 εἶπεν αὐτοῖς· Οἷς θέλει ὀπίσω μου

32 And he spake that say-
 ing openly. And Peter took
 him, and began to rebuke him.

33 But when he had turn'd
 about, and look'd on his disci-
 ples, he rebuk'd Peter, saying,
 Get thee behind me, Satan: for
 thou savourest not the things
 that be of God, but the things
 that be of men.

34 And when he had call'd
 the people unto him, with his
 disciples also, he said unto
 them, Whosoever will come

εἰθῆν,

PARAPHRASE.

him to touch him. 23 And he took the blind Man by the hand, and led him out of the Town; and when he had spit on his Eyes, and put his hands upon him, he ask'd him if he saw ought. 24 And he look'd up, and said, I see Men as Trees walking. 25 After that he put his Hands again upon his Eyes, and made him look up: and he was restor'd, and saw every Man clearly. 26 And he sent him away to his House, saying, Neither go into the Town, nor tell it to any in the Town.

27 And Jesus went (m) out, and his Disciples, into the Towns of Cesarea Philippi: and by the way he ask'd his Disciples, saying unto them, Whom do Men say that I am? 28 And they answer'd, John the Baptist: but some say, Elias; and others, One of the Prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charg'd them that they should tell no Man of him. 31 And he began to teach them, that the Son of Man must suffer many things, and be rejected of the Elders, and of the chief Priests and Scribes, and be kill'd, and after three days rise again. 32 And he spake that saying openly, *i. e. told them in Plain and Express terms, that he must suffer and be kill'd.* And Peter took him, (n) and began to rebuke him. 33 But when he had turn'd about, and look'd on his Disciples, he rebuk'd Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of Men.

34 And when he had (o) call'd the People unto him, with his Disciples also, he said unto them, Whosoever will come after me, let him

XII.
 The Opinion
 concerning
 Christ.

XIII.
 The Duty of
 taking up the Cross.

(m) See my Paraph. on Mat. 16. 13, &c.

(n) See my Paraph. on Mat. 16. 22, &c.

(o) See my Paraph. on Mat. 16. 24, &c.

deny

T E X T.

TRANSLATION.

ἐλθεῖν, ἀπαρνησάσθαι ἑαυτὸν, καὶ ἀράτω
τὸ σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖτω μοι.

35 Ὁς ὅταν θέλῃ τὴν ψυχὴν αὐτοῦ σῶ-
σαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ
τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ καὶ τοῦ εὐαγ-
γελίου, ἔσται σώσας αὐτήν. 36 Τί ὅ

ὠφελὴς ἀνθρώπου, ἐὰν κερδήσῃ τὸ κό-
σμος ὅλον, καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ;

37 Ἡ τί δώσας ἀνθρώπος ἀντάλλαγμα
τῇ ψυχῇ αὐτοῦ; 38 Ὁς ὅταν ἐπα-

νοήσῃ με καὶ τοὺς ἐμὺς λόγους οὗ τῇ
γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρ-
τωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπανο-
ήσῃ αὐτοὺς, ὅταν ἔλθῃ οὗ τῇ δόξῃ
τοῦ πατρὸς αὐτοῦ μετὰ πάντων ἀγγέλων πάν-
των ἁγίων. Κεφ. θ'. Καὶ ἔλεγεν αὐτοῖς·

Ἀμὲν λέγω ὑμῖν, ὅτι εἰσὶ πινες πάν-
των ὧδε ἐσθιόντων, οἵτινες οὐ μὴ γεύσονται
θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ
θεοῦ ἐκδηλωθῆαι ἐν δυνάμει.

2 Καὶ μετὰ ἡμέρας ἕξ παραλαμβάνει
ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν
Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρη-
ν ὑψηλὴν κατ' ἰδίαν μόνους· καὶ μετεμορ-
φώθη ἔμπροσθεν αὐτῶν. 3 Καὶ τὰ
ἱμάτια αὐτοῦ ἐγένετο ὡς χιὼν, λευκά
ὡς χιὼν, ὅσα γραφεὺς ἐπὶ τῆς γῆς οὐ
δύναται λευκαῖαι. 4 Καὶ ὤφθη αὐτοῖς
Ἠλίας σὺν Μωσέϊ· καὶ ἦσαν συλλαλοῦντες
μετὰ Ἰησοῦ. 5 Καὶ ἀποκριθεὶς ὁ Πέτρος,

after me, let him deny himself,
and take up his cross, and fol-
low me.

35 For whosoever will save
his life, shall lose it; but who-
soever shall lose his life for my
sake and the gospels, the same
shall save it.

36 For what shall it profit a
man, if he shall gain the whole
world, and lose his own soul?

37 Or what shall a man give
in exchange for his soul?

38 Whosoever therefore
shall be ashamed of me, and of
my words, in this adulterous
and sinful generation, of him
also shall the Son of man be
ashamed when he cometh in the
glory of his Father, with the
holy angels.

Chap. IX.

And he said unto them, Ve-
rily I say unto you, that there
be some of them that stand
here, which shall not taste of
death, till they have seen the
kingdom of God come with
power.

2 And after six days Jesus
taketh with him Peter, and
James, and John, and leadeth
them up into a high mountain
apart by themselves: and he
was transfigur'd before them.

3 And his raiment became
shining, exceeding white as
snow; so as no fuller on earth
can white them.

4 And there appear'd unto
them Elias, with Moses: and
they were talking with Jesus.

5 And Peter answer'd and

λέγει

(p)

T E X T.

T R A N S L A T I O N.

λέγει τῷ Ἰησοῦ· Ραββὶ, καλὸν ἔστιν
ἡμῶς ὧδε εἶναι· καὶ ποιήσωμεν σκη-
νὰς τρεῖς, σοὶ μίαν, καὶ Μωσῆ μίαν,
καὶ Ηλίας μίαν. 6 Οὐ γὰρ ᾔδει
πλάλῃσιν ἦσαν ᾗ ἐκφοβοί. 7 Καὶ
ἐγένετο νεφέλη ὑπερκιάζουσα αὐτοῖς·
καὶ ἦλθε φωνὴ ἐκ τῆς νεφέλης, λέ-
γουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγα-
πητός, αὐτοῦ ἀκούετε. 8 Καὶ
ἑξάπινα περιεβλεψάμενοι, ὁκέτι

said to Jesus, Master, it is good
for us to be here: and let us
make three tabernacles; one
for thee, and one for Moses,
and one for Elias.

6 For he *knew not what
to say, for they were sore
afraid.

7 And there was a cloud
that overshadow'd them: and
a voice came out of the cloud,
saying, This is my beloved
Son: hear him.

8 And suddenly when they
had look'd round about, they

ὁδὲνα

P A R A P H R A S E.

deny himself, and take up his cross, and follow me. 35 For whoso-
ever will save his Life, shall lose it; but whosoever shall lose his Life
for my Sake and the Gospels, the same shall save it. 36 For what shall
it profit a Man, if he shall gain the whole World, and lose his own
Soul? 37 Or what shall a Man give in Exchange for his Soul? 38 Who-
soever therefore shall be ashamed of me, and of my Words, in this adul-
terous and sinful Generation, of him also shall the Son of Man be ashamed
when he cometh in the Glory of his Father, with the holy Angels.
Chap. IX. And he said unto them, Verily I say unto you, that there
be some of them that stand here, who shall not taste of Death, till they
have seen *the Son of Man*, in the Kingdom given him of God, come with
Power to execute Vengeance on the obstinately Unbelieving Jews.

2 And after six Days Jesus takes (p) with him Peter, and James, and
John, and leads them up into an high Mountain apart by themselves:
and he was transfigur'd before them. 3 And his Raiment became shining,
exceeding white as Snow; so as no Fuller on Earth can white them.
4 And there appear'd unto them Elias, with Moses: and they were talk-
ing with Jesus. 5 And Peter answer'd and said to Jesus, Master, it is
good for us to be here: and let us make three Tabernacles; one for thee,
and one for Moses, and one for Elias. 6 For he knew not what to
say, for they were sore afraid. 7 And there was a Cloud that over-
shadow'd them: and a Voice came out of the Cloud, saying, This is
my beloved Son: hear him. 8 And suddenly when they had look'd

XIV.
Christ is transfig-
ur'd.

(p) See my Paraph. on Mat. 17. 18, &c.

X x

round

TEXT.

TRANSLATION.

οὐδένα εἶδον, ἀλλὰ τὸν Ἰησοῦ μόνον μετ' ἑαυτῶν. 9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τῆς ὄρους, διετίλατο αὐτοῖς, ἵνα μηδενὶ διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἔκ νεκρῶν ἀναστῇ. 10 Καὶ τὸν λόγον ἐκράτησαν πρὸς ἑαυτούς, συζητοῦντες τί ἔστι τὸ ἔκ νεκρῶν ἀναστῆναι. 11 Καὶ ἐπιρώτων αὐτὸν, λέγοντες· Ὅπ λέρουσιν οἱ γραμματεῖς, ὅπ Ἠλίας δεῖ ἐλθεῖν πρῶτον; 12 Ὁ δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἠλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστᾷ πάντα· καὶ πῶς γέγραπται ὑπὲρ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα πολλὰ πάθῃ, καὶ ἔξωθενωθῇ. 13 Ἀλλὰ λέγω ὑμῖν, ὅπ καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίησαν αὐτῷ ὅσα ἐγέλησαν, κατὰ τὸ γέγραπται ἐπ' αὐτόν.

14 Καὶ ἐλθὼν πρὸς τοὺς μαθητάς, εἶδεν ὄχλον πολὺν περὶ αὐτούς, καὶ γραμματεῖς συζητῶντας αὐτοῖς. 15 Καὶ ἐθίως πᾶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμβήθη, καὶ προστρέχοντες ἠσπάζοντο αὐτόν. 16 Καὶ ἐπιρώτησε τοὺς γραμματεῖς· Τί συζητεῖτε πρὸς αὐτούς; 17 Καὶ ἀποκριθεὶς εἰς ἐκ τῶν ὄχλων, εἶπε· Διδάσκαλε, ἦνεκα τὸ υἱὸν σου μέγας ποιεῖς, ἔχοντα πνεῦμα ἁλάλον. 18 Καὶ ὅπ αὐτὸν καταλάβῃ, ῥίπτει αὐτόν.

saw no man any more, * except Jesus only with themselves.

9 And as they came down from the mountain, he charg'd them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying* to themselves, questioning one with another what the rising from the dead should mean.

11 And they ask'd him, saying, Why say the scribes that Elias must first come?

12 And he answer'd and told them, Elias verily cometh first, and restoreth all things: and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, that Elias is indeed come, * as it is written of him, and they have done unto him whatsoever they listed.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were * overjoy'd, and running to him, saluted him.

16 And he ask'd the scribes, What question ye with them?

17 And one of the multitude answer'd and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he* throws him down;

P A R A P H R A S E.

round about, they saw no Man any more, except Jesus only with themselves. 9 And as they came down from the Mountain, he charg'd them that they should tell no Man what things they had seen, till the Son of Man were risen from the dead. 10 And accordingly they kept that Saying to themselves, questioning one with another, what the Rising from the dead should mean. 11 And they ask'd him, saying, Why should this Appearance of Elias be made such a Secret, since say the Scribes that Elias must first come before the Messiah shall come, or at least manifest himself as such? 12 And he answer'd and told them, Elias verily comes first, and that Literally, Personally and Bodily before the Coming of the Great and Dreadfull Day of the Lord, i. e. before the Second and more Eminent Coming and Manifestation of Christ, when God restores All things in this World to their Primitive and Happy State, wherein they were before the Fall; and (q) after he had told them with all, that Elias is indeed come, and they have done unto him what they list'd, he again observ'd to them, How it is written of the Son of Man, that he likewise must suffer many things, and be set at nought of them, i. e. the Jews. 13 But as to Elias, I say unto you, that by Elias in a Figurative Sense is to be understood (Mal. 4. 6.) another Person coming only in the Spirit and Power of Elias before the First Coming of Christ; and this Other Person accordingly is indeed come already, as it is written of him; and they, i. e. the Jews and Herod have done unto him whatsoever they list'd. Then the Disciples understood, that by Elias in this v. 13. he meant John the Baptist.

14 And when he came (r) to his Disciples, he saw a great Multitude about them, and the Scribes questioning with them, viz. probably as to the Reason, Why they could not cast the Devil out of the Man's Son which was brought, whence the Scribes began to infer that Christ himself could not do this Cure, and so to lessen the People's Opinion of Christ. 15 And therefore straightway all the People, when they beheld him, i. e. Christ coming, were overjoy'd, as being still of Opinion that Christ was able to cure the Man's Son, and so longing to have his Power experimented and prov'd hereby, and the Scribes malicious Suggestions disprov'd; and running to him, they saluted or welcom'd him. 16 And he ask'd the Scribes, What question ye with them? 17 And one of the Multitude answer'd and said, Master, I have brought unto thee my Son, which hath a dumb Spirit: 18 And whosoever he taketh him, he throws

XV.
Christ casts out
a Devil, which
his Disciples could
not.

(q) Compare Mat. 17. 11, 12.

(r) Compare Mat. 17. 14, &c. and see my Paraph. thereon.

TEXT.

καὶ ἀφείζει, καὶ τείζει τῆς ὀδόντας αὐτοῦ, καὶ ξηραίνεται· καὶ εἶπον τοῖς μαθηταῖς οὗτοι, ἵνα αὐτὸ ἐκβάλωσι, καὶ ἔκ' ἰσχυρῶς. 19 Ὁ δὲ ἀποκριθεὶς αὐτῷ, λέγει· Ὁ γενεὰ ἀπίστος, ἕως ποῦτε πορὲς ὑμᾶς ἔσομαι; ἕως ποῦτε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πορὲς με. 20 Καὶ ἠνέγκαν αὐτὸν πορὲς αὐτόν· καὶ ἰδὼν αὐτόν, εὐθέως τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ὅπῃ τῆς γῆς, ἐκυλίετο ἀφείζων. 21 Καὶ ἐπιρώτισε τὸν πατέρα αὐτοῦ· Πόσος χρόνος ὅστιν, ὥς τῷτο γέγονεν αὐτῷ; Ὁ δὲ εἶπε· Παιδίοθεν. 22 Καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπλέσῃ αὐτόν· ἀλλ' εἶπεν διώσασαι, βοήθησον ἡμῖν σπλαγχνισθεῖς ἐφ' ἡμᾶς. 23 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Τὸ εἰ διώσασαι πιστεῦσαι, πάντα δυνατὰ τῷ πιστεύοντι. 24 Καὶ εὐθέως κράζας ὁ πατὴρ ὅτι παιδίον, μετὰ δακρύων ἔλεγε· Πιστεύω, ὦ βοήθει μου τῇ ἀπιστίᾳ. 25 Ἰδὼν δὲ ὁ Ἰησοῦς ὅτι ὅπισσωτρέχει ὁ ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω· Ἐξελθε ἐξ αὐτοῦ, καὶ μὴκέτι εἰσελθῆς εἰς αὐτόν. 26 Καὶ κράζας, καὶ πολλὰ σπαράζας αὐτόν, ἐξῆλθε· καὶ ἐγένετο ὡς εἰ νεκρὸς,

TRANSLATION.

and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 He answer'd him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit*cast him into convulsions, and he fell on the ground, and wallow'd foaming.

21 And he ask'd his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cry'd out, and said with tears, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuk'd the *unclean spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

26 And the spirit cry'd, and *cast him into great convulsions, and came out of him; and he was as one dead, in-

TEXT.

TRANSLATION.

ὡς πολλὰς λέγειν ὅτι ἀπέθανεν. 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐ-
τὸν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ
ἀνέστη. 28 Καὶ εἰσελθόντα αὐτόν

so much that many said, He
is dead

27 But Jesus took him by
the hand, and lifted him up,
and he arose.

28 And when he was come

eis

PARAPHRASE.

him down; and he foameth, and gnasheth with his Teeth, and pineth
away: and I spake to thy disciples, that they should cast him out, and
they could not. 19 He answer'd him, and says, *in reference (s) to the*
Scribes aforesaid, O faithless Generation, how long shall I be with you?
how long shall I suffer you? bring him unto me. 20 And they brought
him unto him: and when he saw him, straightway the spirit cast him
into Convulsions, and he fell on the Ground, and wallow'd foaming.
21 And he ask'd his Father, How long is it ago since this came unto
him? And he said, Of a Child. 22 And oft-times it hath cast him into
the Fire, and into the Waters to destroy him: but if thou canst do any
thing, have compassion on us, and help us. 23 Jesus said unto him, If
thou canst believe *firmly and without all doubt to the contrary, that I*
am able to do this, thou wilt thereby become qualify'd to have such a Mer-
cy vouchsaf'd unto thee: for All things fit to be done by me are possible
for me to do to him that believes truly in my Power so to do. 24 And
straightway the Father of the Child cry'd out, and said with Tears, I
sincerely desire to believe so: and if there be any Degree of Unbelief in
me, help thou, i. e. take away or else be mercifull to such my Unbelief.
25 When Jesus saw that the People came running together, He rebuk'd
the unclean Spirit, saying unto him, Thou dumb and deaf Spirit, *i. e.*
Thou Devil that causest this Child to be dumb and deaf, to convince All
here present, and particularly the Scribes, that the Reason why my Di-
sciples could not cast thee out, was not for any Want of Power in me to
enable them to have done it, had they been duly qualify'd; I my self now
charge thee, Come out of him, and *not only so, but* enter no more into
him. 26 And the Spirit cry'd, and cast him into great Convulsions,
and came out of him; and he was as one dead, inso much that many said,
He is dead. 27 But Jesus took him by the hand, and lifted him up,
and he arose *perfectly recover'd and cur'd.* 28 And when he was come
into

ANNOTATIONS.

† Chap. IX. v. 24. *Κόμα* is not read in Alex. and Cant. the two Oldest MSS.
nor in Syr. Perf. Arab. Ethiop. and Goth. Versions. It is scarcely to be doubted
but it has been added, by way of Reverence.

(s) See the Note (z) on Mat. 17. 17.

(r) Com-

TEXT.

TRANSLATION.

εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐ-
τὸν καὶ ἰδίαν· Ὅτι ἡμεῖς ἐκ ἡδυνήθη-
μεν ἐκβαλεῖν αὐτόν; 29 Καὶ εἶπεν
αὐτοῖς· Τὸ τοῦ γένους οὗ οὐδὲν δύναται
ἐξελεῖν, εἰ μὴ ἐν ὀροσειᾷ καὶ νηστείᾳ.

30 Καὶ ἐκεῖθεν ἐξελθόντες πε-
πορεύοντο διὰ τῆς Γαλιλαίας· καὶ
οὐκ ἤθελεν, ἵνα τις γινῶ. 31 Εἰ-
δασκε ὅτι τὸς μαθηταὶς αὐτοῦ, καὶ
ἔλεγεν αὐτοῖς· Ὅτι ὁ υἱὸς τοῦ ἀνθρώ-
που ὡς ἀδίδοται εἰς χεῖρας ἀνθρώ-
πων, καὶ ἀποκτενεῖσιν αὐτόν· καὶ ἀπο-
κλιθεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.
32 Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφο-
βῶντο αὐτὸν ἐπερωτῆσαι.

33 Καὶ ἦλθεν εἰς Καπερναῦμ· καὶ
ἐν τῇ οἰκίᾳ γενόμενος, ἐπηρώτα αὐ-
τούς· Τί ἐστὶν τῇ ὁδῷ πρὸς ἑαυτοὺς
διελογίζεσθε; 34 Οἱ δὲ ἐσιώπων·
πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν
τῇ ὁδῷ, τίς μείζων. 35 Καὶ κα-
θίσας ἐφώνησε τοὺς δώδεκα, καὶ λέ-
γει αὐτοῖς· Εἴ τις θέλει πρῶτος
εἶναι, ἔσται πάντων ἔσχατος, καὶ πάν-
των ἀσκήτων. 36 Καὶ λαβὼν
παῖδιον, ἔθηκεν αὐτὸ ἐν μέσῳ αὐ-
τῶν· καὶ ἀναγκαλίσσάμενος αὐ-
τὸ, εἶπεν αὐτοῖς· 37 Ὃς ἐάν ἐν
τῶν τοιούτων παιδίων δεξιᾷ ᾖ ἐπὶ
τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὁ

into the house, his disciples
ask'd him privately, Why
could not we cast him out?

29 And he said unto them,
This kind can come forth by
nothing, but by prayer and
fasting.

30 And they departed thence,
and *travell'd about thro' Ga-
lilee; and he would not that
any man should know it.

31 For he taught his disci-
ples, and said unto them, The
Son of man is deliver'd into
the hands of men, and they
shall kill him, and after that he
is kill'd, he shall rise the third
day.

32 But they understood not
that saying, and were afraid to
ask him.

33 And he came to Capernaum, and being in the house,
he ask'd them, What was it that
ye disputed among your selves,
by the way?

34 But they held their peace:
for by the way they had dis-
puted among themselves, who
should be the greatest.

35 And he sat down and
call'd the twelve, and saith un-
to them, If any man desire to
be first, the same shall be last
of all, and servant of all.

36 And he took a child, and
set him in the midst of them:
and when he had taken him in
his arms, he said unto them,

37 Whosoever shall receive
one of such children in my
name, receiveth me: and who-

P A R A P H R A S E.

into the House, his Disciples ask'd him privately, Why could not we cast him out? 29 And he said unto them, *By (t) reason of your Unbelief also in great measure; howbeit this kind can be made to come forth by nothing, but by, i. e. without extraordinary Prayer and Fasting join'd to your Faith.*

30 And they departed thence, viz. from the parts about Cesarea Philippi, and travell'd about thro' Galilee; and he would not that any man should know it, and therefore went private ways. 31 For he had a mind to have Opportunity to give his Disciples some Private Instructions; and especially to prepare them yet more for his Sufferings and Death, which was now not far off: and accordingly he taught his Disciples, and said unto them, The Son of man is deliver'd into the hands of Men, and they shall kill him, and after that he is kill'd, he shall rise the third day. 32 But they understood not that saying, i. e. what he said to them about his being deliver'd up, and kill'd, and rising again, and were afraid to ask him to tell them the matter more Plainly: For tho' they could not understand aright, what he meant by being Deliver'd up, and Rising again; yet they could not but know what he meant in general, by being Kill'd, and they were exceeding sorry to hear that; and therefore were afraid to know more of the matter, lest the more they knew, the more occasion they should have for their Sorrow.

33 And he came to Capernaum (u) where he pay'd Tribute-money, and at the same (w) time being in the House, (probably his Own House wherein he dwelt when at Capernaum) he ask'd them, What was it that ye disputed among your selves by the way? 34 But they held their peace, being asham'd to tell: for by the way they had disputed among themselves, who should be the Greatest. 35 And he sat down and call'd the Twelve, and says unto them, If any man desire to be First in my Kingdom, the same shall be, i. e. must act and behave himself, as if he was Last of All, i. e. most humbly, and as if he was Servant of All, i. e. must be most ready to do All the good and Christian Offices he can to others. 36 And he took a (x) child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Who-soever shall receive one of such Children in my name, receives me; and who-

XVI.

Christ passes privately thro' Galilee, and tells the Disciples again of his Death.

XVII.

Christ teaches his Disciples the Duty of Humility.

A N N O T A T I O N S.

- (t) Compare Mat. 17. 20. (u) Compare Mat. 17. 24.
 (w) Compare Mat. 18. 1. and read my Paraphrase thereon.
 (x) Read my Paraph. on Mat. 18. 3, &c.

(y) Read

TEXT.

©

TRANSLATION.

ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται,
ἀλλὰ τὸ ἀποστείλαντά με.

38 Απεκρίθη δὲ αὐτῷ ὁ Ἰωάννης,
λέγων· Διδάσκαλε, εἰδομένῳ πνα ἐν τῷ
ὀνόματί σου ἐκβάλλοντα δαίμονια, ὅς
ἐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐ-
τόν, ὅτι ἐκ ἀκολουθεῖ ἡμῖν. 39 Ο δὲ
Ἰησοῦς εἶπε· Μὴ κωλύετε αὐτόν· ὅτι οὐ-
δὲ ἔστι ὅς ποιήσῃ δύναμιν ὀνόματί μου,
καὶ δυνήσῃ ταχὺ κακολογη-
σαί με. 40 Ὃς ᾧ ἐκ ἔστι κατ' ἡμῶν,
ὑπὲρ ἡμῶν ἔστι. 41 Ὃς ᾧ ἀν ποτίσῃ
ὑμᾶς πόλιν ὕδατος ἐν τῷ ὀνόματί μου,
ὅτι Χριστὸς ἔστε, ἀμὴν λέγω ὑμῖν, οὐ μὴ
ἀπολέσῃ τὸ μισθὸν αὐτοῦ. 42 Καὶ ὅς ἀν
σκαιδαλίσῃ ἓνα τῶν μικρῶν τῶν πιπυρόν-
των εἰς ἐμέ, καλὸν ἔστι αὐτῷ μᾶλλον,
εἰ ὡς λίθος μωλικὸς ὡς τὸ τρά-
χηλον αὐτοῦ, καὶ βέβληται εἰς τὴν θάλασσαν.
43 Καὶ ἐὰν σκαιδαλίξῃ σε ἡ χεὶρ σου,
ἀπόκοψον αὐτήν· καλὸν σοι ἔστι κυλλὸν
εἰς τὴν ζωὴν εἰσελθεῖν, ἢ τὰς δύο χεῖ-
ρας ἔχοντα, ἀπελθεῖν εἰς τὴν γένναν, εἰς
τὸ πῦρ ἄσβεστον. 44 Ὃς ὁ σκώληξ
αὐτῶν καὶ περὶ τῆς πύρας καὶ σβέν-
νυται. 45 Καὶ ἐὰν ὁ πῦρ σου σκαιδα-
λίξῃ σε, ἀπόκοψον αὐτόν· καλὸν ἐστὶ
σοι εἰσελθεῖν εἰς τὴν ζωὴν χωλόν, ἢ
τὰς δύο πόδας ἔχοντα βλητῆναι εἰς
τὴν γένναν, εἰς τὸ πῦρ τὸ ἄσβεστον.

soever shall receive me, receiv-
eth not me, but him that sent
me.

38 And John answer'd him,
saying, Master, we saw one
casting out devils in thy name,
and he follows not us; and we
forbad him because he follows
not us.

39 But Jesus said, Forbid
him not: for there is no man
which shall do a miracle in my
name, that can * easily speak
evil of me.

40 For he that is not against
us, is on our part.

41 For whosoever shall give
you a cup of water to drink
in my name, because ye be-
long to Christ, verily I say
unto you, he shall not lose his
reward.

42 And whosoever shall of-
fend one of *these* little ones
that believe in me, it is better
for him, that a millstone were
hang'd about his neck, and he
were cast into the sea.

43 And if thy hand *make
thee to offend, cut it off: it is
better for thee to enter into life
maim'd, than having two
hands, to go into hell, into
the fire that never shall be
quench'd.

44 Where their worm dies
not, and the fire is not quench'd.

45 And if thy foot *make
thee to offend, cut it off: it is
better for thee to enter halt in-
to life, than having two feet, to
be cast into hell into the fire
that never shall be quench'd:

T E X T.

TRANSLATION.

46 Οπὺ ὁ σκόληξ αὐτῶν ἔτελεύτα, καὶ τὸ πῦρ ἔσβεννυται. 47 Καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλόν σοι ἢ ἐπὶ μόνῳ ὀφθαλμῷ εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γένειαν τοῦ πυρός. 48 Οπὺ ὁ σκόληξ αὐτῶν ἔτελεύτα, καὶ τὸ πῦρ ἔσβεννυται.

46 Where their worm dies not, and the fire is not quench'd.

47 And if thine eye * make thee to offend, pluck it out : it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire :

48 Where their worm dieth not, and the fire is not quench'd.

49 Πᾶς

P A R A P H R A S E.

whosoever shall receive me, receives not me *only*, but *also* Him, *i.e.* God that sent me.

38 And John *the Apostle* answer'd him, saying, Master, we saw one casting out Devils in thy name, and he follows not *you ever with us*; and we forbid him, because he follows not us. 39 But Jesus said, Forbid him not : for there is no man, who shall do a Miracle in my Name, that can easily, *i.e.* without exposing himself as one acting Absurdly therein, speak evil of me; 40 and also, forasmuch as He that is not against us in this Case, is to be esteem'd on our part, and therefore to be Encourag'd. 41 For whosoever shall give you a Cup of Water to drink in my Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. 42 And whosoever shall offend one of these little ones that believe in me, it is better for him, that a millstone were hang'd about his neck, and he were cast into the Sea. 43 And if thy Hand (γ) make thee to offend, cut it off : it is better for thee to enter into Life maim'd, than having two Hands, to go into Hell, into the fire that never shall be quench'd : 44 Where their Worm dies not, *i.e.* where the Souls of the impenitently Wicked shall be for ever tormented with fruitless Remorse or Grief, for their past Sins, and irreparable Follies; and the Fire is not quench'd, but shall for ever torment their Bodies. 45 And if thy Foot (γ) make thee to offend, cut it off : it is better for thee to enter halt into Life, than having two Feet, to be cast into Hell, into the Fire that never shall be quench'd : 46 Where their Worm dies not, and the Fire is not quench'd. 47 And if thine Eye make thee to offend, pluck it out : it is better for thee to enter into the Kingdom of God with one Eye, than having two Eyes to be cast into Hell-fire : 48 Where their Worm dies not, and the Fire is not quench'd.

XVIII.
Such as promote
the Gospel are
not to be hinder'd,
or discourag'd.

(γ) Read my Paraph. on Mat. 18. 8, 9.

Y y

49 For

G R E E K T E X T.

TRANSLATION.

49 Πᾶς γὰρ πυρὶ ἀλιοθήσεται· καὶ
 πᾶσα θυσία ἀλὶ ἀλιοθήσεται. 50 Κα-
 λὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἀνα-
 λοι γήνηται, ὃ πίνει αὐτὸ ἀρτύσει;
 ἔχετε ὃ ἐαυτοῖς ἅλας, καὶ εἰρηνεύετε
 ὃ ἀλλήλοις.

Κεφ. ι. Καὶ ἐξῆν ἀναστὰς ἔρχεται
 εἰς τὰ ὄρια τῆς Ἰουδαίας, ἀπὸ τοῦ
 πέραν τῆς Ἰορδάνου· καὶ συμπορεύονται
 πάλιν ὄχλοι πρὸς αὐτόν· καὶ, ὡς ἐβί-
 βη, πάλιν ἐδίδασκεν αὐτούς.

2 Καὶ προσελθόντες οἱ φαρισαῖοι,
 ἐπιρώτησαν αὐτόν, εἰ ἔστιν ἀνδεῖ
 γυνῶνα ὑπολύσαι· πειράζοντες αὐτόν.

49 For every *such one
 shall be *consum'd with fire,
 and every sacrifice shall be salt-
 ed with salt.

50 Salt is good: but if the
 salt have lost his saltiness,
 wherewith will you season it?
 Have salt in your selves, and
 have peace one with another.

Chap. X.

And he arose from thence,
 and cometh into the coasts of
 Judea * thro' the Country be-
 yond Jordan: and the people
 resort unto him again, and as he
 was wont, he taught them again.

2 And the Pharisees came
 to him, and ask'd him, Is it
 lawfull for a man to put away
 his wife? tempting him.

3 0 8

P A R A P H R A S E.

49 For in short, One of these two is to be Unavoidably the State or Con-
 dition of You and All Mankind; Either ye are to Destroy or Subdue your
 Sinfull Affections, or to be wholly Destroy'd your selves Eternally in Hell.
 Nor is this any other than is typify'd under the Law by the two different
 sorts of Sacrifices or Offerings, viz. the Burnt-offerings, and the (Meat,
 or as it may better be call'd the) Bread-offerings. Namely as the (z) Burnt-
 offerings were wholly consum'd with Fire; so every such one as acts not
 according to the Rules of the Gospel, particularly those laid down v. 42-48.
 shall be (z) consum'd or burnt likewise in Hell with Fire: and as every
 (z) Bread-offering was to be salted with Salt, and only part of it destroy'd
 or burnt with Fire; so every one that will render himself as a (z) Sacri-
 fice acceptable unto God, shall be salted with Salt, i. e. instructed in the
 Rules of the Gospel, and agreeably thereto, shall as it were, destroy or burn,
 i. e. subdue what is Sinfull in him. 50 Salt, i. e. the Doctrine of the Go-
 spel, is good, i. e. Holy in it self, and sufficient to make you Holy, and to
 preserve you from the Corruptions of the World, if ye will follow it; and also
 to enable you to Teach others how to preserve themselves unto eternal life:
 but if the Salt (a) have lost his Saltness, wherewith will you season it?
 Therefore have Salt in yourselves, i. e. take care each of you that he keeps
 himself stedfast in the true Religion, I teach you; and have Peace One
 with Another, i. e. most agreeably to my most holy Religion, be careful

in

PARAPHRASE.

in a most special manner, that no Ambitious Desires or Contentions among your selves hinder your Propagating the Gospel among Others.

SECTION V.

Containing such Particulars as are related by St Mark, From Christ's Departure out of Galilee in order to his Coming up to Jerusalem at that Passover whereat he Suffer'd, (and which was in the thirty fifth year of his Life, but in the thirty third year of the Common Era, or A. D. 33.) To his coming to Bethphage and Bethany, and Riding thence in Triumph unto Jerusalem: Which Particulars take up Chap. X.

Chap. X. And, when Jesus had finish'd the Time of his long stay in Galilee upon his first coming thither after the Imprisonment of the Baptist, he arose and went from thence, *i. e.* Galilee, in order to go up to Jerusalem for to keep the (b) Feast of Tabernacles. After which he departed from Jerusalem, and return'd not thither again till the next Feast of the Dedication. After which he went from Jerusalem to a City call'd Ephraim, and thence he seems to have pass'd thro' Samaria and Galilee. All which is here pass'd over by S. Mark, who takes notice of this last Departing of Christ from Galilee, namely, when he arose from thence and comes into the Coasts of Judea properly so call'd, thro' the Country beyond Jordan: and the People resort unto him again in these parts, as they did afore in Galilee; and as he was wont, he taught them again here, as elsewhere.

I.
Another great
Gap here in this
Gospel.

2 And the Pharisees (c) came to him and ask'd him, Is it lawfull for a Man to put away his Wife? tempting him. 3 And he answer'd,

II.
Of Divorce.

ANNOTATIONS.

(z) So the word *ἀνιστηται* frequently signifies according to the Hellenistical use of it; and so it ought to be render'd here, as is plain from the Context, or my Paraphrase on the Text. Agreeably whereto it is further Observable, that the Wicked are frequently compar'd in Scripture to Victims, or Beasts slain by way of Sacrifice, of which were made Burnt-offerings; and that God's Wrath against such is frequently compar'd also to a Consuming Fire, like that which consum'd the Burnt-offerings. On the other side the Godly are compar'd in Scripture to a Sacrifice or Bread-offering, as Rom. 12. 1. and 1 Pet. 2. 5. For the Greek word *θυσια*, tho' it Literally signifies a Slain Sacrifice, yet it is us'd in the LXX, and from thence in N. Test. to denote the Mincha or Bread-offering, and so an unslain Sacrifice. And that it is so to be understood here, is evident from the Text in O. Test. which St Mark here refers to, viz. Lev. 2. 13. where the Context plainly shews that *θυσια* in the said Text denotes the Bread-offering.

(a) See my Paraphrase on Mat. 5. 13.

(b) See my Paraphrase on Mat. 19. 1, 2.

(c) Read my Paraphrase on Mat. 19. 3—9.

Y y 2

(d) Read

TEXT

TRANSLATION.

3 Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς. Τί ὑμῖν ἐνετείλατο Μωσῆς; 4 Οἱ δὲ εἶπον· Μωσῆς ἐπέτρεψε βιβλίον ἀποστασίου γράψαι, καὶ ἀπολύσαι. 5 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Περὶ τῆς σκληροκαρδίας ὑμῶν ἔγραψεν ὑμῖν· ἢ ἐντολὴν ζωῆς. 6 Ἀπὸ δὲ ἀρχῆς κτίσεως, ἄρσεν καὶ θῆλυ ἐποίησεν αὐτὰς ὁ Θεός. 7 Ἐνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ. 8 Καὶ ἑσονται οἱ δύο εἰς σάρκα μίαν· ὥστε ἕκαστος ἐκ τῶν δύο, ἑστὶ μία σὰρξ. 9 Οὗν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζεται. 10 Καὶ ὡς τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ ὦντες τῷ αὐτοῦ ἐπιρώτησαν αὐτόν. 11 Καὶ λέγει αὐτοῖς· ὅς ἐστι ἀπολύσις ἢ γυναῖκα αὐτοῦ, καὶ γαμήσιον ἄλλην, μοιχᾷ ἐπ' αὐτήν. 12 Καὶ ἐὰν γυνὴ ἀπολύσῃ τὸν ἄνδρα αὐτῆς, καὶ γαμήσῃ ἄλλον, μοιχᾷται.

13 Καὶ προσφέρουσιν αὐτῷ παῖδια, ἵνα ἅψεται αὐτῶν. οἱ δὲ μαθηταὶ ἐπιτίμων τοῖς προσφέρουσιν. 14 Ἰδὼν δὲ ὁ Ἰησοῦς ἠγαπάκηναι, καὶ εἶπεν αὐτοῖς· Ἀφετε τὰ παῖδια ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐτά· τὸ γὰρ τοιοῦτον ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

3 And he answer'd, and said unto them, What did Moses command you?

4 And they said, Moses suffer'd to write a bill of divorce, and to put her away.

5 And Jesus answer'd, and said unto them, for the hardness of your heart, he wrote you this precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife,

8 And they two shall be one flesh: so then they are no more two, but one flesh.

9 What therefore God hath joyn'd together, let no man put asunder.

10 And in the house his Disciples ask'd him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth Adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 And they brought young children to him, that he should touch them; & his disciples rebuk'd those that brought them.

14 But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Ἀμέ.

TEXT.

TRANSLATION.

15 Ἀμὲν λέγω ὑμῖν, ὃς ἐὰν μὴ δέ-
ξῃται τὴν βασιλείαν τοῦ Θεοῦ ὡς
παιδίον, ὃ μὴ εἰσέλθῃ εἰς αὐτὴν.

16 Καὶ συναγαγισάμενος αὐτοὺς,
πῆγας τὰς χεῖρας ἐπ' αὐτοὺς, εὐλό-
γει αὐτοὺς.

17 Καὶ ἐκπορευόμενος αὐτὸς εἰς ὁδόν,
προσδεχάμενος εἰς αὐτὸν ὁ γονυπετήσας αὐτόν,
ἐπιράτα αὐτόν. Διδάσκαλε ἀγαθε, τί
ποιήσω ἵνα ζῶν αἰώνιον κληρονομήσω;

15 Verily I say unto you,
Whosoever shall not receive
the kingdom of God as a little
child, he shall not enter there-
in.

16 And he took them up in
his arms, put his hands upon
them, and blessed them.

17 And when he was gone
forth into the way, there came
one running, and kneel'd to
him, and ask'd him, Good Ma-
ster, what shall I do that I
may inherit eternal life?

18 Οὕτως

PARAPHRASE.

swer'd, and said unto them, What did Moses command you? 4 And they said, Moses suffer'd to write a bill of divorcement, and to put her away. 5 And Jesus answer'd, and said unto them, For the hardness of your Heart, he wrote you this Precept. 6 But from the beginning of the Creation, God made them Male and Female. 7 For this cause shall a Man leave his Father and Mother, and cleave to his Wife, 8 And they two shall be one Flesh: 8 So then they are no more two, but one Flesh. 9 What therefore God hath joyn'd together, let no Man put asunder. 10 And in the House his Disciples ask'd him again of the same matter. 11 And he saith unto them, Whosoever shall put away his Wife, and marry another, committeth Adultery against her. 12 And if a Woman shall put away her Husband, and be married to another, she committeth Adultery.

13 And they brought young Children to him, that he should touch, *i. e. lay his hands on them by way of Blessing them*; and his Disciples (*d*) rebuk'd those that brought them. 14 But when Jesus saw it, he was much displeas'd, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little Child, he shall not enter therein. 16 And he took them up in his Arms, laid his Hands upon them, and blessed them.

17 And when he was gone forth into the Way or Road, there came (*e*) One, *viz. a Young Man of a great Estate*, running, and kneel'd to him, and ask'd him, Good Master, what shall I do that I may inherit

III.
Christ encour-
rages young Chil-
dren to be brought
unto him.

IV.
Christ's Dis-
course with the
young Rich man.

(d) Read my Paraphrase on *Mat. 19. 13 — 15.*

(e) See my Paraphrase on *Mat. 19. 16, &c.*

Eternal

TEXT.

TRANSLATION.

18 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Τί με λέγεις ἀγαθός; ὅδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ Θεός. 19 Τὰς ἐντολάς οἶδας· Μὴ μοιχεύσης· Μὴ φονεύσης· Μὴ κλέψης· Μὴ ψευδομαρτυρήσης· Μὴ ὑποσπέρῃσης· Τίμα τὸ πατέρα σου καὶ τὴν μητέρα. 20 Ο δὲ ἀποκριθεὶς εἶπεν αὐτῷ· Διδάσκαλε, ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου. 21 Ο δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτόν, καὶ εἶπεν αὐτῷ· Εἰ σοι ὑπερεῖ· ὕπαγε, ὅσα ἔχεις πώλησον, καὶ δός τοῖς πτωχοῖς· καὶ ἔξεις θησαυρὸν οὐρανῶν· καὶ δεῦρο, ἀκολούθη μοι ἄρας τὸ σταυρόν. 22 Ο δὲ, συγνώσας ὅτι τῷ λόγῳ, ἀπῆλθε λυπόμενος· ὡς ἔχει κτήματα πολλά.

23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· Πῶς δύσκολος οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται; 24 Οἱ δὲ μαθηταὶ ἐθαμβήντο ὅτι τοῖς λόγοις αὐτοῦ. Ο δὲ Ἰησοῦς πάλιν ἀποκριθεὶς, λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τὸ πεποιθῆναι ὅτι τὰ χρήματα, εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν; 25 Εὐκολώτερόν ἐστι κάμηλοι διὰ τὸν πυγμαλιᾶς καὶ ῥαφίδος διελθεῖν, ἢ πλῆσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. 26 Οἱ δὲ διεσπᾶσθαι ἔξεπλῆσσοντο, λέγοντες ὡς

18 And Jesus said unto him, Why callest thou me good? *there is none good, but one, that is God.*

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answer'd and said unto him, Master, all these have I observ'd from my youth.

21 Then Jesus beholding him lov'd him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away griev'd: for he had great possessions.

23 And Jesus look'd round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonish'd at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camel to go thro' the eye of a needle, than for **such* a rich man to enter into the kingdom of God.

26 And they were astonish'd out of measure, saying among

ἑαυτοῖς·

TEXT.

TRANSLATION.

ἑαυτῶν· Καὶ τίς δύναται σωθῆναι;
 27 Εμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς, λέ-
 γει· Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ'
 ἔνδρα τῷ Θεῷ· πάντα ᾗ δυνατά
 ἔσονται τῷ Θεῷ.

themselves, Who then can be sav'd?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 Καὶ

PARAPHRASE.

Eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good, but one, that is God. 19 Thou knowest the Commandments, Do not commit Adultery, Do not Kill, Do not Steal, Do not bear false Witness, Defraud not *thy Neighbour out of a Covetous Desire of Any thing he has*, Honour thy Father and Mother. 20 And he answer'd and said unto him, Master, All these have I observ'd from my Youth: *What lack (f) I yet.* 21 Then Jesus beholding him *intently*, lov'd him *on account of his having been thus Carefull to keep the Commandments*, and said unto him, One thing thou lackest, *if thou wilt be One of the most Perfect here and Happy hereafter*: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in Heaven; and come, take up the Cross, and follow me. 22 And he was sad at that saying, and went away griev'd: for he had great Possessions.

23 And (g) Jesus look'd round about, and saith unto his Disciples, How hardly shall they that have Riches enter into the Kingdom of God! 24 And the Disciples were astonish'd at his Words, *understanding them as if Christ had thereby intimated, that it was Impossible for any Rich man to be Sav'd.* But Jesus, *to correct such their misunderstanding of his Words*, answers again, and says unto them, *Be not Children in Understanding, but understand what I just now said unto you Aright, viz. that by them I design'd to observe only*, how hard it is for them that Trust in Riches, *i. e. set Too great a Value on them* to enter into the Kingdom of God! 25 It is easier for a Camel to go through the eye of a Needle, than for such a Rich man to enter into the Kingdom of God. 26 And they were astonish'd out of measure, saying among themselves, Who then can be Sav'd? 27 And Jesus looking upon them, saith, With Men it is impossible, but not with God: for with God all things are possible.

V.
The Difficulty
of Rich mens En-
tering into Hea-
ven.

28 Then

ANNOTATIONS.

(f) Compare Mat. 19. 20. and read my Paraph. thereon.

(g) Compare Mat. 19. 23, &c. and read my Paraphrase thereon.

(b) See

TEXT.

TRANSLATION.

28 Καὶ ἤρξατο ὁ Πέτρος λέγειν αὐτῷ· Ἰδὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολούθησάμεν σοι. 29 Αποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπεν· Ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς ὅς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, 30 εἰὰν μὴ λάβῃ ἑκατοντάπλασίονα νῦν ὅτι καὶ χαρῶ τέτρω οἰκίας, καὶ ἀδελφούς, καὶ ἀδελφάς, καὶ μητέρας, καὶ τέκνα, καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ὅτι καὶ αἰῶνι καὶ ἐρχομένη ζωὴ αἰώνιον. 31 Πολλοὶ δὲ ἔσονται πρῶτοι, ἔσχατοι καὶ οἱ ἔσχατοι, πρῶτοι.

32 Ἦσαν δὲ ὅτι τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσόλυμα· καὶ ἔω πρῶτων αὐτῶν ὁ Ἰησοῦς, καὶ ἔθαμβούντο, καὶ ἀκολουθεῖντες ἐφοβούντο. Καὶ ὡς ἔλαβον πάλιν τὴν δώδεκα, ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν.

33 Ὅτι ἰδὺ, ἀναβάνομεν εἰς Ἱερουσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὡς ἐδοξείτω τοῖς ἀρχιερεῦσι καὶ τοῖς γραμματέωσι, καὶ κατακρινῶσιν αὐτὸν θανάτῳ, καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσι.

34 Καὶ ἐμπαΐξουσιν αὐτῷ, καὶ μαστιγώσουσιν αὐτὸν, καὶ ἐμπύσουσιν αὐτῷ, καὶ ἀπικλείουσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

28 Then Peter began to say unto him, Lo, we have left all, and have follow'd thee.

29 And Jesus answer'd and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 But many *that are* first, shall be last: and the last, first.

32 And they were in the way going up to Jerusalem: and Jesus went before them; and they were amaz'd, and as they follow'd, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem, and the Son of man shall be deliver'd unto the chief Priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

TEXT.

TRANSLATION.

35 Καὶ προσπορεύοντα αὐτῷ Ἰάκω-
βος καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου, λέγοντες·
Διδάσκαλε, θέλωμεν ἵνα ὃ ἐὰν αἰτή-
σωμεν ποιήσῃς ἡμῖν. 37 Ο δὲ εἶπεν αὐ-

35 And James and John the
sons of Zebedee come unto
him, saying, Master, we would
that thou shouldst do for us
whatsoever we shall desire.

36 And he said unto them,

τοῖς·

PARAPHRASE.

28 Then Peter began (*b*) to say unto him, Lo, we have left all, and
have follow'd thee. 29 And Jesus answer'd and said, Verily I say unto
you, There is no Man that hath left House, or Brethren, or Sisters, or
Father, or Mother, or Wife, or Children, or Lands, for my Sake and
the Gospels, 30 but he shall receive an Hundred-fold, *i. e.* what shall
be an Hundred times, or very much Better, even Now in this time:
namely, for his own House he shall be kindly receiv'd into the Houses of
all Good men; and instead of his own Brethren or Sisters &c. he shall
find all Good persons ready to assist him, as so many Brethren, and Sisters,
and Mothers; and instead of his own Lands he shall be readily assisted
with what the Lands or Estates of Good men can procure or afford,
as if they were his Own: These Comforts shall he receive together with
the Persecutions he shall undergo; and not only these Comforts shall he so
receive, but the Far greater Comforts of Inward Satisfaction of Mind,
and of sincere Joy by the Influence of the Holy Spirit; and in the World
to come, he shall receive Eternal Life. 31 But many that are first,
shall be last: and the last, first.

32 And they were in the way going up to Jerusalem, and Jesus went
before them; and they were amaz'd, *i. e.* began to be very Apprehensive
of the Dangers they should be shortly expos'd to, and to be very much
Concern'd at it, and as they follow'd, they were afraid, *i. e.* they could
not now follow him without continual and great Fear of what was about
to befall them. And, *i. e.* Namely, he had now took again the Twelve,
and began to tell them more Plainly in respect of several Particulars,
than he had ever Afore, what things should happen unto him, 33 Say-
ing, Behold, we go up to Jerusalem, and the Son of Man shall be de-
liver'd unto the chief Priests, and unto the Scribes: and they shall con-
demn him to death, and shall deliver him to the Gentiles; 34 And
they shall mock him, and shall scourge him, and shall spit upon him,
and shall kill him: and the third day he shall rise again.

35 And James and John the Sons of Zebedee come unto him (*i*) with
their Mother, saying by their Mother, Master, we would that thou shouldst
do for us whatsoever we shall desire. 36 And he said unto them, What

VI.
The more than
ordinary Reward of
those that forsake
what they have
in this World, for
the sake of Christ.

VII.
Jesus foretells
his Disciples more
plainly of his
Death.

VIII.
Christ's An-
swer to the Re-
quest of James
and John, and his
Instructions
thereupon to his
Disciples con-
cerning Humility.

(b) See my Paraphrase, Ibid. 27, &c.

(i) Compare Mat. 20. 20, &c. and read my Paraph. thereon.

TEXT.

TRANSLATION.

τοῖς· Τί θέλετε ποιῆσαί με ὑμῖν ;
 37 Οἱ δὲ εἶπον αὐτῷ· Δὸς ἡμῖν
 ἵνα εἰς ἓκ δεξιῶν σου καὶ εἰς ἑξ
 εὐωνύμων σου καθίσωμεν ὡς τῇ δο-
 ξῇ σου. 38 Ο δὲ Ἰησοῦς εἶπεν αὐ-
 τοῖς· Οὐκ οἶδατε τί αἰτεῖσθε· δύ-
 ναμι πίνειν τὸ ποτήριον ὃ ἐγὼ πί-
 νω, καὶ τὸ βάπτισμα ὃ ἐγὼ βα-
 πτίζομαι, βαπτισθῆναι ; 39 Οἱ δὲ
 εἶπον αὐτῷ· Δυνάμεθα. Ο δὲ Ἰη-
 σοῦς εἶπεν αὐτοῖς· Τὸ μὲν ποτή-
 ριον ὃ ἐγὼ πίνω, πείθε· καὶ τὸ
 βάπτισμα ὃ ἐγὼ βαπτίζομαι, βα-
 πτισθήσεσθε· 40 Τὸ δὲ καθίσαι
 ἓκ δεξιῶν μου καὶ ἑξ εὐωνύμων
 μου, οὐκ ἔστι ἐμὸν δοῦναι, ἀλλ'
 οἷς ἡτοίμασα. 41 Καὶ ἀκούσαν-
 τες οἱ δέχθαι, ἤρξαντο ἀγορακτεῖν
 περὶ Ἰακώβου καὶ Ἰωάννου. 42 Ο
 δὲ Ἰησοῦς προσκαλεσάμενος αὐ-
 τούς, λέγει αὐτοῖς· Οἶδατε ὅτι οἱ
 δοκῶντες ἄρχει πᾶν ἔθναι, κατα-
 κυριεύουσιν αὐτῶν· καὶ οἱ μεγάλοι αὐ-
 τῶν κατεξουσιάζουσιν αὐτῶν. 43 Οὐχ'
 οὕτω δὲ ἔσται ὡς ὑμῖν· ἀλλ' ὅς ἐστι
 θέλη γινέσθαι μέγας ὡς ὑμῖν, ἔσται
 ἀσκήτω ὑμῶν. 44 Καὶ ὅς ἐστι
 θέλη ὑμῶν γινέσθαι πρῶτος, ἔσται
 πάντων δούλος. 45 Καὶ ὅς ὁ υἱὸς
 τοῦ ἀνθρώπου ἔκ ἡλθι ἀσκηθῆναι,

What would ye that I should
do for you?

37 They said unto him,
Grant unto us that we may sit,
one on thy right hand, and
the other on thy left hand, in
thy glory.

38 But Jesus said unto them,
Ye know not what ye ask : can
ye drink of the cup that I drink
of? and be baptiz'd with the ba-
ptism that I am baptiz'd with?

39 And they said unto him,
We can. And Jesus said unto
them, Ye shall indeed drink of
the cup that I drink of: and
with the baptism that I am
baptiz'd withall, shall ye be
baptiz'd :

40 But to sit on my right
hand, and on my left hand, is
not mine to give, but *it shall*
be given to them for whom it
is prepar'd.

41 And when the ten heard
it, they began to be much dis-
pleas'd with James and John.

42 But Jesus call'd them to
him, and saith unto them, Ye
know that they which are ac-
counted to rule over the Gen-
tiles, exercise lordship over
them; and their great ones
exercise authority upon them.

43 But so shall it not be
among you: but whosoever
will be great among you, shall
be your minister:

44 And whosoever of you
will be the chiefest, shall be ser-
vant of all.

45 For even the Son of man
came not to be ministred unto,

ἀλλὰ

TEXT.

TRANSLATION.

ἀλλὰ ἀγαθοῦσαι, καὶ δοῦναι ἢ ψυ-
χὴν αὐτῷ λύτρον ἀντὶ πολλῶν.

46 Καὶ ἔρχονται εἰς Ἱερικὸν· καὶ
ἐκπορευομένου αὐτοῦ ἀπὸ Ἱερικῶ, καὶ
τῶν μαθητῶν αὐτοῦ, καὶ ὄχλου ἱκανῶ,
υἱὸς Τιμαίου Βαρπύμας ὁ πωλὸς
ἐκάθητο ὡς πρὶν πλὴν ὁδοῦ προσευχόμενος.

47 Καὶ ἀκούσας ὅτι Ἰησοῦς ὁ Ναζωραῖος
ἔστιν, ἤρξατο κράζειν, καὶ λέγειν· Ο υἱὸς

but to minister, and to give
his life a ransom for many.

46 And they came to Jeri-
cho: and as he went out of Je-
richo with his disciples, and a
great number of people, blind
Bartimeus, the son of Timeus,
sat by the high-way-side, beg-
ging.

47 And when he heard that
it was Jesus of Nazareth, he be-
gan to cry out, and say, Jesus

Δαβὶδ

PARAPHRASE.

would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy Right hand, and the other on thy Left hand, in thy Glory. 38 But Jesus said unto them, Ye know not what ye ask: Can ye drink of the Cup that I drink of? and be baptiz'd with the Baptism that I am baptiz'd with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the Cup that I drink of? and with the Baptism that I am baptiz'd withall, shall ye be baptiz'd: 40 But to sit on my Right hand, and on my Left hand, is not mine to give, but it shall be given to them for whom it is prepar'd. 41 And when the Ten heard it, they began to be much displeas'd with James and John. 42 But Jesus call'd them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles, exercise Lordship over them; and their great ones exercise Authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the Chiefest, shall be Servant of all. 45 For even the Son of man came not to be ministred unto, but to minister, and to give his Life a Ransom for many.

46 And they came to Jericho: and as he went out of Jericho (*k*) one day to some neighbouring place, with his Disciples and a great number of People, Blind Bartimeus, *which is being interpreted*, the Son of Timeus, being One of the Two blind men mention'd Mat. 20. 30. and probably the most known, sat by the High-way-side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and

IX.
Christ cures
blind Bartimeus.

(*k*) See the Note (*l*) on Mat. 20. 29, and read my Paraph. there.

TEXT.

TRANSLATION.

Δαβὶδ Ἰησοῦ, ἐλέησόν με. 48 Καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον ἔκραζεν· ἡ δὲ Δαβὶδ, ἐλέησόν με. 49 Καὶ γὰρ ὁ Ἰησοῦς, εἶπεν αὐτὸν φωνηθῆναι· καὶ φωνοῦσι τὸν τυφλὸν, λέγοντες αὐτῷ· Θάρσει, ἔγειρα· φωνεῖ σε. 50 Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ, ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν. 51 Καὶ ἀποκριθεὶς, λέγει αὐτῷ ὁ Ἰησοῦς· Τί θέλεις ποιήσω σοι; Ὁ δὲ τυφλὸς εἶπεν αὐτῷ· Ραββουνοῖ, ἵνα ἀναβλέψω. 52 Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Υπαγε· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ.

Κεφ. ια'. Καὶ ὅτε ἐξῆλθον εἰς Ἱερουσαλὴμ, εἰς Βηθφαγή καὶ Βηθανίαν πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποπέμψει δύο τῶν μαθητῶν αὐτοῦ, 2 καὶ λέγει αὐτοῖς, Υπάγετε εἰς τὴν κώμην τὴν κατὰ ἄντικρυ τῶν ὑμῶν καὶ εὐθέως εἰσπορευόμενοι εἰς αὐτήν, εὐρήσετε πῶλον δεδεμένον, ἐφ' οὗ οὐδεὶς ἀνθρώπων χειρὸς ἔχει· λύσαντες αὐτὸν ἀγάγετε. 3 Καὶ εἰάν τις ὑμῖν εἴπῃ· Τί ποιεῖς τούτο; εἵπατε· Ὁπ' ὁ Κύριός ἐστιν αὐτοῦ χρεῖαν ἔχει· καὶ εὐθέως αὐτὸν ἀποστελεῖ ὡςδε. 4 Ἀπῆλθον δὲ

thou son of David, have mercy on me.

48 And many charg'd him that he should hold his peace: but he cry'd the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be call'd: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answer'd and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath cur'd thee. And immediately he receiv'd his sight, and follow'd Jesus in the way.

Chap. XI.

And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and as soon as ye be enter'd into it, ye shall find a colt ty'd, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way,

καὶ

TEXT.

TRANSLATION.

καὶ εὗρον τὸν πῶλον δεδεμμένον ὡρὸς
 πύλιν ἔξω ὅπου τὰ ἀμφοτέρω.
 καὶ λύουσιν αὐτόν. 5 Καὶ πυνες
 τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς.
 τί ποιεῖτε λύοντες τὸν πῶλον;
 6 οἱ δὲ εἶπον αὐτοῖς χαρῶς ἐνελεῖ-

and found the colt ty'd by the
 door without, in a place where
 two ways met: and they loose
 him.

5 And certain of them that
 stood there, said unto them,
 What do ye loosing the colt?

6 And they said unto them

λατο

PARAPHRASE.

say, Jesus thou Son of David, have mercy on me. 48 And many charg'd
 him that he should hold his peace: but he cry'd the more a great deal,
 Thou Son of David, have mercy on me. 49 And Jesus stood still, and
 commanded him to be call'd: and they call the blind Man, saying unto
 him, Be of good comfort, rise; he calleth thee. 50 And he casting
 away his Garment, rose, and came to Jesus. 51 And Jesus answer'd
 and said unto him, What wilt thou that I should do unto thee? The
 blind Man said unto him, Lord, that I might receive my Sight. 52 And
 Jesus said unto him, Go thy way; thy Faith hath cur'd thee. And im-
 mediately he receiv'd his Sight, and follow'd Jesus in the way.

SECTION VI.

*Containing an Account of Christ's Coming to the Mount of Olives,
 and Riding in a Lowly, and yet Triumphant manner unto
 Jerusalem; with such other Particulars as are related by St
 Mark, and were done on the First day of the Passion-week,
 commonly call'd Palm-Sunday: Which Particulars take up
 Chap. XI. 1 — 11.*

Chap. XI. And when they came nigh to Jerusalem, *namely* to Beth-
 phage and Bethany, *two adjoining Villages* at the foot of the Mount of
 Olives, he sends forth two of his Disciples, 2 And says unto them,
 Go your way into the Village over against you; and as soon as ye be
 enter'd into it, ye shall find a Colt ty'd, whereon never Man sat, *(toge-
 ther (1) with him a She-Ass)* loose him, and bring him. 3 And
 if any Man say unto you, Why do ye this? say ye that the Lord hath
 need of him; and straightway he will send him hither. 4 And they
 went their way, and found the Colt ty'd by the Door without, in a place
 where two Ways met: and they loose him. 5 And certain of them
 that stood there, said unto them, What do ye loosing the Colt? 6 And

I.
 Christ rides to
 Jerusalem on an
 Ass, in a Trium-
 phant manner.

his Dam

(1) Compare Mat. 21. 2.

they

TEXT.

TRANSLATION.

λατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 Καὶ ἤγαγον τοὶ πῶλον παρὰ τὸν Ἰησοῦν, καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν· καὶ ὁκάθισεν ἐπ' αὐτοῦ.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔσπρωζον εἰς τὴν ὁδόν· ἄλλοι δὲ φοιτᾶδας ἔκοπτον ὅσα τὰ δένδρα, καὶ ἐσπώννουν εἰς τὴν ὁδόν.

9 Καὶ οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ωσαννὰ, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. 10 Εὐλογημένη ἡ ἐρχομένη βασιλεία ἐν ὀνόματι Κυρίου, ἡ πατρὸς ἡμῶν Δαβὶδ· Ωσαννὰ ἐν τοῖς ὑψίστοις.

11 Καὶ εἰσῆλθεν εἰς Ἱερουσόλυμα ὁ Ἰησοῦς, καὶ εἰς τὸ ἱερόν· καὶ περιεβλεψάμενος πάντα, ὁψίας ἦδη οὖσης τῆς ὥρας, ἐξῆλθεν εἰς Βηθανίαν μετὰ τῶν δώδεκα.

12 Καὶ τῇ ἐπαύριον ἐξελθόντες αὐτοὶ ἀπὸ Βηθανίας, ἐπείνασεν. 13 Καὶ ἰδὼν σικκὴν μακρόθεν ἔχουσαν φύλλα, ἦλθεν εἰς αὐτήν· καὶ εὐρήσας πρὸς αὐτὴν· καὶ ἐλθὼν ἐπ' αὐτήν, ὄσδεν εὗρεν εἰ μὴ φύλλα· ὅτι ἡ καιρὸς σύκων. 14 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτῇ· Μηκέτι ἐκ σῆς εἰς τὸν αἰῶνα ἐδεῖς καρπὸν φάγῃ· καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

15 Καὶ ἔρχονται εἰς Ἱερουσόλυμα· καὶ εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερόν, ἤρξατο ἐκβάλλειν τὰς πωλῆνας καὶ ἀγοράζοντας

even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches off the trees, and straw'd *them* in the way.

9 And they that went before, and they that follow'd, cry'd, saying, Hosanna, blessed is he that cometh in the name of the Lord.

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus enter'd into Jerusalem, and into the temple; and when he had look'd round about upon all things, and now the * evening was come, he went out unto Bethany with the twelve.

12 And on the morrow when they were come from Bethany, he was hungry.

13 And seeing a fig-tree afar off, having leaves, he came, if happy he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answer'd and said unto her, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in

M O T T A I N P A R A P H R A S E .

they said unto them even as Jesus had commanded: and they let them go. 7 And they brought the Colt to Jesus, and cast their Garments on him; and he sat upon him. 8 And many spread their Garments in the Way: and others cut down Branches off the Trees, and straw'd them in the Way. 9 And they that went before, and they that follow'd, cry'd, saying, Hosanna, blessed is he that cometh in the Name of the Lord. 10 Blessed be, *i. e. all Prosperity attend the Kingdom of the Messiah, the Son or Descendent of our Father or Ancestor David, as being the Kingdom that comes in the Name of the Lord, i. e. is to be erected according to the Promises and by the Power of God:* Hosanna in the Highest.

11 And Jesus enter'd into Jerusalem, and into the Temple; and when he had look'd round about upon All things *there, and seen how the Outer Court of the said Temple was profan'd by being made like a Market-place, being fill'd with the Stalls of Money-changers, and of them that sold Cattle and Doves; and when he had driven (m) these Traders out of the said Court of the Temple, and had cur'd some that were Lame and Blind, and had had some Discourse with the Chief Priests and Scribes,* and now the Evening was come; he went out of Jerusalem unto Bethany with the Twelve, for to lodge there.

II.
He go's into the Temple, and at Evening returns to Bethany.

S E C T I O N V I I .

Containing an Account of such Particulars as were done on the Second day, or the Monday of the Passion-week, and are related by St Mark, Chap. XI. 12—19.

12 And on the Morrow when they were come again from Bethany, and going to Jerusalem, he was hungry. 13 And (n) seeing a Fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of Figs was not yet. 14 And Jesus answer'd and said unto it, No Man eat Fruit of thee hereafter for ever. And his Disciples heard it.

15 And they come to Jerusalem: and Jesus went into the Temple again, and finding the Traders (o) got thither again, he began to cast out again, as he had done (o) the day before, them that sold and bought in

I.
Christ returns to Jerusalem, and in his Way curses a Fig-tree.

II.
He drives the Traders out of the Temple.

A N N O T A T I O N S .

(m) Compare Mat. 21. 12, &c. and read my Paraph. thereon.

(n) See my Paraph. on Mat. 21. 9.

(o) Compare Mat. 21. 12, &c.

οὐ τῷ ἱερῷ· ἢ τὰς τραπέζας τῷ κολλυβιστῶν, ἢ τὰς καθέδρας τῷ πωλόντων τὰς ὑψιτερὰς κατέσρεψε. 16 Καὶ ἔκ ἤφριεν ἵνα πῖς διενέγκῃ σκευὸς ἄφ' αὐτοῦ τοῦ ἱεροῦ. 17 Καὶ ἐδίδασκε λέγων αὐτοῖς· Οὐ γράραται· Ὅτι ὁ οἶκός μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον ληστῶν. 18 Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσασιν· ἐφοβῶντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξέπλησσετο ὅτι τῇ διδαχῇ αὐτοῦ. 19 Καὶ ὅτε ὁ ἥλιος ἐγένετο, ἔξεπορεύετο ἔξω τῆς πόλεως.

20 Καὶ ὡς τὸ πῶμα πορεύομενοι, εἶδον πλὴν συκῆν ἐξηραμένην ἐκ ῥίζων. 21 Καὶ ἀναμνηθεὶς ὁ Πέτρος, λέγει αὐτῷ· Ραββί, ἴδε, ἡ συκὴ ἣν κατήρασω, ἐξηρανή. 22 Καὶ ἀποκριθεὶς Ἰησοῦς, λέγει αὐτοῖς· Ἐχέτε πίσιν Θεοῦ. 23 Ἀμὲν γὰρ λέγω ὑμῖν, ὅτι ὃς ἀνέπῃ τῷ ὄρει τούτῳ· Ἀρθῇ, καὶ βλήθῃ εἰς πλὴν θάλασσαν· καὶ μὴ διακείῃ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἂν λέγῃ· ἴσαί αὐτῷ ὃ ἐὰν εἴπῃ. 24 Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἐὰν προσευχόμενοι αἰτεῖσθε, πιστεύετε

the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be call'd of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it, and sought how they might destroy him: for they fear'd him, because all the people was astonish'd at his doctrine.

19 And when *evening was come, he went out of the city.

20 And in the morning, as they pass'd by, they saw the fig-tree dry'd up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is wither'd away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou remov'd, and be thou cast into the Sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire when ye pray, believe

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the Temple, and overthrew the Tables of the Money-changers; and the seats of them that sold doves; 16 and would not suffer that any Man should carry any Vessel, *i. e. any Burdens or Goods or Merchandizes*, thro' the Courts of the Temple. 17 And he taught, saying unto them, Is it not written, My House shall be call'd of all Nations the House of Prayer? but ye have made it a Den of Thieves. 18 And the Scribes and Chief Priests heard it, and *being vex'd to see Christ take such Authority upon him, and thus openly to find fault with what they allow'd of*, fought how they might destroy him: for they fear'd him, *how far he might in time influence the People against them*, because they perceiv'd that all the People were astonish'd at, *i. e. did admire greatly* his Doctrine. 19 And when Evening was come, he went out of the City again to Bethany.

S E C T I O N VIII.

Containing such Particulars as were done on the Third day or Tuesday of the Passion-week, and before the Evening thereof, and which are related Chap. XI. 20 — XII. ult.

20 And in the Morning of *the next Day*, as they pass'd by again from Bethany to Jerusalem, they saw the Fig-tree dry'd up from the Roots. 21 And Peter calling to remembrance, saith unto him, Master, behold, the Fig-tree which thou curst is wither'd away. 22 And Jesus answering says unto them, *Learn hence to have Faith in God, so as most firmly to Believe, and to Rely on his Power to do whatever shall be necessary for his Glory, and propagating the Gospel.* 23 For verily I say unto you, that whosoever, *by the Impulse or Suggestion of the H. Spirit, shall undertake the most impossible thing in Nature, the said H. Spirit suggesting to him that it shall be for the Glory of God, and that he shall be enabled to perform it; for instance, whosoever by the said Suggestion of the H. Spirit shall say unto this Mountain of Olives, whereon we now are, Be thou remov'd, and be thou cast into the Sea; and at the same time, upon perceiving such a Suggestion of the H. Spirit, shall not thro' want of a due Faith in God's Power doubt in his own Heart, but shall believe that those things which he says, or, thus by the Suggestion of the H. Spirit, commands to come to pass, shall come to pass, he shall accordingly have most certainly brought to pass, by the Omnipotence of God, whatsoever he says, or, thus by the Suggestion and Direction of the Holy Spirit, commands to come to pass.* 24 Therefore I say unto you further, What things soever ye desire when ye pray, *i. e. in your Common or Daily Prayers, if they be such things as ye ought to pray for, and are agreeable to the Will of God, Believe, or Doubt not but thro' God's Power*

I.
The most impossible things in nature may be perform'd by Faith.

TEXT.

TRANSLATION.

ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν.

25 Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατὰ πινυ· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. 26 Εἰ δὲ ὑμεῖς ἔκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

27 Καὶ ἔρχονται πάλιν εἰς Ἱερουσόλυμα· καὶ ἐν τῷ ἱερῷ διειπατύντος αὐτοῦ, ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ γραμματεῖς. 28 Καὶ λέγουσιν αὐτῷ· Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι τὴν ἐξουσίαν ταύτην ἔδωκεν ἵνα ταῦτα ποιῇς; 29 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς, εἶπεν αὐτοῖς· Ἐπερωτήσω ὑμᾶς καὶ ἓν λόγον· καὶ ἀποκρίθητέ μοι, καὶ ἐγὼ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. 30 Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; ἀποκρίθητέ μοι. 31 Καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες· Ἐὰν εἰπώμεν· ἐξ οὐρανοῦ, ἐρεῖ· Διατί οὖν οὐκ ἠπίστανται αὐτῷ; 32 Ἀλλ' ἵνα εἰπώμεν· Ἐξ ἀνθρώπων· ἐφοβούμην τὸν λαόν· ἅπαντες γὰρ εἶχον τὸ Ἰωάννην, ὅτι ὄντως προφήτης ἦν. 33 Καὶ ἀποκριθέντες, λέγουσι τῷ Ἰησοῦ· Οὐκ οἴδαμεν.

that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying, forgive, if ye have *any thing against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority dost thou these things? and who gave thee this authority to do these things?

29 And Jesus answer'd and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reason'd with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 But if we shall say, Of men, they fear'd the people: for all men counted John, that he was a prophet indeed.

33 And they answer'd and said unto Jesus, We cannot tell.

T E X T.

T R A N S L A T I O N.

Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, λέγει αὐτοῖς·
Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ
ταῦτα ποίω.

And Jesus answering saith un-
to them, Neither do I tell you
by what authority I do these
things.

Chap. XII.

Κεφ ιβ'. Καὶ ἤρξατο αὐτοῖς ἐν
παροιμίαις λέγειν· Ἀμπελῶνα ἐφύ-
τωσεν ἄνθρωπος, καὶ περιέθηκε φρα-
γμὸν, καὶ ὥρυξεν ὑποθήκην, καὶ
ἀκοδόμησε πύργον, καὶ ἐξέδοτο αὐ-

And he began to spake unto
them by parables. A certain
man planted a vineyard, and
set an hedge about it, and
digg'd a place for the wine-fat,
and built a tower, and let it

τοῦ

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and Goodness that ye shall receive them, and ye shall have them. 25 And
as the things ye pray for ought to be thus agreeable to the Will of God, so
ought likewise you your selves to be Rightly, and in a special manner Cha-
ritably Dispos'd: namely when ye stand, i. e. are praying, you must not
fail to be in Charity with all Men, and so to forgive, if ye have any
thing against any; that your Father also which is in Heaven, may there-
by be induc'd to forgive you your Trespases, and so to grant you what
you pray for. 26 But if ye do not forgive others, neither will your Fa-
ther, which is in Heaven, forgive your Trespases; and consequently
ye can have no good Grounds to expect that he should grant you what ye
pray for.

27 And they come again to Jerusalem: and as he was (p) walking in
the Temple, there come to him the Chief Priests, and the Scribes, and
the Elders, 28 and say unto him, By what Authority dost thou these
things? and who gave thee this Authority to do these things? 29 And
Jesus answer'd, and said unto them, I will also ask of you one Question,
and answer me, and I will tell you by what Authority I do these things.
30 The Baptism of John, was it from Heaven, or of Men? answer me.
31 And they reason'd with themselves, saying, If we shall say, From
Heaven, he will say, Why then did ye not believe him? 32 But if
we shall say, Of Men, they fear'd the People: for all Men counted John,
that he was a Prophet indeed. 33 And they answer'd and said unto
Jesus, We cannot tell. And Jesus answering, saith unto them, Neither
do I tell you by what Authority I do these things.

Chap. XII. And he began to speak unto them by Parables. A certain
Man planted a Vineyard, and set an Hedge about it, and digg'd a Place
for the Wine-fat, and built a Tower, and let it out to Husbandmen,

II.
Christ silences the
Jews, questioning
his Authority.

III.
The Parable of
the Vineyard let
out to Husband-
men &c.

(p) Read my Paraph. on Mat. 21. 23—27.

TEXT.

TRANSLATION.

τὸν γεωργὸν· καὶ ἀπεδήμισε. 2 Καὶ ἀπέστειλε πρὸς τὰς γεωργοὺς τὸν καρπὸν δούλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ τὸν καρπὸν τῆς ἀμπελῶν. 3 Οἱ δὲ, λαβόντες αὐτὸν ἔδωκαν, καὶ ἀπέστειλαν κενόν. 4 Καὶ πάλιν ἀπέστειλε πρὸς αὐτὰς ἄλλον δούλον· καὶ κύνον λίθοβολήσαντες ἐκεφαλαιώσαν, καὶ ἀπέστειλαν ἡπιμωμένον. 5 Καὶ πάλιν ἄλλον ἀπέστειλε· καὶ κύνον ἀπέκλειναι· καὶ πολλοὺς ἄλλους, τὰς μὲν δέοντες, τοὺς δὲ σκοτείνους. 6 Ἐπὶ οὖν ἓνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτὰς ἔσχατον, λέγων· Ὅτι ἐντραπήσοιταί μοι τὸν υἱόν μου. 7 Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτούς· Ὅτι οὗτος ὅστις ὁ κληρονόμος. Δεῦτε, σκοτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. 8 Καὶ λαβόντες αὐτόν, ἀπέκλειναι, καὶ ἐξέβαλον ἔξω τῆς ἀμπελῶν. 9 Τί οὖν ποιήσῃ ὁ κύριος τῆς ἀμπελῶν; Ελευσέτω καὶ σκολεσέτω τὰς γεωργούς, καὶ δώσῃ τὴν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ γὰρ χαφίω τῷ τῷ ἀνέγνωτε; Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοὶ, ὅστις ἐγενήθη εἰς κεφαλὴν γωνίας. 11 Παρὰ Κυρίου ἐγένετο αὕτη· καὶ ἔστι θαῦμα ἐν ὀφθαλμοῖς ἡμῶν.

out to husbandmen, and went into a far country.

2 And at the season, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again, he sent unto them another servant; and at him they cast stones, & wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another, and him they kill'd: and many others, Beating some, and killing some.

6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir, come let us kill him, and the inheritance shall be ours.

8 And they took him, and kill'd *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? The stone which the builders rejected is become the head of the corner:

11 This ^{*}is the Lord's doing, and it is marvellous in our eyes.

T E X T.

TRANSLATION.

12 Καὶ ἐζήτησαν αὐτὸν κρατῆσαι· καὶ ἐφοβήθησαν τὸ ὄχλον· ἔγνωσαν γὰρ ὅτι πρὸς αὐτὸν ἡ πᾶβολου εἶπε· καὶ ἀφέντες αὐτὸν ἀπῆλθον.

13 Καὶ ἀποπέμψαι πρὸς αὐτὸν πινὰς τῶν φαρισαίων καὶ τῶν Ἡραδιανῶν, ἵνα αὐτὸν ἀρκεύσωσι λόγῳ.

14 Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Δι-

12 And they sought to lay hold on him, but fear'd the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees, and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know

δάσκαλε,

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and went into a far Country. 2 And at the Season, he sent to the Husbandmen a Servant, that he might receive from the Husbandmen of the Fruit of the Vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again, he sent unto them another Servant; and at him they cast Stones, and wounded him in the Head, and sent him away shamefully handled. 5 And again he sent another, and him they kill'd: and many others, Beating some, and killing some. 6 Having yet therefore one Son, his welbeloved, he sent him also last unto them, saying, They will reverence my Son. 7 But those Husbandmen said among themselves, This is the Heir, come let us kill him, and the Inheritance shall be ours. 8 And they took him, and kill'd him, and cast him out of the Vineyard. 9 What shall therefore the Lord of the Vineyard do? *The Chief Priests and the Elders not yet perceiving the Intent of this Parable, (q) answer'd;* He will come and destroy the Husbandmen, and will give the Vineyard unto others. 10 And have ye not read this Scripture? The Stone which the Builders rejected, is become the Head of the Corner: 11 This is the Lord's doing, and it is marvellous in our Eyes. *After which Jesus added, Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a Nation bringing forth the Fruits thereof, &c. (as Matth. 21. 43, 44.)* 12 And they sought to lay hold on him, but fear'd the People; for by this time they knew that he had spoken the Parable against them: and they left him, and went their Way.

13 And they, *i. e. the Chief Priests and Elders*, send unto him certain of the Pharisees, and of the (r) Herodians, to catch him in his Words.

14 And when they were come, they say unto him, Master, we know

IV.
Of paying Tribute
unto Cesar.

(q) Compare Mat. 21. 41, &c. and read my Paraph. thereon.

(r) See my Paraph. on Mat. 22. 16, &c.

that

TEXT.

TRANSLATION.

δάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ, καὶ ἔμελῃ σοι περὶ τοῦ Θεοῦ· καὶ γὰρ βλέπεις εἰς τὰ πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τιμῶ ὁδὸν τοῦ Θεοῦ διδάσκεις. Ἐξεῖπε κύνισον Καίσαρι δοῦναι, ἢ ἔ; δῶμεν, ἢ μὴ δῶμεν; 15 Ο δὲ εἰδὼς αὐτοῦ τὴν ὑπόκρισιν, εἶπεν αὐτοῖς. Τί με πειράζετε; φέρετέ μοι δινάριον, ἵνα ἴδω. 16 Οἱ δὲ ἤνεγκαν. Καὶ λέγει αὐτοῖς. Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ὁπιγραφή; Οἱ δὲ εἶπον αὐτῷ. Καίσαρος. 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς. Ἀπόδοτε τὰ Καίσαρος, Καίσαρι· καὶ τὰ τοῦ Θεοῦ, τῷ Θεῷ. Καὶ ἐθαύμασαν ἐπ' αὐτῷ.

18 Καὶ ἔρχοντο Σαδδουκαῖοι πρὸς αὐτόν, οἵ πνεες λέγουσιν ἀνάστασιν μὴ εἶναι. καὶ ἐπιρώτησεν αὐτόν, λέγοντες. 19 Διδάσκαλε. Μωσὴς ἐγραψεν ἡμῖν, ὅτι ἐάν τις ἀδελφὸς ἀποθάνῃ, καὶ κατὰ λῆξιν γυναικῶς, καὶ τέκνα μὴ ᾖ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαγαγῇ σπέρμα τῷ ἀδελφῷ αὐτοῦ. 20 Ἐπὶ αὗτοι ἀδελφοὶ ἦσαν. καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ ἔφηκε σπέρμα. 21 Καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ ἀπέθανε, καὶ ὁ τρίτος ὡσαύτως. 22 Καὶ ἔλαβον αὐτὴν οἱ ἑπτά,

after, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar, or not? Shall we give, or shall we not give?

15 But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny that I may see it.

16 And they brought it: and he saith unto them, Whose is this image and supercription? And they said unto him, Cesar's.

17 And Jesus answering, said unto them, Render to Cesar the things that are Cesar's: and to God the things that are God's. And they marvelled at him.

18 Then come unto him the Sadducees, which say there is no resurrection, and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother dye, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and dy'd, neither left he any seed: and the third likewise.

22 And the seven had her,

T E X T.

TRANSLATION.

καὶ οὐκ ἀφῆκαν σπέρμα· ἐσχάτη
πάντων ἀπέθανε καὶ ἡ γυνή. 23 Ἐν
τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τί-
ν' αὐτῇ ἔσται γυνή; οἱ γὰρ ἐπὶ αὐ-
τῇ ἔχον αὐτὴν γυναῖκα. 24 Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Οὐ
ἀλλ' ἔστιτο πλημῆδες, μὴ εἰδότες
τὰς γραφάς, μηδὲ τὴν δυνάμιν
τοῦ Θεοῦ; 25 Ὅταν γὰρ ἐκ νε-
κρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε
γαμίσκονται· ἀλλ' εἰσὶν ὡς ἄγγελοι οἱ
ἐν τοῖς οὐρανοῖς. 26 Περὶ δὲ τῶν

and left no seed: last of all the
woman dy'd also.

23 In the resurrection there-
fore, when they shall rise, whose
wife shall she be of them? for
the seven had her to wife.

24 And Jesus answering,
said unto them, Do ye not
therefore err, because ye know
not the scriptures, neither the
power of God?

25 For when they shall rise
from the dead, they neither
marry, nor are given in mar-
riage: but are as the angels
which are in heaven.

26 And as * concerning the
νεκρῶν

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that thou art true, and carest for no Man: for thou regardest not the
Person of Men, but teachest the Way of God in Truth. Is it lawfull
to give Tribute to Cesar, or not? Shall we give, or shall we not give?
15 But he knowing their Hypocrisy, said unto them, Why tempt
ye me? bring me a Penny that I may see it. 16 And they brought it:
and he saith unto them, Whose is this Image and Superscription? And
they said unto him, Cesar's. 17 And Jesus answering, said unto them,
Render to Cesar the things that are Cesar's: and to God the things that
are God's. And they marvel'd at him.

18 Then come unto him the Sadducees, which say there is no (s) Re-
surrection, and they ask'd him, saying, 19 Master, Moses wrote unto
us, If a Man's Brother dye, and leave his Wife behind him, and leave
no Children, that his Brother should take his Wife, and raise up Seed
unto his Brother. 20 Now there were seven Brethren: and the first
took a Wife, and dying left no Seed. 21 And the second took her, and
dy'd, neither left he any Seed: and the third likewise. 22 And the
seven had her, and left no Seed: last of all the Woman dy'd also. 23 In
the Resurrection therefore, when they shall rise, whose Wife shall she
be of them? for the seven had her to Wife. 24 And Jesus answering,
said unto them, Do ye not therefore err, because ye know not the Scri-
ptures, neither the Power of God? 25 For when they shall rise from
from the dead, they neither marry, nor are given in Marriage: but are
as the Angels which are in Heaven. 26 And as concerning the Dead,

V.
Christ shews the
Falseness of the
Sadducees Opinion
in denying the Re-
surrection.

(s) See my Paraph. on the parallel place *Mat.* 22. 23—34.

that

TEXT.

TRANSLATION.

νεκρῶν, ὅτι ἐγείρῃαι, ἢ κ' ἀνέγνωτε ἐν τῇ βίβλῳ Μωσέως, ὅτι ὁ βᾶτυ ὡς εἶπεν αὐτῷ ὁ Θεός, λέγων· Εγὼ ὁ Θεός Ἀβραάμ, καὶ ὁ Θεός Ἰσαάκ, καὶ ὁ Θεός Ἰακώβ; 27 Οὐκ ἔστιν ὁ Θεός νεκρῶν, ἀλλὰ Θεός ζώντων· ὑμεῖς ὅτι πολὺ πλῆμασι.

28 Καὶ προσελθὼν εἰς τὸ γραμματέων, ἀκῶσας αὐτῶν συζητούντων, εἰδὼς ὅτι χαλῶς αὐτοῖς ἀπεκρίθη, ἐπιρώτησεν αὐτόν· Ποία ἔστι πρώτη πασῶν ἐντολῶν; 29 Ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ὅτι πρώτη πασῶν τῶν ἐντολῶν· Ἀγαπήσεις τὸν Κύριον ὁ Θεός ἡμῶν, Κύριος εἰς ἔσθιν· 30 Καὶ ἀγαπήσεις Κύριον τὸ Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου· αὕτη πρώτη ἐντολή. 31 Καὶ δεύτερα ὁμοία, αὕτη· Ἀγαπήσεις τὸ πλησίον σου ὡς σεαυτόν· μείζων τέτων ἀλλήλων ἐντολὴ ἢ ἐστίν. 32 Καὶ εἶπεν αὐτῷ ὁ γραμματεὺς· Καλῶς, διδάσκαλε, ἐπὶ ἀληθείας εἶπας, ὅτι εἰς ἔσθιν Θεός, καὶ ἢ ἐπὶ ἄλλος πλεονάζει. 33 Καὶ πρὸ ἀγαπᾶν αὐτόν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸ πλησίον ὡς ἑαυτόν, πλεονάζει ἐπὶ πάντων τῶν ὀλοκαυτωμάτων καὶ τῶν θυσιῶν.

dead, that they rise: have ye not read in the book of Moles, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answer'd them well, ask'd him, Which is the first commandment of all?

29 And Jesus answer'd him, The first of all the commandments is, Hear, O Israel, The Lord our God is one Lord;

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like, *namely* this, Thou shalt love thy neighbour as thy self. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole-burnt-offerings and sacrifices.

T E X T.

TRANSLATION.

34 Καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νηνε-
χῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν
εἰς ἀπὸ τοῦ βασιλείας τοῦ Θεοῦ. Καὶ ὁ δὲ
ἐκέλευεν ἐτόλμα αὐτὸν ἐπερωτῆσαι.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγε,
διδάσκων ἐν τῷ ἱερῷ· Πῶς λέγουσιν οἱ
γραμματεῖς, ὅτι ὁ Χριστὸς υἱὸς ἐστὶ Δα-
βίδ; 36 Αὐτὸς δὲ Δαβὶδ εἶπεν ὅτι
τῷ πνεύματι τῷ ἁγίῳ· Εἶπεν ὁ Κύριος

34 And when Jesus saw that
he answer'd discreetly, he said
unto him, Thou art not far
from the kingdom of God. And
no man after that durst ask him
any question.

35 And Jesus answer'd and
said, while he taught in the
temple, How say the Scribes
that Christ is the son of Da-
vid?

36 For David himself said
by the Holy Ghost, The LORD

τῷ

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that they rise, have ye not read in the Book of Moses, how in the Bush
God spake unto him, saying, I am the God of Abraham, and the God
Isaac, and the God of Jacob? 27 He is not the God of the Dead, but
the God of the Living. Ye Sadducees therefore do greatly err in main-
taining, that there is no Resurrection.

28 And one of the (1) Scribes came, and having heard them reason-
ing together, and perceiving that he had answer'd them well, ask'd him,
Which is the first Commandment of all? 29 And Jesus answer'd him,
The first of all the Commandments is, Hear, O Israel, The Lord our
God is one Lord; 30 And thou shalt love the Lord thy God with all
thy Heart, and with all thy Soul, and with all thy Mind, and with all
thy Strength: this is the first Commandment. 31 And the second is
like, namely this, Thou shalt love thy Neighbour as thy self. There is
none other Commandment greater than these. 32 And the Scribe said
unto him, Well, Master, thou hast said the truth: for there is one God,
and there is none other but he. 33 And to love him with all the Heart,
and with all the Understanding, and with all the Soul, and with all the
Strength, and to love his Neighbour as himself, is more than all whole-
burnt-offerings and sacrifices. 34 And when Jesus saw that he answer'd
discreetly, he said unto him, Thou art not far from being fit or dispos'd
to become one of my Disciples, or to receive the Gospel, and so becoming
a Member of the Kingdom of God, i. e. of his Church Militant here, and
Triumphant hereafter. And no Man of the unbelieving Jews after that
durst ask him any Question.

35 And Jesus (u) answer'd and said, while he taught in the Temple
How say the Scribes that Christ is the Son of David? 36 For David
himself said by the Holy Ghost, The LORD said to my Lord, Sit thou on

VI.
The First or Chief
Commandment,
which.

VII.
Christ puzzles
the Scribes, as to
his being David's
Son and Lord.

(1) Compare Mat. 22. 35.

(u) Read my Paraph. on Mat. 22. 41—ult.

TEXT.

TRANSLATION.

τῷ Κυρίῳ μου· Κάθυσ ἐκ δεξιῶν μου,
ἕως ἂν θῶ τὰς ἐχθρὰς σου ὑποπό-
διον τῶν ποδῶν σου. 37 Αὐτὸς οὖν
Δαβὶδ λέγει αὐτὸν κύριον· καὶ πόθεν
ἦν αὐτῷ υἱός; Καὶ ὁ πολὺς ὄχλος
ἤκουεν αὐτῷ ἡδέως.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ δι-
δαχῇ αὐτῷ· Βλέπετε ὑπὸ τῶν ραμ-
ματέων τῶν θελόντων ἐν τολαῖς περι-
πατεῖν, καὶ ἀσπασμὸς ἐν ταῖς ἀγοραῖς,
39 καὶ περὶ χαλκίδας ἐν ταῖς συνα-
γωγαῖς, καὶ περὶ κλισίας ἐν τοῖς δειπνοῖς·
40 Οἱ κλειδονίτες τὰς οἰκίας τῶν χρησ-
τῶν, καὶ περιστάσεις μακρὰς περιστοχόμηντοι·
ἔτι λήγονται περιωρότερον κρίμα.

41 Καὶ κηρύσσας ὁ Ἰησοῦς κητέ-
ναντι τῷ γαζοφυλακίου, ἐθεώρει πῶς
ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζο-
φυλάκιον· καὶ πολλοὶ πλῆσοι ἔβαλ-
λον πολλά. 42 Καὶ ἐλθούσα μία
χήρα πτωχὴ ἔβαλε λεπτὰ δύο,
ὅ ἐστι κοδράντης. 43 Καὶ περικα-
λεσάμενος τὴν μαθητὴς αὐτῷ λέγει
αὐτοῖς· Ἀμὲν λέγω ὑμῖν, ὅτι ἡ χήρα
αὕτη ἢ πτωχὴ πλεον πάντων βέβληκε
τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.
44 Πάντες γὰρ ἐκ τῆς περιουσίας
αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑπερ-
σσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν,
ὅλοι τὸν βίον αὐτῆς.

said to my Lord, Sit thou on
my right hand, till I make thine
enemies thy footstool.

37 David therefore himself
callesh him Lord; and whence
is he *then* his son? And the
common people heard him
gladly.

38 And he said unto them
in his doctrine, Beware of the
scribes, which love to go in
long*garments, and *love* saluta-
tions in the market-places,

39 And the chief seats in
the synagogues, and the upper-
most*seats at feasts:

40 Which devour widows
houses, and for a pretence make
long prayers: these shall re-
ceive greater damnation.

41 And Jesus sat over against
the treasury, and beheld how
the people cast money into the
treasury: and many that were
rich cast in much.

42 And there came a cer-
tain poor widow, and she threw
in two mites, which make a
farthing.

43 And he call'd unto him
his disciples, and saith unto
them, Verily I say unto you,
that this poor widow hath cast
more in than all they which
have cast into the treasury.

44 For all *they* did cast in
*out of their abundance: but
she *out of what she wanted
for her self did cast in all that
she had, *even* all *she had to
live upon.

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my right Hand, till I make thine Enemies thy Footstool. 37 David therefore himself calleth him Lord; and whence or how is he then his Son? And none of the Scribes were able to answer him, and were there-upon vex'd; but the Common People heard him gladly, i. e. were pleas'd to hear him thus puzzle their Scribes or Teachers.

38 And he said unto them, i. e. his Disciples and the People, in his Doctrine, i. e. as he was teaching them, Beware of the Hypocrisy and Pride of the Scribes, who love to go in long Garments, as is usual for wise and learned Men and such as are Teachers of Others, and love Salutations, i. e. Respect to be shewn them by others in the Market-places, and other such publick Places, 39 and the chief Seats in the Synagogues, i. e. any publick Assemblies, whether Civil or Religious, and the uppermost Seats at Feasts, as Men of the greatest Worth and Dignity; 40 who devour (w) Widows Houses, and for a Pretence, or shew only of Piety, make long Prayers: wherefore for such their Hypocrisy, they shall receive greater Damnation.

VIII.
Christ cautions
against the Hypo-
crisy and Pride of
the Scribes.

41 And Jesus sat in the Temple over against the Treasury, or Chest into which they put their Free-will Offerings for Pious and Charitable Uses; and beheld how the People cast Money into the Treasury: and many that were Rich cast in much. 42 And there came a certain Poor Widow, and she threw in two Mites, which make a Farthing. 43 And he call'd unto him his Disciples, and saith unto them, Verily I say unto you, that this poor Widow hath cast more in than all they which have cast into the Treasury. 44 For All they did cast in only some small Portion out of their Abundance or great Estates: but she, out of what she wanted for her self, did cast in All that she had, even all she had to live upon at least for the present: so great is her Zeal to be Charitable, or to Contribute what she can to pious and good Ends.

IX.
Christ com-
mends a Poor Wi-
dows Charity.

S E C T I O N IX.

Containing an Account of Christ's Discourse to his Disciples, After he came out of the Temple at Evening on the Third day, or Tuesday of the Passion-week; namely, concerning the Destruction of the Temple, and the Last Judgment. Which Discourse takes up Chap. XIII. and was almost Wholly deliver'd on the Mount of Olives.

(w) See my Paraph. on Mat. 23, 14.

TEXT.

TRANSLATION.

Κεφ. ιγ'. Καὶ ἐκπορεύμενός αὐ-
τοῦ ἐκ τῆς ἱερῆς, λέγει αὐτῷ εἰς τῶν
μαθητῶν αὐτοῦ· Διδάσκαλε, ἴδε πο-
ταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.
2 Καὶ ὁ Ἰησοῦς ἀποκριθεὶς, εἶπεν
αὐτῷ· Βλέπεις ταῦτα πᾶς μεγά-
λας οἰκοδομαί; οὐ μὴ ἀφεθῇ λί-
θος ὑπὲρ λίθου, ὃς ἔμην χαταλυθῇ.
3 Καὶ χαθήμενός αὐτοῦ εἰς τὸ ὄρος
τῶν ἐλαιῶν κατέβαινεν τῷ ἱερῷ, ἐπι-
ρώπων αὐτὸν κατ' ἰδίαν Πέτρος καὶ
Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας.
4 Εἰπὲν ἡμῖν πότε ταῦτα ἔσται, καὶ
τί τὸ σημεῖον, ὅταν μέλλῃ πάντα
ταῦτα συντελεῖσθαι. 5 Ὁ δὲ Ἰη-
σοῦς ἀποκριθεὶς αὐτοῖς, ἤρξατο λέ-
γειν· Βλέπετε μὴ τις ὑμᾶς πλανήσῃ.
6 Πολλοὶ γὰρ ἐλεύσονται ὑπὲρ τοῦ ὀνό-
ματός μου, λέγοντες· Οὐκ ἐγώ εἰμι
καὶ πολλὰς πλανήσουσι. 7 Ὅταν
δὲ ἀκούσῃτε πολέμους καὶ ἀκοὰς πο-
λέμων, μὴ θροεῖσθε· ὅτι γὰρ γινέ-
σθαι· ἀλλ' οὕτως τὸ τέλος. 8 Ἐγερ-
θήσεται γὰρ ἔθνος ὑπὲρ ἔθνος, καὶ
βασιλεία ὑπὲρ βασιλείας· καὶ ἔσονται
σεισμοὶ καὶ τῶπος, καὶ ἔσονται λιμοὶ
καὶ παραχαί. Ἀρχαὶ ὠδίνων ταῦτα.
9 Βλέπετε δὲ ὑμεῖς ἐαυτοὺς· πρῶ-
τος γὰρ ὑμᾶς εἰς συνέδρια· καὶ εἰς
συναγωγὰς δαρήσεσθε, καὶ ὑπὲρ ἡγεμόνων

Chap. XIII.

And as he went out of the
temple, one of his disciples saith
unto him, Master, see what
manner of stones, and what
buildings are here.

2 And Jesus answering said
unto him, Seest thou these great
buildings? there shall not be
left one stone upon another,
that shall not be thrown down.

3 And as he sat upon the
mount of Olives, over against
the temple, Peter, and James,
and John, and Andrew ask'd
him privately,

4 Tell us, when shall these
things be? and what shall be
the sign when all these things
shall be fulfill'd?

5 And Jesus answering them,
began to say, Take heed lest
any man deceive you.

6 For many shall come in
my name, saying, I am Christ:
and shall deceive many.

7 And when ye shall hear
of wars, and rumors of wars,
be ye not troubled: for such
things must needs be; but the
end shall not be yet.

8 For nation shall rise a-
gainst nation, and kingdom
against kingdom: and there
shall be earthquakes in divers
places, and there shall be fa-
mines and troubles: These are
the beginnings of sorrows.

9 But take heed to your
selves: for they shall deliver
you up to councils; and in
the synagogues ye shall be bea-
ten, and ye shall be brought

T E X T.

T R A N S L A T I O N.

καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ,
εἰς μαρτύριον αὐτοῖς. 10 Καὶ εἰς
πάντα τὰ ἔθνη δὲ πρῶτον κηρυχθή-
ναι τὸ εὐαγγέλιον. 11 Ὅταν δὲ ἀγά-
γων ὑμᾶς ὡς διαδιδόντες, μὴ μεμε-
ριμᾶτε τί λαλήσητε, μηδὲ μελετᾶτε.
ἀλλ' ὅ ἐὰν δοθῇ ὑμῖν ἐν ὥρᾳ τῇ
ᾧ ὥρα, τὸ τοῦτο λαλεῖτε· ὃ γὰρ ἐστὶ ὑμῖν

before rulers and kings for my
sake, for a testimony against
them.

10 And the gospel must first
be publish'd among all nations.

11 But when they shall lead
you, and deliver you up, take
no thought beforehand what
ye shall speak, neither do ye
premeditate: but whatsoever
shall be given you in that hour,
that speak ye: for it is not ye

οἱ

P A R A P H R A S E.

Chap. XIII. And as he went out of the Temple, *when it was Even-*
ing, one of (x) his Disciples saith unto him, Master, see what manner
of stones, and what buildings are here. 2 And Jesus answering said
unto him, Seest thou these great buildings? there shall not be left one
stone upon another, that shall not be thrown down. 3 And as he sat
upon the mount of Olives, over against the Temple, Peter, and James,
and John, and Andrew ask'd him privately, *i. e. being now by themselves,*
the rest of the Apostles being probably sent away before to Bethany,
4 Tell us, when shall these things be? and what shall be the sign when
all these things shall be fulfill'd? 5 And Jesus answering them, began
to say, Take heed lest any man deceive you. 6 For many shall come
in my name, saying, I am Christ: and shall deceive many. 7 And
when ye shall hear of wars, and rumors of wars, be ye not troubled:
for such things must needs be; but the end shall not be yet. 8 For
Nation shall rise against Nation, and Kingdom against Kingdom: and
there shall be earthquakes in divers places, and there shall be famines
and troubles: these are the beginnings of sorrows. 9 But take (y) heed
to your selves, *i. e. be prudently cautious of your own Safety in respect*
of evil and wicked Men: for they shall deliver you up to Councils; and
and in the Synagogues ye shall be beaten, and ye shall be brought be-
fore Rulers and Kings for my sake, for a Testimony against them.
10 And the Gospel must first be publish'd among all Nations. 11 But
when they shall lead you, and deliver you up, take no thought before-
hand what ye shall speak, neither do ye premeditate: but whatsoever
shall be given you in that hour, that speak ye: for it is not ye that

I.
Christ foretells
some Tokens of
the End of the
Jewish State, and
also of the End
of the world.

(x) Read my my Paraphr. on Mat. 24. throughout.

(y) Compare Mat. 10. 16, 17, &c.

speaking,

TEXT.

TRANSLATION.

οἱ λαλῶντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

12 Παραδώσῃ δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατήρ τέκνον· καὶ ἐπανάστησιν τέκνα ὑπὲρ γονεῖς, καὶ θανάτωσιν αὐτούς. 13 Καὶ ἐσεσθεμισόμενοι ὑπὸ πάντων ἀπὸ τοῦ ὀνόματός μου· ὁ δὲ ὑπομείνας εἰς τέλος, ὅπως σωθήσεται.

14 Όταν δὲ ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν ὑπὸ Δανιὴλ ὁ προφήτης, ἕως ὅπου ἔδει, (ὁ ἀναγινώσκων νοείτω) τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη.

15 Ὁ δὲ ἐπὶ τῷ δώματι, μὴ καταβάτω εἰς τὴν οἰκίαν, μηδὲ εἰσέλθω ἅρα· πρὸς τῆς οἰκίας αὐτοῦ.

16 Καὶ ὁ εἰς τὸν ἀγρὸν ὄν, μὴ ἐπιστρέψατω εἰς τὰ ὀπίσω, ἅρα τὸ ἱμάτιον αὐτοῦ. 17 Οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχέουσιν καὶ ταῖς θηλαζούσαις ὅτι ἐκείνας ταῖς ἡμέρας.

18 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶντι. 19 Ἔσονται γὰρ αἱ ἡμέραι ἐκτείναι θλίψις, οἷα ἔργον ποιᾷται ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ Θεός, ἕως τοῦ νῦν, καὶ ἔτι μὴ γένηται.

20 Καὶ εἰ μὴ Κύριος ἐκολόβωσε ταῖς ἡμέρας, ἔτι ἂν ἐσώθη πᾶσα σὰρξ· ἀλλὰ διὰ τῶν ἐκλεκτῶν ἕνεκεν, ἐκολόβωσε ταῖς ἡμέρας.

that speak, but the holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against their parents, and shall cause them to be put to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth, understand) then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortened the days.

T E X T.

T R A N S L A T I O N.

21 Καὶ τότε εἰάν τις ὑμῖν εἴπῃ· Ἰδὺ, ὡς ὁ Χεῖρς· ἢ, Ἰδὺ ἐκεῖ· μὴ πιστεύσητε. 22 Εγερθήσονται ἴδι ψευδοχρῖστοι καὶ ψευδοπροφῆται· καὶ δώσουσι σημεῖα καὶ τέρατα, ὥς ὅτι ὁ ἀποπλανᾶν, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς. 23 Ὑμεῖς δὲ βλέπετε· Ἰδὺ, ὡς εἰρήνη· ὑμῖν πάντα.

21 And then, if any man shall say to you, Lo, here is Christ, or lo, *he is there*: believe *him* not.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 Ἀλλ'

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11 speak, but the Holy Ghost. 12 Now the Brother shall betray the Brother to death, and the Father the Son: and Children shall rise up against their Parents, and shall cause them to be put to death. 13 And ye shall be hated of all Men for my names sake: but he that shall endure unto the End, the same shall be sav'd.

14 But when ye shall see the Abomination of Desolation, spoken of by Daniel the Prophet, standing where it ought (z) not, *i. e. in some part of the Holy Place or Temple*, (let him that reads, understand) then let them that be in Judea flee to the Mountains: 15 And let him that is on the House-top, not go down into the House, neither enter therein, to take any thing out of his House. 16 And let him that is in the Field, not turn back again for to take up his Garment. 17 But wo to them that are with Child, and to them that give suck in those days. 18 And pray ye that your flight be not in the Winter. 19 For in those days shall be affliction, such as was not from the beginning of the Creation which God created, unto this time, neither shall be. 20 And except that the Lord had shortened those days, no Flesh should be sav'd: but for the Elects sake, whom he hath chosen, he hath shortened the days. 21 And then, if any man shall say to you, Lo, here is Christ, or lo, he is there: believe him not. 22 For false Christs, and false Prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the Elect. 23 But take ye heed: behold I have foretold you all things.

II.
Some particular Tokens of the End of the Jewish State.

(z) Compare *Mat.* 24. 15.

24 But

TEXT.

TRANSLATION.

24 ΑΛΛ' ἐν ἐκείναις ταῖς ἡμέραις, μὲν τ' ἡλίῳ ἐκείνῃ, ὁ ἥλιος σκοτισθή-
 σε, καὶ ἡ σελήνη ἔδωκε τὸ φέγγος αὐ-
 τῆς. 25 Καὶ οἱ ἀστέρες ὅτι ἔβραυν' ἔσονται
 ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς
 οὐρανοῖς σαλευθήσονται. 26 Καὶ τότε
 ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
 νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης.
 27 Καὶ τότε ἀποστελεῖ τῆς ἀγγέλους
 αὐτοῦ, καὶ ἐπιτινάξῃ τῆς ἐκλεκτῆς αὐ-
 τοῦ ὅτι τὰ τεσσάρων ἀνέμων, ἀπ' ἀκρῆς
 γῆς ἕως ἀκρῆς οὐρανοῦ.

28 Ἀπὸ δὲ τῆς συκῆς μάθετε
 πῶς ὁ καρπολογεῖ. Ὅταν αὐτῆς ἦδη ὁ
 κλάδος ἀπαλὸς γίνηται, καὶ ἐκφύη
 τὰ φύλλα, γινώσκετε ὅτι ἐγγύς τὸ θέ-
 ρος ἐστίν. 29 Οὕτως καὶ ὑμεῖς, ὅταν
 ταῦτα ἴδῃτε γινόμενα, γινώσκετε ὅτι
 ἐγγύς ἐστιν ἐπὶ θύρας. 30 Ἀμὴν λέγω
 ὑμῖν, ὅτι ἔτι μὴ παρέλθῃ ἡ γενεὰ αὕτη,
 μέχρ' ὅτι πάντα ταῦτα γίνηται.
 31 Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται· οἱ
 δὲ λόγοι μου ἔτι μὴ παρέλθωσι. 32 Περὶ
 δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας ὁ θεὸς
 οἶδεν, ὃ δὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, ὃ δὲ
 ὁ υἱὸς, εἰ μὴ ὁ πατήρ.

33 Βλέπετε, ἀγρυπνεῖτε καὶ
 προσεύχεσθε· ὅτι οὐκ οἴδατε γὰρ
 πότε ὁ καθεὶς ἐσθὶν. 34 Ὡς ἄν-
 θρωπος ἀποδημῶν, ἀρεῖς πῶς

24 But in those days, after
 that tribulation, the sun shall
 be darkened, and the moon shall
 not give her light:

25 And the stars of heaven
 shall fall, and the powers that
 are in heaven shall be shaken.

26 And then shall they see
 the Son of man coming in the
 clouds, with great power and
 glory.

27 And then shall he send
 his angels, and shall gather to-
 gether his elect from the four
 winds, from the uttermost part
 of the earth to the uttermost
 part of heaven.

28 Now learn a parable of
 the fig-tree: When her branch
 is yet tender, and putteth forth
 leaves, ye know that summer
 is near:

29 So ye in like manner,
 when ye shall see these things
 come to pass, know that it is
 nigh, even at the doors.

30 Verily I say unto you,
 that this generation shall not
 pass, 'till all these things be
 done.

31 Heaven and earth shall
 pass away; but my words shall
 not pass away.

32 But of that day and hour
 knoweth no man, no not the
 angels which are in heaven,
 neither the Son, but the Fa-
 ther.

33 Take ye heed, watch and
 pray: for ye know not when
 the time is.

34 For the Son of man is as
 a man taking a far journey,

T E X T.

TRANSLATION.

οἰκίαν αὐτοῦ, καὶ δὸς τοῖς δού-
λοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἐκά-
τερον τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
οἰκετάλατο ἵνα γρηγορῇ. 35 Γρη-
γορεῖτε οὖν, (ὅτι οἴδατε γὰρ πότε
ὁ κύριος τῆς οἰκίας ἔρχεται, ὁ ψέ,

who left his house, and gave
authority to his Servants, and
to every man his work, and
commanded the porter to
watch.

35 Watch ye therefore, (for
ye know not when the master
of the house cometh; at even-

†

P A R A P H R A S E.

24 But in those days, after that Tribulation, the Sun shall be dark-
ned, and the Moon shall not give her Light: 25 and the Stars of the Jewish State
Heaven shall fall, and the Powers that are in Heaven shall be shaken. and of the world
26 And then shall they see the Son of Man coming in the Clouds, with jointly.
great Power and Glory. 27 And then shall he send his Angels, and
shall gather together his Elect from the four Winds, from the uttermost
Part of the Earth to the uttermost Part of Heaven.

28 Now learn a Parable of the Fig-tree: When her Branch is yet
tender, and putteth forth Leaves, ye know that Summer is near: 29 So
ye in like manner, when ye shall see these things come to pass, know
that it is nigh, *even* at the doors. 30 Verily I say unto you, that this
Generation shall not pass, till all these things be done. 31 Heaven and
Earth shall pass away; but my Words shall not pass away. 32 But of
that Day and Hour knows no Man, no not the Angels which are in
Heaven, neither the Son as he is Man, but the Father. *However this*
I can (a) inform you of, that the said Day and Hour, when it do's come,
will come suddenly or unexpectedly, as did the Flood in the Days of Noah.

33 Therefore take ye heed, watch and pray: for as much as ye know
not when the Time is *that you shall be call'd to these Trials, or in like*
manner to Death and Judgment. 34 For the Son of Man is, *in respect to*
his dealing with Men, as a Man taking a far Journey, who left his House,
and gave proper Authority to his several Servants, and to every Man
of them his Work to do during his Absence; and commanded the Porter,
as his proper Business or Office, to watch at the Door, to be ready to open
and let him in, whenever he should return. *Namely in like manner, Christ*
having made known the Gospel, and therein to every Man his Duty what
he is to do, expects to find every Man exercis'd therein, whenever he shall
come to call him to account. 35 Watch ye therefore, (for ye know not,
when the Master of the House, *who in this Parable represents Me the*
Son of Man, comes to call you to account; whether it will be at Evening,

III.

Of the End of
the Jewish State
and of the world
jointly.

IV.

The Certainty of
the Events here
foretold by
Christ; and Un-
certainty of the
precise Time; and
Suddenness or Un-
expected Coming
of the said Evils,
when they do
come.

V.

The great Ne-
cessity of watch-
fulness in the Dis-
charge of our
Duty.

(a) Compare Mat. 24. 36, 37, &c.

TEXT.

TRANSLATION.

ἢ μεσονυχτίου, ἢ ἀλεκτροφωνίας, ἢ πρωΐ·) 36 Μὴ ἐλθὼν ἐξαίφνης, εὕρη ὑμᾶς καθεύδοντάς. 37 Ἀ δὲ ὑμῖν λέγω, πάνσι λέγω· Γρηγορεῖτε.

Κεφ. ιδ'. Ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας· καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν οἷ δόλῳ κρατήσαντες ἀποκλείνωσιν. 2 Ἐλεγον δὲ· Μὴ οἱ τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τῷ λαῷ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεποῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, ἰάροδον πιστικῆς πολυτελεῖς· καὶ σικελίσασα τὸ ἀλάβαστρον, κατέχευεν αὐτῷ ἐπὶ τὴν κεφαλὴν. 4 Ἦσαν δὲ πινες ἀγανακτίζοντες πρὸς αὐτοῦς, καὶ λέγοντες· Εἰς τί ἡ ἀπάθεια αὐτῇ τὸ μύρον γέρονεν; 5 Ἡδυνάτω ὅτι τῷτο πωρᾶσθαι ἐπάνω τριακοσίων δηναρίων, καὶ δοθῆναι τοῖς πτωχοῖς. Καὶ ἐνεβριμῶντο αὐτῇ. 6 Ὁ δὲ Ἰησοῦς εἶπεν· Ἀφενε αὐτῇ· τί αὐτῇ κόποις παρέχετε; χαλὸν ἔργον ἐργάσατο ἵνα ἐμοί. 7 Πάντοτε γὰρ τὰς πτωχὰς ἔχετε μετ' αὐτῶν, καὶ ὅταν θέλητε, δύνασθε αὐτὰς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. 8 Ὁ εἶχεν αὐτῇ, ἐποίησε.

ing, or at midnight, or at the cock-crowing, or in the morning:)

36 Left coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

Chap. XIV.

After two days was the feast of the passover, and of unleaven'd bread: and the chief priests, and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast-day, lest there be an uproar of the people.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and pour'd it on his head.

4 And there were some that had indignation within themselves, and said, Why was this wast of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she

πράξατο

P A R A P H R A S E.

or at Midnight, or at the Cock-crowing, or in the Morning: *which as they denoted the four Quarters into which the Jews distinguish'd their Night; so are here taken to denote the several Parts of a Man's Life, or of the Interval between Christ's Ascension and his second Coming to destroy the Jewish State, or lastly, the several Parts of the Interval between Christ's Ascension and his second Coming to judge the World*) 36 Lest coming suddenly, *i. e. unexpectedly*, he find you sleeping, *i. e. not performing your Duty*. 37 And what I say unto you here, I would be understood to say unto All Men in All Ages, Watch, *i. e. Of all things take care to live prepar'd, by Holiness of Life, for Death and Judgment, whenever it be.*

S E C T I O N X.

Containing such Particulars as were transacted on the Fourth day, or Wednesday of the Passion-Week, and are related by St Mark Chap. XIV. 1—9.

Chap. XIV. When (b) Jesus had finish'd this Discourse on the Mount of Olives, he went without doubt to Bethany to lye there this Tuesday-Night, as he had done the two Nights afore. And now After two Days, *viz. Wednesday and Thursday, (namely, reckoning Thursday, according to the Jewish manner, to end at the Evening or Sun-set that day)* was the Feast of the Passover, and of the eight (c) Days wherein the Jews were by the Law to eat Unleaven'd Bread. And on Wednesday the (d) Chief Priests and the Scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the Feast-day, lest there be an Uproar of the People.

3 And Jesus being in Bethany all Wednesday, it came to pass that in the House of Simon the (e) Leper, as he sat at Meat, there came a Woman having an Alabaster-Box of Ointment of Spikenard, very precious; and she brake the Box, and pour'd it on his Head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the Ointment made? 5 For it might have been sold for more than three hundred Pence, and have been given to the Poor. And they murmur'd against her. 6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good Work on me. 7 For ye have the Poor with you always, and whensoever ye will ye may do them good: but me ye have not always. 8 She hath done what she could,

I.
The Chief
Priests, &c. con-
sult to apprehend
Jesus.

II.
A Woman a-
noints Christ at
Bethany.

A N N O T A T I O N S.

V. 6. † So it is read in Alex. Cant. and the far greatest part of MSS. and Theophylact. And it is very probable it is the Original Reading, as being more agreeable to the Hebrew way of Speaking.

(b) See my Paraph. on Mat. 26. 1, &c.

(c) Namely, from the 14th to the 21st of Nisan inclusively.

(d) See my Paraphr. on Mat. 26. 5.

(e) Read my Paraphr. on Mat. 26. 6, &c.

C c c 2

(f) Read

TEXT.

πορεύεσθαι μὲν τὸ σῶμα εἰς τὸ
ἐνταφιασμόν. 9 Ἀμὴν λέγω ὑμῖν, ὅπου
ἂν κηρυχθῇ τὸ εὐαγγέλιον τῆτο εἰς
ὅλον τὸ κόσμον, καὶ ὃ ἐποίησεν αὕτη, λα-
ληθήσεται εἰς μνημόσυνον αὐτῆς.

10 Καὶ ὁ Ἰούδας ὁ Ἰσκαριώτης, εἰς
τὸ δώδεκα, ἀπῆλθε πρὸς τοὺς ἀρχιερεῖς,
ἵνα πρῶτον αὐτὸν αὐτοῖς. 11 Οἱ δὲ
ἀκούσαντες ἐχάρησαν· καὶ ἐπηγγέλαντο
αὐτῷ ἀργύριον δῶναι. καὶ ἐζητήσας ὥς
εὐχάρως αὐτὸν πωλοῦσά.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῆς ἀζύ-
μων, ὅτε τὸ πάσχα ἔθυσον, λέγουσιν αὐτῷ
οἱ μαθηταὶ αὐτοῦ· Πῶς θέλεις ἀπελθόν-
τες ἐτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα;
13 Καὶ ἀποστέλλει δύο τῶν μαθητῶν
αὐτοῦ, καὶ λέγει αὐτοῖς· Ὑπάγετε εἰς
τὴν πόλιν, καὶ ἀπαιτήσῃ ὑμῖν ἀνθρω-
πος κεράμιοι ὕδατος βασίζων· ἀκο-
λήθησατέ αὐτόν. 14 Καὶ ὅπου ἐὰν
εἰσέλθῃ, εἰπάτε αὐτῷ οἰκοδεσπότῃ· Οἱ
ὁ διδάσκαλος λέγει· Πῶς ὅτι τὸ χαλᾶ-
λυμα, ὅπου τὸ πάσχα μετὰ τῶν μαθη-
τῶν μὲν φάγω; 15 Καὶ αὐτοὶ ὑμῖν
δείξῃ ἀνώγειον μέγα ἐστρωμένον, ἐτοι-
μον· ἐκεῖ ἐτοιμάσατε ἡμῖν. 16 Καὶ
ἐξῆλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἦλθον
εἰς τὴν πόλιν, καὶ εὗρον καθὼς εἶπεν
αὐτοῖς· καὶ ἡτοίμασαν τὸ πάσχα.

TRANSLATION.

could : she is come aforehand to
anoint my body to the burying.

9 Verily I say unto you,
Wheresoever this gospel shall
be preach'd throughout the
whole world, *this* also that she
hath done shall be spoken of,
for a memorial of her.

10 And Judas Iscariot, one
of the twelve, went unto the
chief priests, to betray him un-
to them.

11 And when they heard it,
they were glad, and promis'd
to give him money. And he
sought how he might conve-
niently betray him.

12 And the first day of un-
leaven'd bread, when they kill'd
the passover, his disciples said
unto him, Where wilt thou
that we go and prepare, that
thou mayst eat the passover?

13 And he sendeth forth
two of his disciples, and saith
unto them, Go ye into the city,
and there shall meet you a man
bearing a pitcher of water :
follow him.

14 And wheresoever he shall
go in, say to the good man of
the house, The master saith,
Where is the guest-chamber,
where I shall eat the passover
with my disciples?

15 And he will shew you
a large upper room furnish'd
and prepar'd : there make rea-
dy for us.

16 And his disciples went forth,
and came into the city, & found
as he had said unto them : and
they made ready the passover.

P A R A P H R A S E.

to shew her Affection and Respect to me : and indeed she is come afore-hand, unwittingly to her self, but by the Direction of God, to anoint my Body to the Burying it is now quickly to have. 9 Verily I say unto you, Wheresoever this Gospel shall be preach'd throughout the whole World, this also that she hath done shall be spoken of, for a memorial of her.

S E C T I O N XI.

Containing such Particulars as were done on the Fifth day or Thursday in the Passion-week, namely before the Evening or Sun-set that day; and which are taken notice of by St Mark Chap. XIV. 10 — 16.

10 And Judas Iscariot, one of the Twelve, (f) sometime Wednesday Night or early Thursday Morning, as is probable, went unto the Chief ^{I. Judas bargains to betray Jesus.} Priests, in order to bargain for to betray him unto them. 11 And when they heard it, they were glad, and promis'd to give him money. And he sought how he might conveniently betray him.

12 And on (g) Thursday at Evening or Sun set began the First day of Unleaven'd Bread, when, i. e. before the Ending of which Day, viz. ^{II. Some of the Disciples are sent to prepare the Passover.} before the Evening or Sun-set on the next Day or Friday, they kill'd the Passover: Whereupon his Disciples said unto him, Where wilt thou that we go and prepare, that thou mayst eat the Passover? 13 And he sendeth forth two of his Disciples, and saith unto them, Go ye into the City, and there shall meet you a Man bearing a Pitcher of Water : follow him. 14 And wheresoever he shall go in, say to the Good Man of the House, The Master saith, Where is the Guest-chamber, where I shall eat the Passover with my Disciples? 15 And he will shew you a large upper Room furnish'd and prepar'd : there make ready for us. 16 And his Disciples went forth and came into the City, and found as he had said unto them: and they made ready the Passover.

S E C T I O N XII.

Containing such Particulars as were transacted from Thursday-Evening to Friday-Evening in the Passion-week; that is, on the Passover-day it self, which was in the thirty fifth Year of Christ's Life, but A. D. 33. or in the thirty third Year of the Common Christian Æra. The Chief of the Particulars contain'd in this Section are the Institution of the Lord's Supper, the betraying of Christ, his Trial, Crucifixion, Death and Burial; which are related Chap. XIV. 17 — XV. ult.

(f) Read my Paraph. on Mat. 26. 14. (g) See my Paraph. on Matt. 26. 17.

17 And

TEXT.

TRANSLATION.

17 Καὶ ὁψίας γενομένης ἔρχετο μετ' ᾧ δώδεκα. 18 Καὶ ἀτακειμένων αὐτῶν, καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν προδώσει με, ὁ ἐσθίων μετ' ἐμοῦ. 19 Οἱ δὲ ἤρξαντο λυπεῖσθαι, καὶ λέγειν αὐτῷ εἰς κατὰ εἰς· Μήτι ἐγώ; καὶ ἄλλος· Μήτι ἐγώ; 20 Ο δὲ ἀποκριθεὶς, εἶπεν αὐτοῖς· Εἷς ἐκ τῶν δώδεκα, ὁ ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ πρὺθλίον. 21 Ο μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, κατὰ τὸ γεγραπτόν· ὡς αὐτὸς· καὶ δὲ πρὸς ἀνθρώπου ἐκείνου, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου προδίδεται· καλὸν ἴδω αὐτῷ, εἰ ἔκ ἐγεννήθη ὁ ἀνθρώπος ἐκεῖνος.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον, εὐλογήσας ἐκλάσει· καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε· τὰ τῆς ζωῆς τὸ σῶμά μου. 23 Καὶ λαβὼν τὸ ποτήριον, εὐχαριστήσας ἔδωκεν αὐτοῖς· καὶ ἔπιον ἅπαντες αὐτῶν. 24 Καὶ εἶπεν αὐτοῖς· Τὸ τῆς ζωῆς τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ ὡς πολλοὶ ἐκχυνόμενοι. 25 Ἀμὴν λέγω ὑμῖν, ὅτι ὡς ἐπεὶ ἔτι μὴ πίνω ἐκ τῆς γενήματος τῆς ἀμπέλης, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

26 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν. 27 Καὶ λέγει αὐτοῖς

17 And in the evening he cometh with the twelve.

18 And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

20 And he answer'd and said unto them, *It is* one of the twelve, that dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betray'd: good were it for that man if he had never been born.

22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, *eat*: this is my body.

23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 And when they had sung an hymn, they went out into the mount of Olives.

27 And Jesus saith unto

ὁ Ἰησοῦς·

TEXT.

TRANSLATION.

ὁ Ἰησοῦς· Ὅτι πάντες σκανδαλισθήσε-
 ον εἰ ἐμοὶ εἰ τῇ νυκτὶ ταύτῃ· ὅτι
 γέγραπται· Πατάξω τὸ ποιμνία, καὶ δια-
 σκορπισθήσονται τὰ πρόβατα. 28 ΑΛ-
 λὰ μὲν τὸ ἐγερθῆναί με, προάξω ὑμᾶς
 εἰς τὴν Γαλιλαίαν. 29 Ὁ δὲ Πέτρος

them, All ye shall be offended
 because of me this night: for
 it is written, I will smite the
 shepherd, and the sheep shall
 be scatter'd.

28 But after that I am risen,
 I will go before you into Ga-
 lilee.

29 But Peter said unto him,
 ἔφη

PARAPHRASE.

17 And in the Evening, as the word Evening is sometimes taken in
 a larger Sense to denote the Afternoon, viz. of Thursday in the Passi-
 on-week, He (b) comes from Bethany to Jerusalem with all the Twelve Apo-
 stles. 18 And as they sat, and did eat, Jesus said, Verily I say unto
 you, one of you which eateth with me, shall betray me. 19 And they,
 i. e. the eleven others began to be sorrowful, and to say unto him One by
 one, Is it I? and another, viz. Judas Iscariot (i) said, (but not being sor-
 rowful as the rest) Is it I? 20 And he answer'd and said unto them,
 It is one of the Twelve, that dippeth with me in the Dish. 21 The
 Son of Man indeed goeth, as it is written of him: but wo to that Man
 by whom the Son of Man is betray'd: good were it for that Man if he
 had never been born.

I.
 Christ eats the
 Pasche with his
 Disciples.

22 And as they did eat, Jesus took Bread, and blessed, and brake it,
 and gave to them, and said, Take, eat: this is my Body. 23 And he
 took the Cup, and when he had given thanks, he gave it to them: and
 they all drank of it. 24 And he said unto them, This is my Blood of
 the new Testament, which is shed for many. 25 Verily I say unto you,
 I will drink no more of the Fruit of the Vine, until that Day that I
 drink it new in the Kingdom of God.

II.
 He institutes the
 Lord's Supper.

26 And when (k) they had sung an Hymn, they went out into the
 Mount of Olives. 27 And Jesus saith unto them, All ye shall be of-
 fended because of me this Night: for it is written, I will smite the
 Shepherd, and the Sheep shall be scatter'd. 28 But after that I am risen,
 I will go before you into Galilee. 29 But Peter said unto him, Al-

III.
 Christ foretels
 Peter of his Deny-
 ing him, and All
 his Disciples of
 their Forsaking
 him.

though

ANNOTATIONS.

V. 22. † Φάσμα is not read in Alex. Cant. and several other MSS. nor in any
 of the other Ancient Versions. So that it has been probably added here out of
 St Matthew. However I have thought fit to retain it in the English Version in
 a different Character.

(b) See my Paraph. on Matt. 26. 20. &c.

(i) Compare Matt. 26. 22, 25.

(k) See my Paraph. on Matt. 26. 30—35.

(l) See

TEXT.

TRANSLATION.

ἔρη αὐτοῦ. Καὶ εἰ πάντες σκανδαλι-
θήσονται, ἀλλ' ἢ ἐγώ. 30 Καὶ λέγει
αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, ὅτι σή-
μερον ὡς τῇ νυκτὶ ταύτῃ, πρὶν ἢ δις
ἀλέκτορα φωνῆσαι, τοῖς ἀπαρήσῃ με.
31 Ο δὲ ὅκ ὡς αὐτῷ ἔλεγε μᾶλλον·
Εάν με δὲ σωμαποθανεῖν σοι, ἢ μὴ
σε ἀπαρήσομαι. Ὡσαύτως δὲ καὶ πάν-
τες ἔλεγον.

32 Καὶ ἔρχονται εἰς χωρίον ὃ τὸ
ὄνομα Γεθσημανῆ· καὶ λέγει τοῖς μαθη-
ταῖς αὐτοῦ· Καθίσατε ὧδε ἕως ὥρου-
ξωμαι. 33 Καὶ παραλαβάντων τὸν
Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην μετ'
ἑαυτοῦ· καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ
ἀδυνατεῖν. 34 Καὶ λέγει αὐτοῖς· Πε-
ρίλυπος ὅστις ἡ ψυχὴ μου ἕως θανάτου
μείνατε ὧδε, καὶ γρηγορεῖτε. 35 Καὶ
παραβάντων μικρὸν, ἔπεσεν ὁ πρὸς τὸ γῆ-
ος καὶ προσεύχετο ἵνα, εἰ δυνατόν ᾖ, ὅτι
πῆλθῃ ἀπ' αὐτοῦ ἡ ὥρα. 36 Καὶ
ἔλεγεν· Ἀββᾶ ὁ πατήρ, πάντα δυ-
νατά σοι· πᾶρεγκε τὸ ποτήριον ἀπ'
ἐμοῦ τυτο. ἀλλ' ἢ τί ἐγὼ θέλω,
ἀλλὰ τί σύ. 37 Καὶ ἔρχεται καὶ
εὗρεν αὐτοὺς καθεύδοντας· καὶ λέ-
γει τῷ Πέτρῳ· Σίμων, καθεύδεις;
ὅσον ἴχθυος μία ὥραν γρηγορῆσαι;
38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα
μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν

Although all shall be offended,
yet *will* not I.

30 And Jesus saith unto him,
Verily I say unto thee, that
this day, *even* in this night, be-
fore the cock crow twice, thou
shalt deny me thrice.

31 But he spake the more
vehemently, If I should dye
with thee, I will not deny thee
in any wise. Likewise also said
they all.

32 And they came to a place
which was nam'd Gethsemane:
and he saith to his disciples, Sit
ye here, while I shall pray.

33 And he taketh with him
Peter, and James, and John, and
began to be sore amaz'd, and
to be very heavy;

34 And saith unto them,
My soul is exceeding sorrow-
ful unto death: tarry ye here,
and watch.

35 And he went forward a
little, and fell on the ground,
and pray'd, that, if it were pos-
sible, the hour might pass from
him.

36 And he said, Abba, Fa-
ther, All things *are* possible un-
to thee, take away this cup
from me: nevertheless, not
what I will, but what thou
wilt.

37 And he cometh, and find-
eth them sleeping, and saith
unto Peter, Simon, sleepest
thou? couldst not thou watch
one hour?

38 Watch ye and pray, lest
ye enter into temptation: the

πνεῦμα

TEXT.

TRANSLATION.

πνεῦμα ῥόθυμον, ἡ δὲ σὰρξ ἀδυνάη.

spirit truly is ready, but the flesh is weak.

39 Καὶ πάλιν ἀπελθὼν ὡροσπύζατο,

39 And again he went away, and pray'd, and spake the same words.

τὸ αὐτὸν λόγον εἰπὼν. 40 Καὶ ὑπο-

σπύζας εὗρεν αὐτὰς πάλιν καθεύδοντας

40 And when he return'd, he found them asleep again, (for their eyes were heavy) neither *knew they what to answer him.

(ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρη-

μένοι) καὶ οὐκ ᾔδεισαν τί αὐτῷ ἀποκρι-

θῶσι. 41 Καὶ ἔρχεται τὸ τρίτον, καὶ

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is be-

λέγει αὐτοῖς. Καθεύδετε τὸ λοιπὸν, καὶ

ἀναπαύεσθε· ἀπέχθι, ἡλθι ἡ ὥρα·

ἰδοὺ, ὁ υἱὸς τοῦ ἀνθρώπου

πρ

PARAPHRASE.

though all shall be offended, yet will not I. 30 And Jesus saith unto him, Verily I say unto thee, that this Day, even in this Night, before the Cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should dye with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to (1) a Place which was nam'd Gethsemane: and he saith to his Disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter, and James, and John, and began to be sore amaz'd, and to be very heavy; 34 and saith unto them, My Soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the Ground, and pray'd, that, if it were possible, the Hour might pass from him. 36 And he said, Abba, Father, All things are possible unto thee, take away this Cup from me: nevertheless, not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one Hour? 38 Watch ye and pray, lest ye enter into temptation: the Spirit truly is ready, but the Flesh is weak. 39 And again he went away, and pray'd, and spake the same Words. 40 And when he return'd, he found them asleep again, (for their Eyes were heavy) neither knew they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your Rest: it is enough, *i. e. it is to no purpose to say any more to you about not Sleeping; the time for Watching is now past*, the Hour for my being betray'd is come: behold, the Son of Man is betray'd into

IV.
Christ prays to
be deliver'd from
his Sufferings.

(1) See my Paraph. on Matt. 26 36—46.

TEXT.

TRANSLATION.

πρὸς τοὺς χεῖρας τοῦ ἁμαρτωλοῦ.

42. Εγείρεσθε, ἄγωμεν· ἰδὲ, ὁ πρὸς διδῶς με ἦγγικε.

43. Καὶ εὐθὺς, ἐπὶ αὐτῷ λαλῆντος, πρᾶξιν Ἰούδας, εἰς ὃν τὸ δώδεκα, καὶ μετ' αὐτῷ ὄχλος πολὺς μετὰ μαχαρῶν καὶ ξύλων, ὡς καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ τῶν πρεσβυτέρων.

44. Δεδώκεν δὲ ὁ πρὸς διδῶς αὐτοῖς σύσημον αὐτοῖς, λέγων· Οἱ ἂν φιλήσω, αὐτὸς ὅστις κρατήσῃ αὐτόν, καὶ ἀπαγάγετε ἀσφαλῶς. 45. Καὶ ἔλθων, εὐθὺς ὁρῶν αὐτῷ, λέγει· Ραββί, ῥαββί· καὶ κατεφίλησεν αὐτόν. 46. Οἱ δὲ ἐπέβαλον ἐπ' αὐτόν τοὺς χεῖρας αὐτοῦ, καὶ ἐκράτησαν αὐτόν. 47. Εἷς δὲ τις τῶν πρεσβυτέρων σατανάβδος τὸ μάχαραν, ἔπαυσε τὸ δόλον τῶν ἀρχιερέων, καὶ ἀφείλεν αὐτῷ τὸ ὠτίον. 48. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Ὡς ὅτι ληστὴν ἐξήλθετε μετὰ μαχαρῶν καὶ ξύλων συλλαβεῖν με;

49. Καθ' ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκράτησατέ με· ἀλλ' ἵνα πληρωθῶσιν αἱ γραφαί. 50. Καὶ ἀφέντες αὐτόν πάντες ἔφυγον. 51. Καὶ εἷς τις νεανίσκος ἠκολούθη αὐτῷ, περιβεβλημένος σινδῶνα ὅτι γυμνός· καὶ κρατῶσιν αὐτόν οἱ νεανίσκοι. 52. Ὁ δὲ καταλιπὼν τὸν σινδῶνα, γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

tray'd into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betray'd him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kiss'd him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answer'd and said unto them, Are ye come out as against a thief, with swords and with staves, to take me?

49 I was daily with you in the temple, teaching, and ye took me not; but the scriptures must be fulfill'd.

50 And they all forsook him, and fled.

51 And there follow'd him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, & fled from them naked.

T E X T.

T R A N S L A T I O N.

53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα· καὶ συνέρχοντο αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς. 54 Καὶ ὁ Πέτρος ἀπὸ μακρόθεν

53 And they led Jesus away to the high-priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And Peter follow'd him
ἤκο-

P A R A P H R A S E.

the hands of Sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And immediately (*m*) while he yet spake, cometh Judas, one of the Twelve, and with him a great Multitude with Swords, and Staves, from the Chief Priests, and the Scribes, and the Elders. 44 And he that betray'd him, had given them a Token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kiss'd him. 46 And they laid their Hands on him, and took him. 47 And one of them that stood by drew a Sword, and smote a Servant of the High Priest, and cut off his Ear. 48 And Jesus answer'd and said unto them, Are ye come out as against a Thief, with Swords and with Staves, to take me? 49 I was daily with you in the Temple, teaching, and ye took me not: but the Scriptures must be fulfill'd. 50 And they, *i. e. his Disciples or Apostles*, All forsook him, and fled. 51 And, *altho' they All thus fled at first, yet in a little while recovering himself of his Fear*, there follow'd him a certain young Man of his Apostles, *viz. (n) John*, having a linen Cloth cast about his naked Body; *he having perhaps put off his upper Cloaths, that he might not be thought to be One of Christ's Disciples that were present with him when he was taken, but One that accidentally hearing a noise, as they brought Jesus along, was got in haste out of his Bed to see what was the matter: and some of the young Men, that were sent out by the Chief Priests and Elders to apprehend Jesus, either out of Suspicion that he was a Disciple of Christ, or only out of meer Curiosity, or Sport, as seeing him in such a Dress, laid hold on him.* 52 And he, *fearing the worst, and perceiving that he could get from him that had laid hold on him, if he would leave the linen Cloth, which he had on, behind him, the Other holding him only by holding of the said Cloth*, left the linen Cloth, and fled from them naked.

53 And they led Jesus away to the High-priest: and with him were assembled all the Chief Priests, and the Elders, and the Scribes. 54 And

(*m*) See *Math. 26. 47—56.* and my Paraphrase thereon.

(*n*) According to the most receiv'd Opinion of the Ancients.

D d d 2

Peter

VI.
Christ's Trial before the High-priest.

TEXT.

TRANSLATION.

ἡκολούθησεν αὐτῷ ἕως ἔσω εἰς τὴν αἰ-
λίαν ὁ ἀρχιερεύς· καὶ ἦν συλλαβόμενος
μὲν τῷ ὑπηρετῶν, καὶ θερμαινόμενος πρὸς
φῶς. 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλοι τὸ

συνέδριον ἐζήτην καὶ Ἰησοῦ μαρτυρίαν,
εἰς τὸ θανατώσασθαι αὐτόν, καὶ οὐκ εὗρισκον.

56 Πολλοὶ καὶ ἐψευδομαρτύρουσιν κατ'
αὐτόν· καὶ ἴσαί αἱ μαρτυρίαι οὐκ ἦσαν.

57 Καὶ πινες ἀναστάντες ἐψευδομαρτύ-
ρουσιν κατ' αὐτόν, λέγοντες·

58 Οἱ ἡμεῖς ἠκούσαμεν αὐτοῦ λέγοντος· Οἱ
ἐγὼ καταλύσω τὸ ναὸν τούτον καὶ χειρο-

ποιήσω, καὶ ἄλ' ἑπτὰ ἡμερῶν ἄλλον
ἀχειροποιήσω οἰκοδομήσω. 59 Καὶ

οὐδὲ ἓως ἴση ἡ μαρτυρία αὐτῶν.

60 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς τὸ μέ-
σον ἐπιπρώτισε τὸν Ἰησοῦν, λέγων· Οὐκ

ἀποκρίνη ἕδέν; τί ἔποιες κατὰ μαρ-
τυρίαν;

61 Οὗ δὲ ἐσιώπα, καὶ ἕδέν
ἀπεκρίνατο. Πάλιν ὁ ἀρχιερεὺς ἐπι-
ρώτα αὐτόν, καὶ λέγει αὐτῷ· Σὺ

εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;

62 Οὗ δὲ Ἰησοῦς εἶπεν· Εγὼ εἰμι· καὶ
ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου κατὰ ἡ-

μῶνον ἐκ δεξιῶν τῆς δυνάμεως, καὶ
ἐρχόμενος μετὰ τῶν νεφελῶν ὁ οὐρανοῦ.

63 Οὗ δὲ ἀρχιερεὺς, ἀφ' ὧν ἤξας τὸς
χρῆστας αὐτοῦ, λέγει· Τί ἐπὶ χρεῖαν

ἔχομεν μαρτυρεῖν; 64 ἠκούσαμεν τῆς
βλασφημίας· τί ὑμῖν φαίνεται; Οἱ δὲ

afar off, even into the palace
of the high-priest: and he sat
with the servants, and warm'd
himself at the fire.

55 And the chief priests, and
all the council sought for wit-
ness against Jesus to put him
to death; and found none.

56 For many bare false wit-
ness against him, but their wit-
ness * was not sufficient to put
him to death.

57 And there arose certain,
and bare false witnesses against
him, saying,

58 We heard him say, I will
destroy this temple that is made
with hands, and within three
days I will build another made
without hands.

59 But neither so * was their
witness sufficient.

60 And the high-priest stood
up in the midst, and ask'd Je-
sus, saying, Answerest thou
nothing? what is it which
these witness against thee?

61 But he held his peace,
and answer'd nothing. Again
the high-priest ask'd him, and
said unto him, Art thou the
Christ, the Son of the Blessed?

62 And Jesus said, I am.
And ye shall see the son of man
sitting on the right hand of
power, & coming in the clouds
of heaven.

63 Then the high-priest rent
his cloaths, and saith, What
need we any further witness-
es?

64 Ye have heard the blas-
phemy: what think ye? And

TEXT.

TRANSLATION.

πάντες κατέκειναν αὐτὸν εἶναι ἔνο-
χον θανάτῳ. 65 Καὶ ἤρξαντό πινες
ἐμπνέειν αὐτῷ, καὶ περικαλύπτειν
τὸ πρόσωπον αὐτοῦ, καὶ κολαφίζειν

they all condemn'd him to be
* worthy of death.

65 And some began to spit
on him, and to cover his face,
and to buffet him, and to say
αὐτὸν

PARAPHRASE.

Peter, having recover'd himself from the Fright he was in at first, fol-
low'd afar off; and so likewise did John again, having now put on his
upper Cloaths. And John, (o) being known to the High-priest, ventur'd
to go into his Palace with the rest of the Company; Whereas Peter, being
altogether unknown there, would not venture in of himself, but contented
himself to stand at the Door; till after some time John coming and speak-
ing to her that kept the Door, brought Peter also even into the Palace
of the High-priest: and he (p) sat with the Servants, and warm'd him-
self at the Fire. 55 And the Chief Priests, and all the Council fought
for Witnesses against Jesus to put him to death; and found none. 56 For
many bare false Witnesses against him, but their Witness was of such trifling
things as were not sufficient to put him to death for. 57 And at length
there arose certain, and bare false Witness against him, saying, 58 We
heard him say, I will destroy this Temple that is made with hands, and
within three days I will build another made without hands. 59 But
neither so was their Witness, or what they accus'd him of, thought suf-
ficient to put him to death for. 60 And hereupon the High-priest stood
up in the midst, and ask'd Jesus however, saying, Answerest thou no-
thing? What, is it nothing Faulty or Criminal, which these witness against
thee? Which Questions were put by the High-priest, in order to induce
Jesus to say something which they might better lay hold on. 61 But he,
knowing the Design still, held his peace, and answer'd nothing. Where-
upon again the High-priest ask'd him another Question, which was of
such a Nature, as would oblige him, either to speak in Affirmation of the
Truth, or else to deny tacitly the Truth by not Speaking; and the High-
priest not only ask'd him, but oblig'd him to give an Answer by adjuring
him thereto, and he said unto him: I adjure thee by the living God that
thou tell us, Art thou the Christ, the Son of the Blessed or God? 62 And
Jesus said, I am. And ye shall see the Son of Man sitting on the Right
hand of Power, and coming in the Clouds of Heaven. 63 Then the
High-priest rent his Cloaths, and saith, What need we any further Wit-
nesses? 64 Ye have heard the Blasphemy: what think ye? And they
all condemn'd him to be worthy of Death. 65 And some began to spit
on him, and to cover his Face, and to buffet him, and to say unto

(o) Compare John 18. 15, 16.

(p) See Matt. 26. 57, &c. and my Paraph. thereon.

TEXT.

TRANSLATION.

αὐτὸν, καὶ λέγειν αὐτῷ· Προφήτευσόν. καὶ οἱ ὑπηρέτῃ· ῥαπίσμασιν αὐτὸν ἔβαλλον.

66 Καὶ ὄντι τῷ Πέτρῳ καὶ τῇ αὐλῇ χάτω, ἔρχεται μία τῶν παιδισκῶν τῷ ἀρχιερέως. 67 Καὶ ἰδύσα τὸν Πέτρον θερμαζόμενον, ἐμβλέψασα αὐτῷ, λέγει· Καὶ σὺ μὲν τῷ Ναζαρηνοῦ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα, ὅθεν ὀπίσταμαι πῶς σὺ λέγεις. Καὶ ἐξῆλθεν ἔξω εἰς προαύλιον· καὶ ἀλέκτωρ ἐφώνησε. 69 Καὶ ἡ παιδίσκη ἰδύσα αὐτὸν πάλιν, ἤρξατο λέγειν τοῖς παρεστηκόσιν, Ὅτι οὗτος ἐξ αὐτῶν ὄστιν. 70 Ὁ δὲ πάλιν ἠρνεῖτο. Καὶ μετὰ μικρὸν πάλιν οἱ πρεσβύτεροι ἔλεγον τῷ Πέτρῳ· Ἀληθῶς ἐξ αὐτῶν εἶ· καὶ γὰρ Γαλιλαῖος εἶ, καὶ ἡ λαλιά σου ὁμοιάζει. 71 Ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύειν· Ὅτι οὐκ οἶδα τὸν ἄνθρωπον οὗτον ὃν λέγετε. 72 Καὶ ὡς δεύτερον ἀλέκτωρ ἐφώνησε· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥήμα· καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ὅτι πρὶν ἀλέκτορα φωνῆσαι δὶς, ἀπαρνήσῃ με τρίς. Καὶ ὀπιβαλὼν, ἔκλαψε.

Κεφ. ιε'. Καὶ εὐθὺς ὅτι τὸ πρωῒ συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μὲν τῷ πρεσβυτέρῳ καὶ γραμματέων, καὶ ὅλοι τὸ συνέδριον, δέσαντες τὸν Ἰησοῦν

unto him, Prophecy : and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high-priest.

67 And when she saw Peter warming himself, she look'd upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he deny'd, saying, I know not, neither understand I what thou say'st. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he deny'd it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter call'd to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Chap. XV.

And straightway in the morning the chief priests held a consultation with the elders and scribes, *even the whole council, and bound Jesus, and car-

T E X T.

T R A N S L A T I O N.

ἀπῆνεγκαν, ὃν παρέδωκαν τῷ Πιλάτῳ.

ry'd him away, and deliver'd him to Pilate.

2 Καὶ ἐπηρώτησεν αὐτὸν ὁ Πιλάτος·

2 And Pilate ask'd him, Art thou the king of the Jews? And he answering said unto him, *I am what thou say'st.*

Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; Ὁ δὲ ἀπεκρίθη, εἶπεν αὐτῷ· Σὺ λέγεις.

3 And the chief priests accus'd him of many things: but he answer'd nothing.

3 Καὶ κατηγοροῦν αὐτὸν οἱ ἀρχιερεῖς πολλά· αὐτὸς δὲ ὅδεν ἀπεκρίνατο.

4 And Pilate ask'd him again, saying, Answerest thou

4 Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· Οὐκ ἀποκρίνη

ὅδεν;

P A R A P H R A S E.

him, Prophecy: and the Servants did strike him with the Palms of their Hands.

66 And as Peter was beneath in the Palace, there comes one of the Maids of the High-priest. 67 And when she saw Peter warming himself, she look'd upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he deny'd, saying, I know not, neither understand I what thou say'st. And he went out into the Porch; and the Cock crew. 69 And a Maid saw him again, and began to say to them that stood by, This is one of them. 70 And he deny'd it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy Speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this Man of whom ye speak. 72 And the second time the Cock crew. And Peter call'd to mind the word that Jesus said unto him, Before the Cock crow twice, thou shalt deny me thrice. And when he thought thereon, he (g) *went out and wept bitterly.*

VII.
Peter denies
Christ.

Chap. XV. And straightway in the Morning the Chief Priests held a Consultation with the Elders and Scribes, even the Whole Sanhedrin or Council, *what Method to take to put Jesus to death, viz. to accuse him of Treason against Cesar, as setting himself up for King of the Jews; and hereupon they bound Jesus, and carry'd him away, and deliver'd him to Pilate the Roman Governor of Judea; who had the Power of Life and Death now invested in him; having been sometime afore taken from the Great Sanhedrin mention'd in the former part of this Verse.* 2 And Pilate, *having heard what they accus'd Jesus of,* ask'd him, (r) Art thou the King of the Jews? And he answering said unto him, I am what thou say'st. 3 And the Chief Priests accus'd him of many things: but he answer'd nothing. 4 And Pilate ask'd him again, saying, Answerest

VIII.
Christ's Trial
before Pilate.

(g) Compare *Matt.* 26. ult.

(r) Read my Paraph. on *Matt.* 27. 11, &c.

thou

T E X T.

T R A N S L A T I O N.

ὁδὲν; ἴδε πόσα σου κατὰ μαρτυ-
 ροῦσιν. 5 Ὁ δὲ Ἰησοῦς οὐκ ἐπὶ οὐ-
 δὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν
 Πιλάτον. 6 Κατὰ δὲ ἑορτίῳ ἀπέ-
 λυεν αὐτοῖς ἓνα δέσμιον, ὃν περ ᾔτουντο.
 7 Ἦν δὲ ὁ λεγόμενος Βαραββᾶς
 μετὰ τῶν συρρασιαστῶν δεδεμένον, οἵ-
 πτες ἐν τῇ γαστρὶ φόνον πεποιήκεισαν.
 8 Καὶ ἀναβοήσας ὁ ὄχλος, ἤρ-
 ξατο αὐτῷ αὐτῶν, κατ' ὅσον αἰεὶ ἐποίει
 αὐτοῖς. 9 Ὁ δὲ Πιλάτος ἀπεκρί-
 νη αὐτοῖς, λέγων· Θέλετε ἀπολύ-
 σω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
 10 (Ἐγίνωσκε γὰρ ὅτι αὐτὸν ᾗ φθόνον
 ᾤχετο δίδωκεσαν αὐτὸν οἱ ἀρχιερεῖς.)
 11 Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν
 ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν
 ἀπολύσῃ αὐτοῖς. 12 Ὁ δὲ Πιλά-
 τος ἀποκριθεὶς, πάλιν εἶπεν αὐ-
 τοῖς· Τί οὖν θέλετε ποιήσω ὃν λέ-
 γετε βασιλέα τῶν Ἰουδαίων; 13 Οἱ
 δὲ πάλιν ἔκραξαν· Σταύρωσον αὐ-
 τόν. 14 Ὁ δὲ Πιλάτος εἶπεν
 αὐτοῖς· Τί γὰρ κακὸν ἐποίησεν; Οἱ
 δὲ φερομένως ἔκραξαν· Σταύρω-
 σον αὐτόν. 15 Ὁ δὲ Πιλάτος
 βουλόμενος πρὸς ὄχλῳ τὸ ἱκανὸν
 ποιῆσαι, ἀπέλυσεν αὐτοῖς τὸν Βα-
 ραββᾶν, καὶ παρέδωκε τὸν Ἰησοῦν
 φραγελλώσας, ἵνα σταυρωθῇ.

nothing? behold how many
 things they witness against thee.

5 But Jesus yet answer'd no-
 thing; so that Pilate marvel'd.

6 Now at that feast he re-
 leased unto them one prisoner,
 whomsoever they desir'd.

7 And there was one nam'd
 Barabbas, which lay bound
 with them that had made in-
 surrection with him, who had
 committed murder in the in-
 surrection.

8 And the multitude crying
 aloud, began to desire him to do
 as he had ever done unto them.

9 But Pilate answer'd them,
 saying, Will ye that I release
 unto you the king of the Jews?

10 (For he knew that the
 chief priests had deliver'd him
 for envy.)

11 But the chief priests
 mov'd the people, that he should
 rather release Barabbas unto
 them.

12 And Pilate answer'd, and
 said again unto them, What
 will ye then that I shall do un-
 to him whom ye call the king
 of the Jews?

13 And they cry'd out again,
 Crucify him.

14 Then Pilate said unto
 them, Why, what evil hath he
 done? And they cry'd out the
 more exceedingly, Crucify
 him.

15 And so Pilate willing to
 content the people, releas'd Ba-
 rabbas unto them, and deliver'd
 Jesus, when he had scourg'd
 him, to be crucify'd.

TEXT.

TRANSLATION.

16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, ὃ ὅστις στρατιῶ-
ριον· καὶ συλχαλοῦσιν ὅλιω τιλὸν ἀπει-
ραν. 17 Καὶ ἐδύουσιν αὐτὸν πορ-
φύραν, καὶ περιπλέασιν αὐτὸν πλέξαν-
τες ἀχάνθινον πέφρον. 18 Καὶ ἤρ-
ξαντο ἀσπάζεσθαι αὐτόν· Χαῖρε βα-
σιλεῦ τῶν Ἰουδαίων. 19 Καὶ ἐτυπνον
αὐτὸν τῇ κεφαλῇ χαλμάω, καὶ ἐνέπιον
αὐτὸν, καὶ πηγόντες τὰ γόνατα προσκυ-
νοῦν αὐτῷ. 20 Καὶ ὅτε ἐπέαμξαν

16 And the soldiers led him away into the hall, call'd Pre-
torium; and they call together the whole band.

17 And they cloath'd him with purple, & platted a crown of thorns, and put it about his head:

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipp'd him.

20 And when they had mock'd him,

PARAPHRASE.

thou nothing? behold how many things they witness against thee. 5 But Jesus yet answer'd nothing; so that Pilate marvel'd. 6 Now at that Feast he releas'd unto them one Prisoner, whomsoever they desir'd. 7 And there was one nam'd Barabbas, which lay bound with them that had made Insurrection with him, who had committed murder in the Insurrection. 8 And the Multitude crying aloud, began to desire him to do as he had ever done unto them. 9 But Pilate answer'd them, saying, Will ye that I release unto you the King of the Jews? 10 (For he knew that the Chief Priests had deliver'd him for envy.) 11 But the Chief Priests mov'd the People, that he should rather release Barabbas unto them. 12 And Pilate answer'd, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cry'd out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cry'd out the more exceedingly, Crucify him. 15 And so Pilate willing to content the People, releas'd Barabbas unto them, and deliver'd Jesus, when he had scourg'd him, to be crucify'd.

16 And the Soldiers (s) led him away into the Hall, call'd Pretorium; and they call together the whole Band. 17 And they cloath'd him with Purple, and platted a Crown of Thorns, and put it about his Head: 18 And began to salute him, Hail King of the Jews. 19 And they smote him on the Head with a Reed, and did spit upon him, and bowing their Knees, worshipp'd him. 20 And when they had mock'd him,

IX.
An Account of
what pass'd from
Christ's Condem-
nation to his Cru-
cifixion.

(s) Read my Paraph. on Matt. 27. 28, &c.

E e e

they

TEXT.

TRANSLATION.

αὐτοῦ, ἐξέδυσαν αὐτὸν τὴν πορφύ-
ραν, καὶ ἐπέδυσαν αὐτὸν τὰ ἱμάτια
τὰ ἴδια· καὶ ἐξάγαγον αὐτὸν, ἵνα
σταυρώσωσιν αὐτόν. 21 Καὶ ἀγγα-
ρεύσιν ὁδῶντά πινα Σίμωνα Κυ-
ρηναῖον, (ἐρχόμενον ἀπ' ἀγροῦ, τὸν
πατέρα Ἀλεξάνδρου καὶ Ρύφου) ἵνα
ἄρῃ τὸν σταυρὸν αὐτοῦ. 22 Καὶ φέ-
ρουν αὐτὸν ἐπὶ Γολγοθᾶ τόπον· ὃ
ἔστι μεθερμηνεύμενον, κρανίου τόπος.
23 Καὶ ἐδίδωκεν αὐτῷ πίνειν ἐσμυρ-
νισμὸν οἶνον· ὃ δὲ οὐκ ἔλαβε. 24 Καὶ
σταυρώσαντες αὐτόν, διεμέειζον τὰ
ἱμάτια αὐτοῦ, βάλλοιτες κλῆρον ἐπ'
αὐτὰ, τίς τί ἄρῃ. 25 Ἦν δὲ ὥρα
τρίτη, καὶ ἐσταύρωσαν αὐτόν. 26 Καὶ
ὡς ἡ ἐπιγραφή τῆς αἰτίας αὐτοῦ
ἐπιγεγραμμένη· Ο ΒΑΣΙΛΕΥΣ
ΤΩΝ ΙΟΥΔΑΙΩΝ. 27 Καὶ
σὺν αὐτῷ σταυρώσιν δύο ληστές· ἓνα
ὅκ δεξιῶν, καὶ ἓνα ἐξ ἐναντίων αὐτοῦ.
28 Καὶ ἐπληρώθη ἡ γραφή ἡ λέ-
γουσα· Καὶ μετ' ἀνόμων ἐλογίσθη.

29 Καὶ οἱ πρῶτοι πορβούμνοι ἐβλα-
σφήμαζον αὐτόν, κινῶντες τὰς κεφαλὰς
αὐτῶν, καὶ λέγοντες· Οὐαὶ, ὃ κατα-
λύων τὸ ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκο-
δομῶν, 30 σῶσον σεαυτὸν, καὶ κατὰ βῆ-
λόν σου σταυρῶ. 31 Ομοίως δὲ καὶ οἱ
ἀρχιερεῖς ἐμπαίζοντες αὐτὸν ἑλλήγας

mock'd him, they took off the
purple from him, and put his
own cloaths on him, and led
him out to crucify him.

21 And they compel one Si-
mon a Cyrenian, who pass'd by,
coming out of the country, the
father of Alexander and Rufus,
to bear his cross.

22 And they bring him un-
to the place Golgotha, which
is, being interpreted, the place
of a skull.

23 And they gave him to
drink wine mingled with
myrrh: but he receiv'd it not.

24 And when they had cru-
cify'd him, they parted his gar-
ments, casting lots upon them,
what every man should take.

25 And it was the third
hour, and they crucify'd him.

26 And the superscription
of his accusation was written
over, THE KING OF THE
JEWS.

27 And with him they cru-
cify two thieves; the one on
his right hand, and the other
on his left.

28 And the scripture was
fulfill'd, which saith, And he
was numbred with the trans-
gressors.

29 And they that pass'd by,
rail'd on him, wagging their
heads, and saying, Ah, thou
that destroyest the temple, and
buildest it in three days,

30 Save thy self, and come
down from the cross.

31 Likewise also the chief
priests mocking, said among

T E X T.

T R A N S L A T I O N.

μὲν πῶν γραμματέων, ἔλεγον. Ἄλλως
ἔσωσεν, ἑαυτὸν ὃ Λωῖτάται σῶσαι.

32 Ο Χριστὸς ὁ βασιλεὺς τῆς Ἰσραὴλ
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδω-
μεν καὶ πιστεύσωμεν. Καὶ οἱ συνεσταυρω-
μένοι αὐτῷ ὠνείδιζον αὐτόν. 33 Γενο-

μένης δὲ ὥρας ἑκτῆς, σκότος ἐγένετο
ἐφ' ὅλην τὴν γῆν ἕως ὥρας ὀνάτης.

34 Καὶ τῇ ὥρᾳ τῇ ὀνάτῃ ἐβόησεν ὁ
Ἰησοῦς φωνῇ μεγάλῃ, λέγων. Ελωὶ
Ελωὶ, λαμμὰ σαβαχθανί; ὃ ἐστὶ μεθερ-

themselves with the scribes, He
sav'd others, himself he can-
not save.

32 Let Christ the king of
Israel descend now from the
cross, that we may see and be-
lieve. And they that were cru-
cify'd with him revil'd him.

33 And when the sixth hour
was come, there was darkness
over the whole land, until the
ninth hour.

34 And at the ninth hour
Jesus cry'd with a loud voice,
saying, Eloi, Eloi, lama sa-
bachthani? which is, being in-

μην δόμενον.

P A R A P H R A S E.

they took off the Purple from him, and put his own Cloaths on him,
and led him out to crucify him. 21 And they compel one Simon a Cy-
renian, who pass'd by, the Father of Alexander and Rufus, to bear his
Cross. 22 And they bring him unto the place Golgotha, which is, be-
ing interpreted, the place of a Scull. 23 And they gave him to drink
Wine mingled with Myrrh, *i. e. with some intoxicating Ingredients*: but
he receiv'd it not, *i. e. would not drink it*. 24 And when they had
crucify'd him, they parted his Garments, casting lots upon them, what
every Man should take. 25 And it was the third hour, *i. e. about nine
a Clock in the Morning*, and they crucify'd him. 26 And the Super-
scription of his Accusation was written over, **THE KING OF THE
JEWS**. 27 And with him they crucify two Thieves; the one on
his right hand, and the other on his left. 28 And the Scripture was
fulfill'd, which saith, And he was numbred with the Transgressors.

29 And they that (1) pass'd by rail'd on him, wagging their Heads,
and saying, Ah, thou that destroyest the Temple, and buildest it in three
Days, 30 save thy self, and come down from the Cross. 31 Like-
wise also the Chief Priests mocking said among themselves with the
scribes, He sav'd others, himself he cannot save. 32 Let Christ the
King of Israel descend now from the Cross, that we may see and believe.
And they that were crucify'd with him revil'd him. 33 And when the
sixth hour was come, there was Darkness over the whole Land, until
the ninth hour. 34 And at the ninth hour Jesus cry'd with a loud
Voice, saying, Eloi, Eloi, lama sabachthani? which is, being inter-

(1) See my Paraph. on Matt. 27. 39.

E e e 2

preted,

X.
What pass'd from
Christ's Crucifixion
to his Death.

TEXT.

TRANSLATION.

μνησόμενον· Ο Θεός μου, ὁ Θεός μου,
εἰς τί με ἐγκατέλιπες; 35 Καί πι-
νες τῷ πρῆσβυτέρῳ ἀκούσαντες, ἔλεγον·
Ἰδὺ, Ἡλίας φωνῇ. 36 Δραμὼν δὲ
εἰς, καὶ γεμίσας ἀπόγγυν ὄξος, ᾤθηται
περὶ κεφαλῇ, ἐπόπτεν αὐτόν, λέγων·
Αφετι· ἴδωμεν εἰ ἔρχεται Ἡλίας κατε-
λεῖν αὐτόν. 37 Ο δὲ Ἰησοῦς ἀφίς
φωνῇ μεγάλῃ, ἐξέπνευσε. 38 Καὶ
τὸ κατὰ πέτασμα τοῦ ναοῦ ἐσχίσθη εἰς
δύο, ὥστε ἀνωθεν ἕως κάτω. 39 Ἰδὼν
δὲ ὁ κεντυρίων ὁ πρῆσβυτέρως ὅτι οὐραν-
ίας αὐτῷ, ὅτι οὕτως κραζάσας ἐξέ-
πνυθεν, εἶπεν· Ἀληθῶς ὁ ἀνθρώπος
οὗτος υἱὸς τοῦ Θεοῦ. 40 Ἦσαν δὲ
καὶ γυναῖκες ὥστε μακρόθεν θεωροῦ-
σαι· ὡς αἱς τῷ καὶ Μαρία ἡ Μαγ-
δαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου
τῷ μικροῦ, καὶ Ἰωσὴ μήτηρ, καὶ Σα-
λώμην. 41 Αἱ καὶ ὅτε τῷ ὡς τῇ
Γαλιλαίᾳ, ἠκολούθουν αὐτῷ, καὶ διη-
κόνουν αὐτῷ· καὶ ἄλλαι πολλαὶ αἱ
συναναβᾶσαι αὐτῷ εἰς Ἱερουσόλυμα.

42 Καὶ ἡδὴ ὁ ψίχας γενιομένης, (εἶπε
τῷ πρῆσβυτέρῳ, ὅτι ὅτι πρὸς σάββατον)
43 Ἠλθεν Ἰωσήφ ὁ τοῦ Ἀριμαθαίας,
εὐσχήμων βουλευτῆς, ὅς καὶ αὐτὸς τῷ
πρὸς δειχόμενος τῷ βασιλείᾳ τοῦ
Θεοῦ, πολέμιος εἰσῆλθε πρὸς Πιλά-
τον, καὶ ἡτήσατο τὸ σῶμα τοῦ Ἰησοῦ.

terpreted, My God, my God,
why hast thou forsaken me?

35 And some of them that
stood by, when they heard it,
said, behold, he calleth Elias.

36 And one ran, and fill'd
a sponge full of vinegar, and
put it on a reed, and gave him
to drink, saying, Let alone;
let us see whether Elias will
come to take him down.

37 And Jesus cry'd with a
loud voice, and gave up the
ghost.

38 And the vail of the tem-
ple was rent in twain, from the
top to the bottom.

39 And when the centurion,
which stood over against him,
saw that he so cry'd out, and
gave up the ghost, he said, Tru-
ly this man was the Son of God.

40 There were also women
looking on afar off: among
whom was Mary Magdalene,
and Mary the Mother of James
the less, and of Joses, and
Salome;

41 Who also when he was
in Galilee, follow'd him, and
ministred unto him; and many
other women which came up
with him unto Jerusalem.

42 And now when the even-
ing was come, (because it was
the preparation, that is, the
day before the Sabbath)

43 Joseph of Arimathea, an
honourable counsellor, which
also waited for the kingdom of
God, came, and went in boldly
unto Pilate, and crav'd the bo-
dy of Jesus.

T E X T.

T R A N S L A T I O N.

44 Ο δὲ Πιλάτος ἐθαύμασεν εἰ ἤδη
 πένηκε· καὶ προσκαλεσάμενος τὸν κεντυ-
 ρίωνα, ἐπηρώτησεν αὐτὸν εἰ πάλα
 ἀπέθανε. 45 Καὶ γινῶσκὼς ὅτι κεντυ-
 ρίωνος, ἐδώρησα τὸ σῶμα τῷ Ἰωσήφ.

44 And Pilate marvel'd
 * that he were already dead :
 and calling unto him the cen-
 turion, he ask'd him whether
 he had been any while dead.

45 And when he knew *it*
 of the centurion, he gave the
 body to Joseph.

46 Καὶ

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preted, My God, my God, why hast thou forsaken me ? 35 And some
 of them that stood by, when they heard it, said, Behold, he calleth Elias.
 36 And one ran, and fill'd a Sponge full of Vinegar, and put it on a Reed,
 and gave him to drink, saying *withball, as did likewise the (u) rest of the*
Unbelievers, Let alone; let us see whether Elias will come to take him
 down. 37 And Jesus cry'd with a loud Voice, and gave up the Ghost.
 38 And the Vail of the Temple was rent in twain, from the top to the
 bottom. 39 And when the Centurion, which stood over against him,
 saw that he so cry'd out, and gave up the Ghost, he said, Truly this
 Man was the Son of God. 40 There were also Women looking on
 afar off: among whom was Mary Magdalene, and Mary (*uu*) the Mother
 of our Lord himself, and Mother-in-Law of James surnam'd the less from
 his little Stature, and one of the Apostles, and of Joses, and Salome the
 Wife of Zebedee; 41 who also when he was in Galilee, follow'd him,
 and ministr'd unto him; and many other Women which came up with
 him unto Jerusalem.

42 And now when the Evening was come, *but before Sun-set when*
the Passover-day ended, and the Sabbath begun, (because it, viz. the
 Passover-day happen'd this Year on the Friday or sixth Day of the Week,
 and so also was the Preparation, that is, the Day before the Sabbath)
 43 Joseph of Arimathea, an honourable Counsellor, *i. e. one of the Great*
Sanhedrin, but who also waited for or expected the Kingdom of the
 Messiah to be about this time erected by God, and did believe in his heart
 that Jesus was the said Messiah, tho' he durst not yet openly declare him-
 self to be One of his Disciples, came, and went in boldly, and crav'd the
 Body of Jesus; *his Boldness herein consisting in this, that he durst ap-*
pear so far to have a Respect for Jesus. 44 And Pilate marvel'd that
 he were already dead, *it being not usual for such as were crucify'd to dye*
so soon; and calling unto him the Centurion, he ask'd him whether he
 had been any while dead. 45 And when he knew it of the Centurion,
 he gave the Body to Joseph *very readily; as being himself afore per-*

XI.
 Of the *Baptism*
 of Christ.

(u) Compare Matt. 27. 48, 49.

(uu) See Note (a) on Matt. 12. 46. and read my Paraph. on Matt. 27. 56.

swaddled

TEXT.

TRANSLATION.

46 Καὶ ἀγοράσας σινδὸνα, καὶ χειρῶν αὐτὸν ἐρείλησε τῇ σινδόνι· καὶ κατέθεκεν αὐτὸν ἐν μνημείῳ, ὃ ἔω λαβόμενοι ἐκ πέτρας· καὶ ὥροσεκύλισε λίθον ὅτι τῇ θύρᾳ τοῦ μνημείου. 47 Ἡ δὲ Μαρία ἡ Μαγδαληνὴ καὶ Μαρία Ἰωσὶ ἐθεώρουν πῶς τίθηται.

Κεφ. ιε'. Καὶ μετὰ γεννημένην τῇ σαββάτῃ, Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τῇ Ἰακώβου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθούσας ἀλείψωσιν αὐτόν. 2 Καὶ λίαν πρωτὴ τῆς ἡμέρας σαββάτου ἔρχονται ὅτι τὸ μνημεῖον, ἀνατείλαντι τῇ ἡλίῳ. 3 Καὶ ἔλεγον πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; 4 Καὶ ἀναβλέψασα θεωροῦσιν ὅτι ἀποκεκλύσται ὁ λίθος· ὡς γὰρ μέγας σφόνδρα. 5 Καὶ εἰσελθούσας εἰς τὸ μνημεῖον, εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιotois, περιβεβλημένον ὅλῳ λευκῷ καὶ ἐξεθαμβήθησαν. 6 Οὗ δὲ λέγει αὐταῖς· Μὴ ἐθαμβεῖσθε· Ἰησοῦς ζητεῖτε τὸν Ναζαρενὸν τὸν ἐσταυρωμένον ἡγέρθη, οὗκ ἐστὶν ὧδε· ἴδε, ὁ τόπος ὅπου ἔθηκαν αὐτόν. 7 Ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ, καὶ πρὸς Πέτρον, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν.

46 And he bought fine linen, and took him down, and wrapp'd him in the linen, and laid him in a sepulchre which was hewn out of a rock, and roll'd a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of James, beheld where he was laid.

Chap. XVI.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they look'd, they saw that the stone was roll'd away) for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, cloth'd in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucify'd: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter, that he goeth before you into Galilee:

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swaded that Jesus had done no Evil, and forc'd against his own Inclinations to consent to his Death: Otherwise Pilate might, and would doubtless, not only have deny'd the Body of Christ to Joseph, but also have been severe upon Joseph for Favouring in such a manner a Person that was crucify'd, as one guilty of Treason against Cesar, in making himself a King. 46 *And Joseph having the Body of Jesus thus granted him, he bought fine Linen, and took him down, and wrapp'd him in the Linen, and laid him in a Sepulchre which was hewn out of a Rock, and roll'd a Stone unto the Door of the Sepulchre.* 47 *And Mary Magdalene, and Mary the Mother of our Lord, and Mother-in-Law of James the less, and of Josès, beheld where he was laid.*

S E C T I O N XIII.

Containing such Particulars as fell out after Christ's Resurrection, chiefly on Easter-day; and are related Chap. XVI.

Chap. XVI. And when the Sabbath was past, Mary Magdalene, and Mary the Mother of our Lord himself, and Mother-in-Law of James the less and Josès, and Salome, (w) had bought sweet Spices, viz. on the Friday before, or before the beginning of the Sabbath which was now ended, that they might come and anoint him being Dead, according to the Custom of the Jews. 2 And very early in the Morning, on the first Day of the Week, or Sunday, they came unto the Sepulchre, at the rising of the Sun. 3 And they said among themselves, Who shall roll us away the Stone from the Door of the Sepulchre? 4 (And when they look'd, they saw that the Stone was roll'd away) for it was very great. 5 And as they were entring into the Sepulchre, they saw an Angel in the Appearance of a young Man sitting on the right Side of the Door of the Sepulchre, and on the (x) Stone which he had roll'd to that Side, and cloath'd in a long white Garment; and they were affrighted. 6 And he says unto them, Be not affrighted: ye seek Jesus of Nazareth, who was crucify'd: he is risen, he is not here: (y) come, follow me in further, and behold the Place where they laid him. 7 But this is not All that you are to do: for you must also go your way, and tell his Disciples, and particularly Peter, (that he may not be dishearten'd from Coming with the Rest, on account of his late Denyal of his Master) that he goes before you into

I.
Christ's Resur-
rection is made
known by an
Angel.

(w) Compare Luke 23. ult.

(y) Compare Matt. 28. 6.

(x) Compare Matt. 28. 2.

TEXT.

TRANSLATION.

ὁκεῖ αὐτὸν ὁψεσθε, καθὼς εἶπεν ὑμῖν. 8 Καὶ ἔξελθῶσα ταχὺ, ἔφυγον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐταὶ τρόμος καὶ ἔκστασις· καὶ οὐδενὶ ἔδδεν εἶπεν· ἐφοβουῶτο γὰρ.

9 Ἀναστὰς δὲ πρῶτῃ ὡρᾷ σαββάτου, ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, ἀφ' ἧς ἔκβεβλήκει ἐπὶ ἅλα δαίμόνια. 10 Ἐκείνη πορεύσασα ἀπήγγειλε τοῖς μετ' αὐτὸς γενομένοις, πειθοῦσι καὶ κλαίουσι· 11 Καὶ κείνοι, ἀκούσαντες ὅτι ζῇ, καὶ ἰδεάμενοι αὐτῆς, ἠπίστησαν.

12 Μετὰ δὲ ταῦτα δυσὶν ἐξ αὐτῶν ὡσεὶ πατῆσιν ἐφανέρωθη ὡς ἑτέρα μορφή, πορευομένοις εἰς ἀγρόν. 13 Καὶ κείνοι ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ ἐκείνοις ὅπιστευσαν.

14 Ὑστερον, ἀνακειμένοις αὐτοῖς τοῖς ἑνδεκά ἐφανέρωθη, καὶ ὠνειδίσει τιμὰ ἀπίσταν αὐτῶν, καὶ σκληροκαρδίαν· ὅτι τοῖς θεασαμένοις αὐτὸν ἐξηγούμενον οὐκ ὅπιστευσαν.

15 Καὶ εἶπεν αὐτοῖς· Πορεύεσθε εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 Ὁ πιστεύσας καὶ βαπτισθεὶς, σωθήσεται· ὁ δὲ ἀπίστησας, κατακριθήσεται. 17 Σημεῖα δὲ τοῖς πιστεύουσι ταῦτα

there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amaz'd: neither said they any thing to any man; for they were afraid.

9 Now *Jesus* * being risen early * on the first *day* of the week, he appear'd first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourn'd and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believ'd not.

12 After that he appear'd in another form unto two of them, as they walk'd, and went into the country.

13 And they went and told it unto the * rest: neither believ'd they them.

14 Afterward he appear'd unto the eleven, as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believ'd not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the Gospel to every creature.

16 He that believeth and is baptiz'd, shall be sav'd; but he that believeth not, shall be damn'd.

17 And these signs shall fol-

to the

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Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the Sepulchre; for they trembled, and were amaz'd, *i. e. greatly surpriz'd with Wonder (z) and Joy*: neither said they any thing to any Man *whom they met in their way going to the Disciples*: for they were afraid to stay, and not to hasten all they could to the Apostles, and to tell the Apostles what the Angel had given them in charge to tell them.

9 Now Jesus being risen early on the First Day of the Week, did not only by an Angel acquaint the foresaid Women with his Resurrection, ^{II. Christ appears himself to some Women.} but also He himself appear'd first to Mary Magdalene, out of whom he had cast seven Devils, and to the other Women abovemention'd, as they (a) went to tell his Disciples what the Angel had given them in charge. 10 And she and the rest of the said Women, when Jesus was gone from them, went and told them that had been with him, *i. e. his Disciples*, as they mourn'd and wept for his Death. 11 And they, when they had heard that he was Alive, and had been seen of her and the other Women, yet believ'd not.

12 After that, He appear'd (b) the same Day in another Form, *viz. in the Form and Habit of a Stranger*, unto Two of them, *viz. of his Disciples*, as they walk'd, and went into the Country. 13 And after he had left them, they went back presently to Jerusalem, and told it unto the Rest of the Disciples there, that had not yet seen him; neither believ'd they them, *so as to be perfectly convinc'd of it.* ^{III. Then to two Men going into the Country.}

14 Afterward on the same (c) Day, (according to the Roman or our way of reckoning Days from Midnight to Midnight) at Evening, as those Two that were return'd out of the Country were telling how they had seen him, He appear'd unto All the Eleven Apostles as they sat at Meat, and upbraided them with their Unbelief, and hardness of Heart to be convinc'd; because they believ'd not them who had seen him after he was risen. ^{IV. Then to All the Eleven.}

15 And thus during (d) all the Time between his Resurrection and Ascension, he frequently appear'd to his Disciples, giving them Instructions; ^{V. He gives them Instructions.} among which He said unto them, Go ye into all the World, and preach the Gospel to every Creature, *i. e. All Mankind*: 16 The Sum of which Gospel is this; He that believes my Gospel, and is baptiz'd in conformity thereto, and in order thereby to Oblige himself to the Obedience of my Gospel, and lives accordingly, shall be sav'd: but he that believes not, as thereby is denoted either Denying the Truth of the Gospel, or else not Living in Obedience thereto, the same shall be damn'd. 17 And for the better Propagation of the Gospel, the Power of Working these Signs or

(z) Compare Matt. 28. 8.

(a) Compare Matt. 28. 9.

(b) Compare Luke 24. 13, &c.

(c) Compare Luke 24. 36.

(d) Compare Acts 1. 3.

T E X T.

TRANSLATION.

ἀποκαταστήσῃ. Εἰ τῷ ὀνόματί μου
δαίμονια ἐκβαλῶσι· γλώσσας λαλή-
σουσι χιναῖς. 18 Οφεις ἀρῶσι· καὶ
θάρσισμόν τι πώσωσιν, ἢ μὴ αὐτοὺς
βλάψῃ· ὅτι ἀρρώστους χεῖρας ἐπι-
θήσουσι, καὶ χαλῶς ἔξουσιν.

19 Ὁ μὲν ὅτι Κύριος μὲν τὸ λαλήσαι
αὐτοῖς, ἀνελήφθη εἰς τὸ ὕψανον, ὃ ἐχά-
ριπεν ἐξ δεξιῶν τοῦ Θεοῦ. 20 Εκεῖνοι
δὲ ἐξεληθόντες ἐκήρυξαν πανταχῶς, ὃ Κυ-
εῖς σιωεργέντος, ὃ τὸ λόγον βεβαιῶν-
τος ἀφ' ὃ τοῦ ἐπακολουθεῖν τῶν σημείων. †

low them that believe; In my
name shall they cast out de-
vils, they shall speak with new
tongues,

18 They shall take up ser-
pents, and if they drink any
deadly thing it shall not hurt
them; they shall lay hands on
the sick, and they shall recover.

19 So then after the Lord
had spoken unto them, he was
receiv'd up into heaven, and
sat on the right hand of God.

20 And they went forth
and preach'd every where, the
Lord working with them, and
confirming the word with signs
following. *

A N N O T A T I O N S.

V. 20. † Ἀμὲν is not read here in Alex. MS. nor in Vulgar Latin, Syr. Arab. or Perlick Versions; nor in several or most other Copies. Indeed it seems to have been first added here, in conformity to the Gospel of St Matthew, ending with this Word. But it is observable that there was a very just Reason for St Mat-
thew to end his Gospel so, because the Words immediately before are a Gra-
cious Promise of our Lord's to be with his Church to the World's End. To which
Promise it was very pertinent and proper for St Matthew to adjoin *Amen*; as de-
noting his hearty Wish or Prayer for the Accomplishment of the said Promise,
and

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Miracles here mention'd shall follow or be given to them that believe : Viz. In my Name shall they cast out Devils; they shall be able to speak New or Strange Tongues, which they never learn'd; 18 they shall take up Serpents, and if they drink any deadly thing it shall not hurt them; they shall lay Hands on the Sick, and they shall recover.

19 So then after the Lord Jesus had spoken or given these, and what other Instructions he saw fit, unto them, for Forty Days after his Resurrection, He then led them (e) unto the Mount of Olives, and thence, in their Sight, was receiv'd up into Heaven, and sat on the Right Hand of God. 20 And they, i. e. the Disciples after this went forth from Jerusalem, and preach'd every where, the Lord working with them, and confirming the Truth of the Word or Gospel which they preach'd, with Signs or Miracles following or perform'd by the said Disciples.

VI.
And ascends up
into Heaven.

A N N O T A T I O N S.

and his firm Assent to the Truth thereof: In like manner as St John uses *Amen*, Revel. i. 6, 7. and 22. 20. But now there is not the like Reason for adding *Amen* to the End of this Gospel of St Mark, nor to that of St Luke, and least of all to that of St John. Whence it may be reasonably suppos'd, that *Amen* has been added to all the three latter Gospels, not by the Writers of the said Gospels, but by some others since in conformity to that of St Matthew.

(e) Compare *Luke 24. 50.* and *Acts 1. 12.*

STNOPSIS.

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The Gospel of St Mark is distinguishable into these Three general parts, viz.

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F I N I S.

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